

48-Galatians-03c-Transcript

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

0:52: And this evening, God willing, we are going to finish, I hope, chapter 3.

0:59: We're on 3C in terms of where we are in our coverage tonight.

1:06: The third part, and I, I think we will finish, but I'm not 100% sure.

1:10: We'll see how far we get.

1:12: I certainly enjoyed.

1:14: What we covered last week, and then we were just about to get into, you know, why the law is added because of transgressions, but that sort of opened up a whole new, topic that I felt it was better just to, to stop where we were last week and then continue, when we're fresh, this week.

1:31: Certainly hope you've had a blessed week or getting into halfway through the week since we were together on Sabbath.

1:37: I'm gonna open with a, a word of prayer.

1:40: I will check the chat just to make sure I'm coming through.

1:44: Loudly and clearly, I think I am.

1:45: I've got good Wi Fi and there's no reason why I shouldn't.

1:49: We've got good weather.

1:49: We did have a bit of a stormy weather earlier.

1:52: let's open with a word of prayer.

1:54: Loving Father, we pause, as is our custom.

1:58: We want to acknowledge you, Father.

1:59: We want to acknowledge your grace, your loving kindness toward us, your faithfulness to Israel.

2:06: Thank you so much, Father, for who you are, for your character, and thank you, Father, for faith, topic that we'll be exploring further tonight, such a critical, critical topic that we understand what it is to believe and that we do in fact believe.

2:23: And Father, we praise you.

2:25: We think of the apostles who struggled with faith and even pleaded to Christ to help with their unbelief.

2:32: We thank you, Father.

2:33: You're so loving, you're so purposeful, just, we're, we're in awe of you, Lord.

2:40: We thank you that we're together on this journey.

2:42: We pray for your continued blessing and that we would continue to grow in the faith, and the grace, and the knowledge of our Lord and our Savior, in whom, whose name we pray, Jesus Christ.

2:53: Amen.

2:55: Let me just confirm that I am coming through the audio and video.

2:58: Claire.

2:59: Thank you, Pastor Murray.

3:00: I hope you're well.

3:00: Good to see you on.

3:02: And let me just quickly say some hellos.
3:04: First Online was first online tonight.
3:07: Nice to see you.
3:08: Sister Rosebud Chaw Jaws is here.
3:10: Welcome.
3:13: Rose Petty is here.
3:14: Good to see you, sister.
3:16: Brother Jeff Flannick is here.
3:18: Nice to see you, brother.
3:19: Judy and Chuck are here.
3:20: Great to see you from Glenwood Springs, Colorado.
3:24: You're traveling, OK, very nice.
3:27: And let's see, JD is here.
3:28: Welcome.
3:29: Kay Feder, nice to see you.
3:32: CGI Burlington, nice to see you.
3:34: Bruce Ellis, welcome, brother.
3:36: Ricko, welcome.
3:38: Carlotta Ellison is here.
3:39: Welcome.
3:41: And let's see who else is here.
3:43: I don't wanna miss anybody who's checked in.
3:47: I think I've got everybody.
3:49: Don't see Merlene tonight.
3:51: maybe she is, just running a bit late.
3:54: And, nice to have all of you.
3:56: Let's continue in this very heavy teaching by the apostle Paul.
4:02: Remember chapters 1 and 2 were more introductory as to what was at issue and what was at stake.
4:08: And, chapters 3 and 4 now, he's getting deep into the theology, like this is deep theological teaching.
4:15: In chapters 3 and 4, and then, chapters 5 and 6, how do we apply it?
4:21: So let's, let me share my screen.
4:25: And then let's get into the passage for tonight.
4:30: Very good.
4:30: Hopefully, you can see that.
4:33: And I'll just give us a little bit more space here.
4:37: OK, Galatians 3, let's pick up from verse 17.
4:40: We have a lot to get through, but we're picking up from where we left off last time.
4:47: And he says here in verse 17, and this I say, that the covenant that was confirmed before God in Christ or by God in Christ, the law, which was 430 years after, it can't cancel it.
5:03: It cannot disannul it.
5:05: That it should make the promise of no effect.

5:09: And so we saw last week this tension or this conflict between doing the works of the law and having the faith of Christ.

5:19: And he's associating the works of the law with Moses as the Judaizers were, but then he's associating the faith with the promise to Abraham and Abraham's faith in that promise, and that's the faith of Christ.

5:34: So he's creating this, or resolving the tension.

5:38: Between the law and faith by bringing into a contrast.

5:43: The covenant with Moses and the covenant of the promise to Abraham.

5:49: For if the inheritance be of the law or by the law, then it's not by promise anymore.

5:57: It's by works But God gave it to Abraham by promise.

6:02: So The, the, the, the inheritance doesn't come from Moses.

6:08: It comes through Moses, but it comes from Abraham.

6:11: And God gave it to Abraham by promise.

6:14: So then this is where we left off last week.

6:17: So then Paul is sort of preempting.

6:20: The conversation cause he knows, OK, I know what you're thinking.

6:23: And probably those who are heavily influenced by the Judaizers, well then what's the purpose of the law?

6:28: If, if the, if the inheritance comes by promise or by faith, then why even bother with the law?

6:34: Why not just go straight to the promise and leave it?

6:36: Why, why did Moses even bother with, or why did God bother giving Moses this intricate system of laws?

6:45: When we already had the promise by Abraham.

6:48: So he's gonna explain that.

6:50: So I said like, I know what you're thinking.

6:53: What's the purpose of the law?

6:55: And then he explains.

6:57: The reason God gave the law to Moses.

7:02: it was added because of transgressions.

7:06: That's why.

7:07: That's why we have the law.

7:09: It was added because of transgressions, and I'll just continue in the verse in a minute, but it's just drop drop down to Romans 4.

7:19: and so the law was added because of transgressions, where the first Interpretation of this.

7:26: Is Romans 4:15, because the law works wrath, for where no law is, there is no transgression.

7:34: So there's a sense in which we could say the law was added so that we could understand sin.

7:40: That if we didn't have the law, we, we wouldn't know what sin is.

7:43: And that's true.

7:45: And that's partially what Paul is getting at here.

7:48: But he's going further because he's answering specifically in the context of why do we have the mosaic system when we already had the Abrahamic faith?

7:59: That's the specific answer he's giving.

8:02: OK, what you want to know why we have the mosaic system when we already have the Abrahamic faith.

8:08: What's the purpose of the mosaic system?

8:10: What's, what's the purpose of the law?

8:11: It was added because of transgressions.

8:14: And, and so when we say the law here as well, I think the sort of default way of thinking is that's the 10 Commandments.

8:22: The 10 Commandments were added, so that we could understand sin.

8:26: But again, in the context of what Paul is arguing, the law is the entire system of, of works, the entire system of the mosaic law that we find in the Torah laid out.

8:39: Like what's the purpose of all of that?

8:42: That's what he's getting at.

8:43: The Judaizers are trying to enforce that whole mosaic system, beginning with circumcision.

8:49: So circumcision is the entry into this system of works.

8:54: of righteousness that they're going to enforce.

8:58: And Paul is saying, stop right there.

9:01: Right?

9:01: Not even Titus was compelled to be circumcised.

9:03: We're not doing that.

9:04: We're not doing that to the Gentiles.

9:07: And so then, well, what was all that about with Moses then?

9:12: Well, what's the purpose of the law?

9:13: It was added.

9:15: Because of transgressions.

9:16: I'm gonna explain that.

9:18: Till the siege should come, so it's not forever.

9:21: It was added because of transgressions for a period of time.

9:25: Until the seed should come, to whom the promise was made.

9:29: And so until