

48-Galatians-03b-Transcript

0:44: Well, greetings, brethren, welcome to another Wednesday night Bible study where together we study the scriptures line upon line.

0:51: Last week we started Galatians chapter 3.

0:55: This week we'll continue Galatians chapter 3.

0:58: We won't finish it, God willing we'll finish chapter 3 next week.

1:02: Chapters 3 and 4 are theologically dense.

1:05: There's a lot of doctrinal teaching here, so chapters 1 and 2, he, he sets up the conflict.

1:11: He sets up the reason for it.

1:14: basically, the Galatians were bewitched by status, and so he just knocked it on the head.

1:20: He says, even if an angel from heaven came, they don't have the status to bewitch you.

1:26: They don't have the status to change the gospel, and anybody who changes the gospel, there's a curse upon them.

1:32: So that's chapters 1 and 2, and then in chapters 3 and 4, he begins to unpack the theology.

1:38: Behind his position, on such a strong position on the gospel, so strong in fact that he humiliated the apostle Peter publicly.

1:48: He publicly hung him out to dry as a brother.

1:52: And says, your, your status is of no consequence here.

1:55: You're dealing with the gospel and you are teaching by your actions a false gospel.

2:00: And so he was publicly humiliated.

2:02: Peter was publicly humiliated and status was notwithstanding.

2:06: And that's what he's saying, it doesn't matter, even if it's an apostle, don't fall for it.

2:10: And now in chapters 3 and 4, it begins to unpack the, the theology behind such a strong stance for the gospel.

2:17: And then when we get to chapters 5 and 6, it's now looking at the practical application of the theology.

2:23: Let's open with a word of prayer.

2:24: I'll check the chat to make sure that I'm coming through loudly and clearly, and we'll get into Galatians chapter 3, part B.

2:33: Heavenly Father, we come before Your throne, Lord, we're just incredibly privileged and incredibly grateful.

2:41: That you've put it in our hearts.

2:44: To pick up these ancient scriptures, these scrolls, these texts, these letters, and just line upon line, unpack them.

2:52: And grow in the grace and the knowledge of our Lord and our Savior.

2:57: And, and, and Father, this comes from you.

3:01: So many billions of people on the planet, so many are completely blind.

3:06: Others have access to the scriptures, but they don't care.

3:10: you've given us access to the scriptures and also a desire, a deep desire to really want to understand, and not just to understand, but to apply them to our lives and in so doing, to edify one another.

3:23: Thank you so much, Father, for your graciousness toward us, your covenant love toward Israel.

3:30: We praise you for this, Father.
3:31: We thank you.
3:32: We, we understand just how different you are from the false gods.
3:38: We thank you for your faithfulness, and we ask your blessing in our study now in Jesus' name.
3:43: Amen.
3:44: All right, let me make sure I'm coming through loudly and clearly.
3:47: I should be.
3:48: I'm, I'm at home, but also let me see who is here.
3:52: I know lots of people here, lots of activity.
3:54: I'd love to see that activity in the chat.
3:56: Sister Rosebud, good evening.
3:58: Sister Rose Petty, Kay Feder, wonderful to see you.
4:02: Pastor Murray is here.
4:03: Nice to see you, brother.
4:04: We missed you last week.
4:06: I know you travel as well.
4:08: And first online, Chaw Jaws, welcome, Carlotta, welcome.
4:13: Let's see who else is here.
4:17: I know, Sister Denise is here.
4:18: I saw you last, last Sabbath, and I know you're just not able to check in, so nice to have you.
4:25: And JD is here.
4:26: Welcome.
4:28: And CGI Burlington, Judy and Chuck, welcome.
4:31: Bruce Ellis, welcome, Rick For, welcome.
4:34: Merlain is here, Pep Square is here.
4:38: Wonderful to have all of you here, and also I know many of you are not able to check in.
4:42: I think you have to log in in order to chat.
4:45: so let's get started and I, I, I'm assuming I'm coming through loudly and clearly.
4:50: I, oh yes, Pastor Murray, audio and video are clear, thank you so much.
4:54: Very good.
4:54: OK, let us continue with Galatians chapter 3, I will share my screen and hopefully you can see that clearly, this is, as I say, this is theologically dense, we're gonna have to work with this just slowly together, unpack it, make sure we understand what the apostle is saying and what he's not saying.
5:19: Galatians is a book that a lot of people just get wrong and twist it and turn it and make it say things or make the apostle Paul say things.
5:27: That he's not saying, OK, so what is he saying?
5:30: Let's go back to where we were last week, just that we only got through a few verses of chapter 3.
5:36: But for a context, let's go back and get some context.
5:39: Last week, we started in chapter 2, verse 16.
5:42: I want to go back there because chapter 2, 16 is sort of the keynote.

5:48: It's, it's, this is what we're talking about.
5:50: It's, you know, what, what, what's, what's at stake here?
5:53: What are we talking about?
5:54: What's the discussion?
5:55: What's the anchor?
5:56: Yeah, that's, that's the word I'm looking for.
5:58: Chapter 2, verse 16 is the anchor of the entire letter.
6:02: So once we anchor ourselves in the topic, we're not gonna get confused.
6:07: The topic is justification.
6:09: It's not sanctification, it's not glorification.
6:13: It's not this process over time of, of character development and, and, and developing intimacy with Christ.
6:20: It's justification.
6:22: How are, how is it that we are accepted by God?
6:25: How is it that we begin our relationship with God?
6:28: This is just, this is the topic.
6:30: He says in verse 16, knowing that a man is not justified.
6:35: By the works of the law, that we're not just, we're not righteous, we're not acceptable before God through the works of the law.
6:44: This, this is a failing mission.
6:46: We, we can never be right before God because of our inclination to evil, our human nature.
6:52: We will never complete the, the works of the law appropriately and therefore the works of the law will fall short just to justify it.
6:59: This is the topic.
7:01: It's by the faith of Jesus Christ, the Pistus.
7:06: The confidence in what he has done.
7:09: This is how righteousness is ascribed to us.
7:13: So this is the conflict that he's discussing.
7:15: And, and the broader context of this is the Judaizers coming into town, saying we have a better way of saying, you know, we're so glad you Gentiles have accepted Jesus Christ, that at least brings you to the door.
7:29: But don't think for a minute that Jesus Christ sacrificed his blood is enough.
7:34: No, no, that just brings you to our door.
7:36: And now we will give you the system of laws and, and how to appropriately approach God with all of these systems of do's and don'ts.
7:46: And so, so wonderful that you have Christ to bring you to us, but it's not enough.
7:51: Now you need the works, the whole system of laws.
7:54: And this is, this is the conflict.
7:57: So the broader conflict is the Judaizers version of good news, versus Paul.
8:03: And even Peter was adopting the Gospel of the Judaizers, that, well, yeah, the Gentiles are here, but we're separate from them because they don't yet have the laws and they're not enough, Christ is not enough.
8:18: So it's this conflict between Judaizers and Paul, false gospel, true gospel, justification.

8:25: Is it by works of the law or is it by faith of Christ?

8:31: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.

8:35: Even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

8:42: This is the topic, this is, this is the, the root of the gospel.

8:47: That we might be justified by the faith of Christ and not by the works of the law.

8:51: For by the works of the law shall no flesh be justified.

8:54: So I'm putting a dove for faith, for belief, to symbolize the Shalom, the peace that we have in Christ, and I'm putting fire by the works of the law.

9:06: To say that there's no hope here.

9:08: That if you break any part of this system, you might as well break the whole thing.

9:13: And so it's just, it's not, there's no possibility here, so there's, it's no good news.

9:17: So, this is the conflict.

9:19: Is it the peace of Christ through faith?

9:23: Or is it the anxiety of never being enough through the works of the law?

9:27: So, let's go into chapter 3 now.

9:30: And, you know, he doesn't pull any punches.

9:33: He says Eucalatians are so stupid.

9:36: You foolish Galatians.

9:39: Who has bewitched you?

9:40: Well, the answer is the Judaizers, well, they're, they're high status.

9:45: And Paul says, in fact, I outrank any of these, these were my, you know, we were all in school together.

9:51: And these guys weren't, they couldn't even tie my shoe.

9:54: Compared to how much I was diving into the law.

9:57: But you're falling for it.

9:59: And even the apostle Peter was intimidated by them.

10:03: And so status is what's something that tends to bewitch us.

10:08: And I was just golfing with somebody yesterday and he was working for the government through, through COVID, and he was sharing with me, as soon as that mandate came down, he said he knew it was garbage.

10:18: He read the UN website, the WF, the, his own government, government of Canada, and he said he, he, he was high enough dealing with policy that he knew it was garbage.

10:28: And the minute they forced him or said he, he, they were gonna fire him, he said, you don't have to fire me, I quit, and he moved to Florida.

10:34: So he was not bewitched by status.

10:38: But a lot of us were, it's the government, so status tends to bewitch us.

10:43: And we need to be careful that what Paul is saying is don't be bewitched by status, because even people of status, if they deviate from the gospel, they're cursed.

10:52: Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you, that when we came preaching Christ and Him crucified.

11:05: And now somehow that's not enough.

11:09: And people of status have bewitched you and fascinated you.

11:13: This only what I learn of you.

11:15: Did you receive the Spirit by the works of the law?

11:18: Help me understand how, how it came to be that you Gentiles received the Holy Spirit.

11:23: Is it that you woke up in the middle of the night and you suddenly realized, oh, we have to keep the law?

11:28: I've never heard of the law before, but let's start keeping it, and we're going to please God by keeping the law, and then He'll give us the Spirit.

11:35: Is that how it came to you?

11:37: Or was it by the hearing of faith?

11:38: Was it my preaching that I came preaching Christ and Him crucified, and you accepted my preaching, you repented, and you received the Holy Spirit.

11:47: And there were, I didn't teach you the works of the law.

11:50: So, so remind me again how you received the Spirit.

11:52: Are you so foolish, having begun in the Spirit, because he came and he founded these churches in Galatia.

11:59: And so they began in the spirit.

12:02: Are you now made perfect by the flesh?

12:05: The blood of Christ was not enough.

12:08: And now you're Turning to works.

12:13: To complete your justification.

12:17: Have you suffered so many things in vain?

12:19: We went through a lot together.

12:21: Was all of that in vain?

12:22: If it be yet in vain, it's sort of, you're in the balance here.

12:26: I'm not sure which way you guys are going.

12:28: But you went through a lot to get to this point.

12:31: Are you now going backwards, so that everything we accomplished together through the spirit was in vain?

12:38: Tell me which way you're turning.

12:41: He therefore, says ministers in in the King James, but he therefore that supplies to you the spirit.

12:48: So who is it that decided to give you the spirit and is supplying the spirit to you, and works miracles among you?

12:55: Does he eat?

12:57: By the works of the law.

12:59: Or by the hearing of faith.

13:01: Works of the law, hearing of faith, works of the law, hearing of faith, and we spent a lot of time last week on that conflict.

13:08: And now, he, we talked about this last week as well, he pulls the Abraham card, so they're pulling the Moses card, Moses had a tremendous amount of authority, and every Sabbath, Moses is being taught.

13:20: And so they're pulling the Moses card to say, no, you have to be circumcised, you have to accept this whole system of do's and don'ts, so says Moses.

13:28: Paul goes deeper, and he pulls out the Abraham card to trump the Moses card.

13:34: Even as Abraham believed God.
13:36: So everything that's being done among you is through faith.
13:41: Hey, that's forget what the Judaizers are saying.
13:45: What's happening to you now is what happened to Abraham.
13:49: He believed God, and it was accounted to him for righteousness.
13:53: You believed God, and you were justified by faith through your faith.
13:59: So even as Abraham believed God and it was accounted to him for righteousness, that's all he did.
14:04: Know you therefore that they which are of faith.
14:08: So now he's drawing a line.
14:10: Got the Judaizers on one side, Paul is on the other.
14:14: The Galatians don't know which way to go.
14:18: Some of their own elders and teachers have turned to the Judaizers.
14:22: Others are saying, no, this is what Paul taught us, and they're turning to Paul.
14:26: Well, those that are with Paul are with Abraham.
14:30: That they are justified by their faith.
14:34: Those that are with the Judaizers are cursed.
14:37: Because they will never, even he said to Peter, how is it that you Being a Jew, do not live as the Jews.
14:45: You're not able to keep the law.
14:48: And yet you're compelling the Gentiles to keep the law.
14:51: So you, you were eating with the Gentiles, according to your law, your systems of do's and don'ts, that's not on.
14:59: That is a major sin to sit and eat with gents.
15:02: Sitting is not just having a meal, hey, you know, driving fast food restaurants, sitting with anybody, different people at the table with you.
15:09: That's not the way this custom worked.
15:11: To sit at the table with somebody.
15:13: That's why in 1 Corinthians 5, he says, with such a one, know not to eat.
15:19: Because to sit at a table was a fellowship.
15:23: It was to say we're all part of the same community, and we're different from those that we do not eat with.
15:29: And so, Peter, having accepted the true gospel and don't declare anything unclean that God has declared clean, he's there sitting and eating with the Gentiles, but when the Judaizers show up, he withdraws, because he realizes he's breaking the law.
15:43: And so he withdraws and he's now with the Judaizers.
15:46: Paul, Paul humiliates him.
15:49: You broke the law.
15:51: You're a Jew, and you can't even keep the law because you were eating with the Gentiles, and so you can't keep the law that you're now forcing the Gentiles to keep.
16:00: That's not faith, Peter, and you are condemned.
16:03: You, you are on your way to breaking faith with God.
16:06: And so as an elder, as an apostle who even Barnabas was being swept up and being bewitched.

16:13: He humiliates him, to shame all of them, and to shock them out of there, sometimes when you're under a spell, you need to be shocked out of it.

16:21: And so that's what Peter did, and he said, so, that's what Paul did.

16:24: And so Paul is saying, If you're of faith.

16:29: You're the children of Abraham.

16:32: And the scripture, foreseeing.

16:35: That God would justify, again, this is what we're talking about, the topic is justification.

16:41: We we're gonna make Paul say what he's not saying if we don't stick to the topic.

16:45: It's just, how are we made right before God?

16:48: What is the process of justification?

16:50: It's faith.

16:52: That's not all we have to do, but that's how we start our relationship and how we're justified with God.

16:58: And then God puts His spirit in us, with his law written in our hearts.

17:04: So that we want to obey the moral law, we don't need the whole systems of laws and do's and don'ts that even went beyond the text into this whole oral system.

17:14: And that's how the Judaizers then have control and authority over everybody because they're policing the system.

17:20: The scripture for seeing that God.

17:23: would justify the Gentiles.

17:25: How?

17:27: Through the works of the law?

17:28: Is that, is that what the scripture foresaw?

17:31: No, it foresaw that God would justify the heathen through faith.

17:38: It preached before the gospel unto Abraham, saying, in you shall all nations be blessed.

17:46: So this gospel that we are preaching today, had better be the same gospel that Moses preached, same gospel that Joshua preached, same, same gospel that all the prophets preached, and it better be the same gospel that Abraham received.

18:04: And Abraham received good news regarding his descendants.

18:10: Regarding land.

18:13: Regarding a relationship with God and all of that.

18:18: To be the basis of the justification of the heathen, that the whole world would be blessed through Abraham, and through this special covenantal relationship that God was bringing him into, the gospel has never changed.

18:33: That is the gospel.

18:36: And so the scripture foreseeing that God would justify the heathen, how through faith, preached before the gospel unto Abraham, saying, in you shall all nations be blessed, meaning Gentiles.

18:48: So then they, which be of faith, are blessed with faithful Abraham.

18:55: It's faith, faith, faith, faith, and what the Judaizers are teaching with human works, this is just a human system now, which all the human systems are the same.

19:06: None of them have this gospel.

19:09: None of them have the death, burial, and resurrection of Jesus Christ, that through faith, we can be justified before God, that he's the one that did the works to bring us into justification.

19:21: There's, there's nothing else like this.

19:23: There's nothing like this.

19:24: Everything is just made up human system.

19:29: Even this, the works of the law, which came from God, these Judaizers have taken it and, you know, just taken it to an extreme, and it becomes a human system.

19:40: So then, the conclusion is, they would be of faith.

19:45: are blessed with faithful Abraham in this situation now, where the Gentiles have received the Holy Spirit through faith, Paul is saying this is, this is not a surprise.

19:56: That this is the gospel that was preached to faithful Abraham.

20:01: That there was, there was accommodation made for the Gentiles from the beginning, the details and the nuances and the, the order of, of, of Gentile inclusion, the detail isn't given there.

20:13: But what is given is the overarching principle that through faith, Gentiles would be brought in.

20:20: To the covenant.

20:23: So then they would be of faith or blessed by the covenant, by the through or by.

20:29: So then they would be of faith are blessed with faithful Abraham, for as many as are of the works of the law, are under the curse, it's almost like you can see Paul as he's preaching, and maybe the Judaizers are off to one side, that he would just be pointing to them.

20:46: And their followers.

20:48: For as many as are of the works of the law are under the curse.

20:53: And Peter, that's why I had to yank you out of the fire with Barnabas, and all the others that were following you, because you were heading into destruction.

21:01: For as many, it doesn't matter, status notwithstanding, as many as are of the works of the law, they're under the curse, for it is written, you're talking about Torah, let's go into Torah.

21:11: It is written, Cursed is everyone that continues not in all things which are written in the book of the law to do them.

21:21: You have to do it all.

21:23: And Peter, if you cannot do it all, why are you not turning around and compelling the Gentiles to do it all?

21:32: And, and, and do it all is not, you just need to be circumcised.

21:36: Circumcision is that's how you enter into.

21:39: The, the system of expectations that we ourselves can't even keep.

21:44: And so since we cannot keep it, we are cursed.

21:47: And now we want to bring the Gentiles into this who, who began with the Spirit, they began with the Holy Spirit.

21:52: And they were justified by it through their faith, and now we're dragging them into a system of laws and do's and don'ts that they're not going to be able to do.

22:00: He says, you have to continue in everything that's written in the book of the law.

22:05: Here in Deuteronomy 11 in verse 26, he says to Moses says, God says to Moses, behold, or through Moses, I set before you this day.

22:15: A blessing and a curse.

22:17: It's both.

22:19: A blessing if you obey the commandments of the Lord your God which I command you this day.

22:25: Excuse me.

22:26: And a curse if you will not obey the commandments of the Lord your God.

22:32: But instead you turn aside out of the way which I command you this day, to go after other gods which you have not known.

22:39: And in fact, at the end of life, Deuteronomy 30, Moses tells them, you're gonna get both.

22:46: You're gonna start out well, you'll receive the blessings for starting out well, but it's not sustainable.

22:51: And so you're gonna break the law, and then you're gonna be cursed.

22:55: And then Joshua basically says the same thing at the end of his life.

22:58: He says, you know what?

22:59: You guys decide, but we're not following idols.

23:02: My family and I, we're not doing it.

23:04: And so, Israel begins their journey with God, and immediately they begin breaking the law.

23:11: And here we see in Isaiah 43, God Himself says, therefore, I have profaned the princes of the sanctuary, and I've given Jacob to the curse.

23:22: And Israel to reproaches.

23:25: So Israel is under reproach, Israel is cursed until Christ returns to take that reproach away, but until then, because of the breaking of the law, they're under a curse.

23:36: Except for those who accept Christ, who repent, and who believe and receive the Holy Spirit through that faith.

23:45: Other than that, these are what we call the first fruits.

23:48: Other than that, Israel is under reproach.

23:53: So Galatians 3:11, he says, but that no man is justified by the law in the sight of God is evident.

24:03: I, I, I shouldn't have to really work hard to make this point.

24:06: We're talking about justification.

24:08: You can't be justified by the law.

24:11: That no man is justified by the law in the sight of God is obvious.

24:16: For the just shall live by faith.

24:19: Now he's quoting the prophets.

24:21: In this case, he's quoting Habakkuk.

24:24: Habakkuk 2 and verse 3, he's given this vision, Habakkuk is complaining to God that there's so much unrighteousness and nothing's happening, he's given this vision.

24:34: And God says to Habakkuk, for the vision is yet for an appointed time.

24:39: There's a very specific date on the calendar and time on the calendar when this vision will be fulfilled.

24:45: And it, it has cycles, so it was, it was fulfilled with the Babylonians historically, and that's how Judah was conquered, but it's, it's, it's intensifying and there's another cycle for us to go.

24:57: For the vision is yet for an appointed time, but at the end, it shall speak.

25:02: And not lie, and then they will know that a prophet was among them.

25:06: Though it tarries, wait for it.

25:09: God is patient.

25:11: He's long and he's long suffering.
25:14: But he does, he is faithful to his word.
25:17: And though it tarry, wait for it, because it will surely come, it will surely come, and it will not tarry.
25:25: Behold, his soul, which is lifted up, is not upright in him.
25:31: So there's arrogance, and there's, there's a portrayal of religiosity, but it's, there's no uprightness, and there's no justification here.
25:40: But the just shall live by his faith.
25:44: And that's what Paul is pointing to.
25:46: Even the prophets make it clear that eternal life comes through faith, not through works of the law.
25:54: Back to Galatians, Paul says.
26:00: So the just shall live by faith.
26:04: He contrasts that now by those who live by the law.
26:09: He says, and the law is not of faith.
26:13: These are two different things.
26:15: You're either living by faith.
26:17: Or you're living by the law.
26:20: In terms of your path to justification.
26:24: So how are you justified?
26:26: Are you trying to be justified and righteous by the works of the law, or are you being justified through faith?
26:35: Because the law is not of faith, it's, he'll explain it here.
26:41: He says this, but the man that does them shall live in them.
26:47: So where are you hanging your hat?
26:50: The Judaizers are saying, we're good.
26:54: We keep the, the man who lives by the law, who, who keeps the law shall live.
27:01: That's how, that's our claim to life, that we live by the law.
27:05: Look at Peter, an apostle.
27:07: He lives by the law, except he doesn't.
27:11: And so anybody who chooses the path of justification through works of the law is condemned, even though it's written that the man that does them, does the law, shall live in them, except that we can't.
27:25: And so, you're either hanging your hat on your works for justification, or you're hanging your hat on your belief in Christ through justification.
27:36: Galatians 3:13.
27:38: Christ has redeemed us from the curse of the law.
27:44: We, the, the, the system cannot be kept perfectly, and once you break any part of it, you're cursed.
27:50: And Christ has redeemed us from the curse of the law.
27:54: Israel is under reproach.
27:57: And there's, it's this conundrum, where Israel is under promise.
28:05: The promise through Abraham, Isaac, and Jacob is to Israel.
28:11: Israel is to inherit the promise.

28:15: But Israel's under a curse.
28:18: And so it's just not possible now for Israel under reproach to inherit the promises, to inherit the land, to inherit the kingdom, to inherit the, the future priesthood.
28:29: And, and kingdom of priests.
28:31: It's just not possible.
28:33: And yet, it has to be, because God promised it to Abraham, that his descendants would inherit this.
28:39: And so Christ has redeemed Israel.
28:43: from this reproach, so that Israel can in fact, inherit these promises, because Christ is the Holy One of Israel.
28:52: So it's not just, oh, Christ has redeemed us because we're human beings and, you know, humanity is just so wonderful and we just have this direct relationship with God now because we're human, and humanity is wonderful.
29:05: We've got to shake that.
29:06: We've got to get rid of that.
29:08: Because that is God and calling God a liar.
29:11: And we cannot be preaching this false gospel.
29:14: The true gospel is what was preached to Abraham.
29:18: And the true gospel is that God will never break his word.
29:21: That's what makes him God.
29:23: And so the way that he solves this conundrum of having promised Israel the inheritance.
29:30: And at the same time promising to keep his law that he will not go against his own word, and Abraham has violated the law, and therefore, Abraham, Abraham's promises cannot be inherited by Israel until the Holy One of Israel comes, representing all Israel.
29:49: And being Torah compliant and lawfully inheriting everything through promise to Abraham, and then redeeming Israel from the curse of the law, so that by accepting him and having faith in him, Israel can now lawfully inherit the promises.
30:06: This is the gospel.
30:08: Bad news, Israel's under reproach.
30:11: Good news, the Holy One of Israel, the Lamb of God, has come to redeem Israel.
30:17: Now, because Israel is stubborn, and we'll get into this later.
30:21: The Gentiles have been brought in to provoke Israel to jealousy.
30:27: It, it, the mind of God is amazing.
30:29: So Christ has redeemed Israel from the curse of the law, and the whole point, we know it's Israel because the whole point of we're talking about the Gentiles being justified is because everyone agrees, the Gentiles have been grafted in.
30:44: The difference is Paul is saying, the Gentiles have done an end run around the law, and received the Spirit, which was the point of the law, and the Gentiles are saying, no, we don't think so, Christ is not enough.
30:58: Yes, the Gentiles have been brought in, but they have to go to the back of the line.
31:02: And they have to, you know, Christ, Christ brought them to the back of the line.
31:07: Paul is saying Christ brought them to the front of the line.
31:10: And everything that you guys have been working through the line was to get to where the Gentiles are now.

31:15: So that's the conflict is not our Gentiles Israel.
31:18: The conflict is, did they come in at the back of the line?
31:20: Did, did Christ's blood bring them to the back of the line, or did Christ's blood bring them to the front of the line?
31:26: That's the conflict, not that Gentiles are not part of Israel.
31:31: So hopefully, we see this, and we're not teaching some foolish doctrine.
31:36: Some evil doctrine.
31:38: That the covenant with Israel doesn't matter anymore, and God is just this direct relationship with all humanity.
31:44: Nonsense.
31:45: Shame on us.
31:48: Christ has redeemed Israel from the curse of the law, being made a curse for Israel.
31:53: That's what happened.
31:55: He came for his own.
31:57: And it became a curse for Israel in order to keep the covenantal requirements.
32:02: For it is written, Cursed is everyone that hangs on a tree, and that's written in Deuteronomy 21:22.
32:09: If a man has committed a sin worthy of death and he be put to death, you and you hang him on a tree, so he might be stoned to death.
32:18: But once he's dead, you then hang him on a tree to show everybody his body shall not remain all night upon the tree, but you shall in any, any wise bury him that same day.
32:29: So take him down and then bury him.
32:31: For he that is hanged is accursed of God.
32:35: That your land be not defiled and not your land in general.
32:39: It's not talking about America, it's not talking about Canada, it's the land that was promised.
32:43: That your land be not defiled, which the Lord your God gives you for an inheritance.
32:49: And again, it's very specific.
32:50: Don't, don't bring other lands in here.
32:54: This is the promised land.
32:57: You only have to go to Deuteronomy 30 to see that very clearly.
33:00: So, Christ, people struggle with this, you're saying Christ was cursed, that's what the law says, but he wasn't cursed for himself, he was innocent, he was pure, he was holy, the holy one of Israel.
33:12: He was taking upon himself the curses, the curse that's on Israel.
33:17: So that they can take, if they believe in Him, they can now lawfully through him as representative of Israel, inherit the promises.
33:25: Isaiah 30:15, for thus says the Lord God, the Holy One of Israel.
33:31: This is why he was cursed.
33:33: This is what he was doing.
33:35: He was redeeming Israel as the Holy One of Israel, the representative of Israel.
33:40: In returning, he says, in returning and rest shall you be saved.
33:45: In quietness and in confidence shall be your strength.
33:50: In other words, through faith in Christ you can have Shalom, but you would not.

33:56: Israel didn't want it.

33:58: Galatians 3, so it, it was there for Israel to go to the front of the line through faith, they refused.

34:06: God brought in the Gentiles, took them right to the front of the line.

34:08: The whole point of the law.

34:10: Was to develop agape.

34:15: The Holy Spirit comes enabling the fruits of the Spirit.

34:21: Galatians 3:13, Christ has redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is everyone that hangs on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

34:41: This is how the Gentiles come into Israel.

34:44: That the blessing of Abraham might come on the Gentiles, because it was, it was written in the law.

34:51: That the Gentiles, all nations would be blessed through Israel.

34:55: And now we see all nations coming into the covenant.

34:58: Through through Abraham's seed.

35:02: The blessing of Abraham might come on the Gentiles through Jesus Christ, and he's gonna talk about this later, that we might receive the promise of the Spirit through faith, we now being Jew and Gentile, all of us are now equally justified before God through the faith of Christ.

35:18: Now, he gets into the Gentiles and their relationship with the olive branches, the natural born Israelites.

35:28: He says, so, so, yes, Gentiles are being brought in through Jesus Christ, and it just, it just shocks me.

35:39: I don't know, there's so much work to be done.

35:42: It just shocks me that we have teachers, elders, others teaching, the covenant doesn't matter.

35:49: Or if it matters, Israel doesn't matter, because the Gentiles have replaced Israel.

35:55: It's very, very sloppy.

35:58: Understanding of the text.

36:00: So Paul.

36:02: Who's explaining the blessing of the Gentiles.

36:06: Through Abraham's faith, they believing in Christ, are being brought in straight to the front of the line.

36:14: But he, he says to them, be careful.

36:16: Romans 11:11, I say then, have the Jews stumbled?

36:22: That they should fall.

36:24: Should, should we write them off?

36:26: And many of us have.

36:27: We look at their state today and we think that's it, God is done with the Jews.

36:31: That's what we're teaching.

36:33: God is done with the Jews.

36:34: It's Gentile time now, it's everybody now.

36:36: Everyone's equal now.
36:38: I say then, have they stumbled that they should fall?
36:42: God forbid, do not say such a thing.
36:45: When you teach replacement theology, Paul says, God forbid.
36:50: Never ever do that.
36:51: Never call God a liar.
36:53: God forbid you would say such a thing.
36:56: But rather, through their fall, salvation has come to the Gentiles.
37:02: Wow.
37:03: They were stubborn, they're trying to establish their righteousness through works of the law, they're not accepting the Holy One of Israel, they won't believe in Christ.
37:12: So through their fall, salvation has come to the Gentiles.
37:17: Why?
37:18: To provoke them to jealousy.
37:20: Not to do away with them.
37:22: We're here, and a primary purpose we have is to provoke the Jews to jealousy.
37:27: But if we say to them, God has nothing to do with you, there's no hope for you, you have to become, you need to become a Gentile to be part of this.
37:36: This doesn't make any sense.
37:37: But if we say to them, to you belong the covenants, the promises, the patriarchs, you have it all.
37:45: Christ is yours.
37:47: We're here because you're trying to go about this your own way.
37:51: And we want to call you back to faith.
37:54: Genesis 3:15, brethren.
37:57: I speak after the manner of men.
37:58: Let, let me bring it down to a human level.
38:01: Though it be But a man's covenant.
38:07: So let's just talk about human affairs.
38:08: Have you ever had to execute a will?
38:12: Though it be But a man's covenant, we're just talking about human affairs here.
38:17: Yet, if it be confirmed, No man disannuls or adds thereto.
38:24: So, the will is written up.
38:26: The man dies?
38:28: Everything is ratified.
38:30: There were witnesses.
38:31: He was in his right mind.
38:33: There's nothing we can do.
38:35: He took all of his inheritance, this inheritance, and he gave it to, there's, I don't know, there's 10 children.
38:41: And he decided he's giving all of it to the oldest son, and that's it.
38:45: No, the other 9 get nothing, or maybe to the youngest son.
38:49: Let's say, let's say it that way.

38:50: He's written it all up, the youngest son gets everything, or, you know, there's some multi-billionaire people, very, very rich, and they don't give a cent to their children.

39:00: It's like the will is written up and everything is going to charity, the children get nothing, and they do that to bless the children, because they see what happens when children just inherit wealth and don't have to work for it.

39:11: And so all of this wealth is ratified, there were witnesses, the children get nothing.

39:15: You can cry all you like.

39:18: You can't change it.

39:20: So this is a very important point that he's making that just on a human level.

39:24: When there's a covenant written up and it's confirmed, you can't, you can't cancel it, you can't change it.

39:32: Now to Abraham, and he's going to talk now about the promise to Abraham, that this is the condition that what the the Judaizers are pulling the Moses card, and through the Moses card trying to disannul.

39:44: The promise of faith to Abraham.

39:46: And what Paul is saying is, slow down.

39:50: That covenant with Abraham was confirmed.

39:54: So there's nothing the mosaic covenant can do to disannul that or add to it.

39:59: Even just think on a human level, you can't do that.

40:02: So now he begins to explain and unpack this.

40:05: Now to Abraham and his seed were the promises made.

40:10: Promise means faith.

40:11: You have to believe in the promise.

40:13: Now to Abraham and his seed were the promises made.

40:17: He says not unto seeds, as of many, but as of one, and to thy seed, which is Christ.

40:26: Now this takes a little bit of unpacking.

40:30: Because Paul is doing something.

40:33: Interesting here.

40:35: It's a, a very deep pivot that he's making.

40:41: But let's be careful, because people will just sort of jump on this and say, see, Israel is nothing, Israel is nothing.

40:49: This is about Jesus Christ now, get rid of Israel.

40:52: The Jews mean nothing.

40:53: It's all about Christ and Gentiles.

40:56: That's not what Paul is saying.

40:59: Again, the whole argument here, Paul and the Judaizers are not saying the covenant with Judah and with Israel means nothing.

41:09: And now drop that, go to, go to Gentiles.

41:11: Now it's just Christ and Gentiles.

41:13: Nobody's arguing that.

41:15: Everyone has agreed that this is about God and His covenant with Israel.

41:21: Specifically Judah And that the Gentiles are being brought into that covenant.

41:27: And this is now the argument is, what do we do with them?

41:31: Do we say they're at the back of the line after they work their way through the works of the law to get to the front, or do we say no, they've bypassed all of that, they're at the front of the line.

41:39: But nobody's arguing that the covenant with Jews is, is irrelevant.

41:44: So let's get that straight.

41:46: Now what is Paul doing here?

41:48: Because he's quoting Genesis 12, and he's saying to Abraham and his seed, where the promises made, and then he's making a point that it's not plural.

42:00: It's singular.

42:01: He didn't say seeds plural.

42:04: But he said one to thy seed, and that seed is Christ.

42:08: OK, what's he doing?

42:09: So Genesis 12.

42:14: Verse 7 And Jehovah appeared unto Abraham.

42:19: And said, Unto your seed will I give this land.

42:26: And there, Abraham built an altar unto Yehovah, who appeared unto him.

42:30: This is amazing.

42:32: So he's in Mesopotamia, the Lord appears to him, it's like, who is this God?

42:37: I thought gods were local.

42:39: Who's this God who took me out of one land, takes me into another, and then he appears to me and he's promising my seed, we'll be given this land, land, land, land, stop talking about other lands, it's the promised land.

42:53: OK, so his seat is going to be given this land.

42:56: Now, Abram was childless.

43:01: But it's clear to him, all of this land is not going to be given to one person.

43:07: This word seed in the Hebrew era is one of these collective, sort of singular collective nouns, it's like you would say to your offspring.

43:20: Well, offspring, it could mean one person.

43:22: I could say I have an only child, that's my offspring.

43:25: But offspring could mean millions of people who came from me through my loins.

43:30: So offspring is one of these singular nouns that it's meant to be plural.

43:37: You're, you're speaking of many when you say seed, when you say offspring.

43:41: So Abraham is gonna have his offspring is gonna have this land.

43:45: He says here in Genesis 13:15, for all the land which you see, again, very specific piece of real estate, all the land which you see, to you, will I give it, and to your seed forever, all of this land, to one person.

44:02: Is that what Abraham understood?

44:05: That this is just going to be to him and Jesus Christ, and that's it.

44:09: No, this was amazing.

44:12: That even though he was childless, he's gonna have so many offspring that you won't even be able to count them, and they're going to inherit this land.

44:21: That's what he means by seed.

44:23: And I will make Genesis 13:16.

44:27: Listen to this.

44:28: I will make your seed, Zarah offspring.
44:32: As the dust of the earth.
44:34: So there's no way that Abraham understood solely that his seed meant one person, Jesus Christ, was going to inherit all this land, and that his actual physical descendants didn't mean anything.
44:46: And so now it's just Gentiles, and, and, and Gentiles in Christ.
44:51: And the physical descendants of Abraham don't mean a thing.
44:54: That would make God unfaithful.
44:57: I will make your seed your offspring.
45:01: This, they sometimes use the term uniplural noun.
45:05: This is many people, millions and millions, we could even say billions.
45:10: I will make your seed, like the dust of the earth.
45:13: You don't have any children yet.
45:15: You're gonna have children like the dust of the earth.
45:18: So that if a man can number the dust of the earth, then shall your seed offspring also be numbered.
45:25: So, so we have to be very careful about what Paul is doing in, in Galatians, because God is very clear, the seed is many.
45:33: Now, verse 15.
45:37: sorry, verse 5 of chapter 15.
45:39: And he brought Abraham forth.
45:42: Abroad and said, look now toward heaven.
45:45: And tell the stars, count the stars.
45:49: If you be able to number them.
45:52: And he said unto them, so count the stars, see if you're able to number them.
45:56: And he said, so shall your seed, your offspring be.
46:01: So there's no way God was restricting seed to one person.
46:07: And yet that's what Paul does.
46:10: Why does Paul do that?
46:11: Again, he's in conflict with the Judaizers, and he's making a very profound theological point.
46:18: Now, if we go to 2 Samuel, and he's, he's, as a rabbi, he's perfectly within his rights to do this.
46:26: He says, And when your days.
46:31: 2 Samuel 7:12.
46:34: Speaking to David.
46:36: When your days be fulfilled and you shall sleep with your fathers, I will set up your seed after you.
46:43: It's the same Hebrew word.
46:45: I'll set up your offspring, Zarah.
46:48: I'll set up your offspring after you.
46:50: So it's the same word that With Abraham, your seed, your offspring, you can't count them.

46:57: If you can count the dust of the earth, if you can count the stars in heaven, then you'll be able to count your offspring.

47:02: But here he says to David, I will set up your offspring after you, which shall proceed out of your bowels, and I will establish his kingdom singular.

47:12: He singular, your seed singular shall build a house for my name, and I will establish the throne of his kingdom forever.

47:21: So this word seed we can see now through the Hebrew Bible that although it was given to Abraham.

47:29: clearly, as of many, plural, Paul turns it around and makes it singular.

47:35: Because he understands the divine plan, he understands the thread that's running through the scriptures.

47:42: He says, seed now being one is actually Christ.

47:48: And we know this is, this is the point that the only way Israel can be redeemed is through Christ.

47:54: He's already said that.

47:56: And so all of these, these offspring like dust, offspring like the stars, innumerable number of people coming out of Abraham's belt, none of them will inherit the land.

48:10: Unless they're justified.

48:12: And the only way they can be justified is through the seed singular, and that is Jesus Christ.

48:18: And that's what Paul is doing.

48:19: He's making the point of justification.

48:22: And so here in John 3 and verse 14, and as Moses lifted up the serpent in the wilderness, that's how the Son of Man must be lifted up, that whosoever believes, there's again that faith, whosoever believes in him should not perish but have eternal life.

48:40: He's, he's speaking to Nicodemus, one rabbi to another, talking about the state of Israel, and how they'll be saved, and the way they were saved in the wilderness, and how that will be repeated through faith in Christ.

48:52: And here in John 1, he says, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, and so through faith, the Gentiles can become.

49:06: Sons of Abraham But that does not negate the actual sons of Abraham.

49:13: Hopefully that's clear to us, which were born not of blood nor of the will of flesh nor of the will of man, but of God, and the Word was made flesh and dwelt among us, and we beheld His glory.

49:25: The glory is of the only begotten of the Father, full of grace and truth.

49:29: That is the seed that if Israel will believe in Him and lift Him up.

49:36: They can have redemption through the seed.

49:39: And Gentiles can have redemption through the seed and come into the covenant.

49:47: This seed that Paul is now pointing to, goes back before Abraham.

49:53: It goes back to Genesis 3.

49:55: That the proto evangel, what do they say, the proto evangelical, the, the, the original good news, the first good news, and I will put enmity between you and the woman, between your seed and her seed, and her seed is singular.

50:14: It shall bruise your head, and you shall bruise his heel.
50:19: So the seed will give you a crushing blow, you will injure the seed.
50:25: And so that seed that was promised to Eve is the seed that was promised to Abraham, is the seed that became flesh.
50:33: The the Holy One of Israel.
50:36: And, and we'll, I'll just fast forward, we're not going to cover verse 29 tonight, but let me just fast forward to put a bow on this.
50:44: If you be Christ's verse 29 of Genesis of Galatians 3, then you are Abraham's seed.
50:52: And heirs according to the promise, so Paul himself now uses seed as a plural noun.
51:00: So he uses it singular, and then he uses it plural.
51:04: It was originally meant plural, but it could be used singular, he takes that license, he takes that advantage to talk about justification.
51:11: That the only way this is possible for the seed, plural, to, for God to fulfill the promise to the seed plural, is through the singular seed that enables redemption.
51:23: And then he really makes the point now that Gentiles in this dispensation can be included.
51:29: So if you're Christ.
51:31: Then you are Abraham's seed plural.
51:34: And he is plural, according to the promise.
51:37: So Paul is doing something very nifty, very clever as a, as a rabbi, but don't take it the wrong way.
51:43: To say, well, Israel doesn't matter.
51:46: Jews don't, we don't care about Jews anymore.
51:48: It's just about Christ and Gentiles.
51:50: That he was never arguing that.
51:52: The whole argument about is, there's no argument about who's in the covenant with Judah and Israel.
51:58: The point is, now that they're here, what do we do with them?
52:02: Genesis 22:18.
52:08: And in your seed shall all the nations of the earth be blessed.
52:11: He repeats it here, Genesis 2:18, in your seed.
52:16: Shall all the nations of the earth be blessed because you have obeyed my voice.
52:20: Now this was intended plural.
52:22: It's a kingdom of priests.
52:24: It's the kingdom that all the nations of the earth will be blessed, but that's not possible without the seeds singular.
52:31: Romans 10:1, Brethren, my heart's desire and prayer to God for Israel is that they might be saved.
52:37: Paul is never negating Israel, for I bear them record that they have a zeal of God, but not according to knowledge, for they, being ignorant of God's righteousness, they're ignorant of the standard of God's righteousness.
52:51: And going about to establish their own righteousness, have not submitted themselves into the righteousness of God.
52:57: This is about justification now.

53:00: How can they be justified before God if they're trying to establish their own righteousness?

53:05: Well, how would they do that through the works of the law?

53:07: In fact, he says that.

53:09: For Christ is the end of the law for righteousness to everyone that believes.

53:14: So, if you believe, you go to the front of the line.

53:18: Because everything that the law was intended to do, but failed in human beings, the Holy Spirit of Christ puts us to the front of the line, where it writes the law in our hearts.

53:29: Romans 9:31, but Israel, which followed after the law of righteousness, has not attained the law of righteousness, it's just not possible for a human being to keep the full system.

53:44: Wherefore, because they sought it not by faith, why, why have they failed?

53:49: Because they didn't believe they're they're trying to seek righteousness before God through their own works, which is like filthy rags.

53:58: God is calling us to be righteous before Him through faith of Christ.

54:03: Wherefore, because they sought it not by faith, but as it were, by the works of the law, that, that's how they were trying to establish their righteousness.

54:11: That's how they were trying to be justified before God, through the works of the law, and I want to talk about that in more detail, God willing, next week, because it's, it's like a lot to unpack.

54:22: so we'll, we'll, God willing, we'll cover that next week.

54:24: So they're trying to establish their righteousness through the works of the law, for they stumbled at that stumbling stone.

54:32: Wow.

54:34: So it was the offer was there for them.

54:36: They could have believed and, and been established just through faith, but they stumbled at the stumbling bone, as it is written, behold, I lay in Zion, a stumbling stone and a rock of a fence.

54:50: So it's not just that they wouldn't believe in Christ, it's like they hated him.

54:54: They refused, even though he's the only way of salvation.

54:59: And whosoever believes on him shall not be ashamed.

55:03: Now Revelation 21.

55:06: In verse 24, where we see ultimately the blessing of the Gentiles, the nations, through the seed of Abraham, that is to say, seed plural, so it's not possible without the seed singular, but the seed plural is to be a blessing to all the families of the earth.

55:24: Revelation 21:24, and the nations of them which are saved shall walk in the light of the temple.

55:32: Of the new city Jerusalem.

55:34: And the kings of and the temple being Christ Himself, so we see the seed singular, making possible the seed plural, making possible the blessing of all the families of the earth, and the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it, the new Jerusalem.

55:53: So this is the ultimate fulfillment now of the promise that God made to Abraham, in fact, of the promise that God made to Eve, that through the seeds singular.

56:03: Satan would be crushed.

56:05: Through the seed singular, Israel would be redeemed.
56:09: Through the seed plural, all families of the earth will be blessed.
56:14: How, how, how deep and profound is God's plan.
56:19: This verse now is introducing a new topic.
56:23: And, we'll just read, we'll just read a little bit of it, and then we'll, we'll stop for tonight because I don't want to rush it.
56:33: I want us to really understand what, what is Paul teaching here.
56:36: This is his, this is the, the dense theological sermon that he's giving.
56:44: He says, and this I say.
56:47: To really just wrap this up.
56:49: That the covenant That was confirmed before of God in Christ, the law, which was 430 years later.
57:01: It cannot disannul.
57:03: That it should make the promise of no effect, he says, even in human affairs.
57:08: Once a will and a testament is ratified and, and, and confirmed, nobody can break it, disannul, cancel it, add to it, change it.
57:17: It's, you can't.
57:19: Never mind human affairs, this is God.
57:23: Who confirmed this covenant.
57:27: And this covenant now.
57:29: With Moses was 430 years after Abraham.
57:36: So whatever is in the law with Moses, it cannot cancel.
57:41: What was given to Abraham.
57:43: It cannot change what was given to Abraham.
57:46: It comes 430 years later.
57:48: For 430 years, this is, this is solid.
57:52: You can't just throw it away now.
57:55: For if the inheritance be of the law, if we, if we're now turning to what Moses wrote to say, whether or not what was promised to Abraham can be inherited, Then it is no more of promise.
58:10: But God gave it to Abraham by promise.
58:14: So, whatever was promised to Abraham.
58:17: It was through faith And the works of the law were not required to receive what was promised to Abraham.
58:25: So you can't bring the works of the law now and say, unless you keep these works of the law, that's the only way you can inherit the promises, because the promises were never given.
58:36: Through the expectation of the law.
58:39: He says And this is where I want to pause here.
58:43: This is so deep.
58:44: We're going to have to get into this because This covenant with Moses was bilateral.
58:55: And both parties needed to fulfill it in order for it to come through.
59:02: But the promise to Abraham was unilateral.
59:05: Abraham didn't have to do anything.

59:07: And so there's nothing now in the Mosaic law, 430 years later, that can cancel the promise that Abraham received through faith.

59:16: And then he says this, and this is where we're gonna pause and, and come back to this, God willing, next week.

59:23: So then, what's the purpose of the law?

59:26: If it cannot cancel or change.

59:30: What was given to Abraham through promise, and why do we have it?

59:34: So wherefore then serves the law.

59:37: I was like Paul is saying, I know what you're thinking.

59:38: So he's giving the sermon.

59:39: It's like, OK, I know what you're thinking.

59:41: What's the purpose of the law then?

59:43: Well, it was added because of transgressions, Transgression, you've crossed the line.

59:50: So it was added, because Israel was crossing the line.

59:55: Until the seed, now he's speaking singular, should come to whom the promise was made.

1:00:02: And it was ordained by angels in the hand of a mediator, so this is heavy, heavy stuff.

1:00:07: We've already been at this, apostle's writings now for an hour, and now he, now, and, and that was heavy.

1:00:14: Now he's bringing in the really heavy duty stuff, so, God willing, we will come in fresh next week to unpack this part of Paul's teaching to Galatians, which is absolutely, absolutely profound, just amazing.

1:00:32: So God willing, brethren, you'll be able to join us this coming Sabbath, where Deacon Jan will continue with his service.

1:00:41: Sorry, I got the wrong message here, I think I can, this is it here.

1:00:46: so 1:30 Eastern time is when we start, and Deacon Jan started a series on Sabbath, which is again, just getting into the priesthood and the beauty and the glory of the priesthood, what it's all, we have to understand.

1:01:02: The Torah, we have to understand the Torah.

1:01:05: And I think a lot of, a lot of the reasons we say and teach and believe crazy things is because we don't understand the Torah.

1:01:14: If we get grounded in the Torah.

1:01:17: And in the order of events, just what Paul is talking about now, what was given to Moses cannot disannul what was given to Abraham.

1:01:25: What was given to Moses came 430 years later.

1:01:28: It can't cancel promises made to Abraham.

1:01:31: If we understand the sequence of events, if we understand Torah, and then understand the prophets as building on Torah, and the apostles as building on the prophets in Torah and the writings, we will not get confused.

1:01:44: So God willing, we'll come back next week and hopefully you'll join us on Sabbath.

1:01:48: Deacon Jen is doing a wonderful job of unpacking the Torah for us.

1:01:53: And so we look forward to seeing you there.

1:01:56: Thank you so much, brethren, just looking at the comments here.

1:01:59: And, yeah, thank you, Pastor or, or Rabbi Paul, Paulus, because this man is deep.

1:02:07: This man is deep.

1:02:09: And, if we, there's a lot of opportunities to get confused.

1:02:13: And take Paul the wrong way, but if we just take this line upon line, then everything that he teaches will be crystal clear.

1:02:20: God bless you, brethren, what a mighty God we serve.

1:02:23: God willing, you'll join us again on Sabbath.

1:02:25: God bless.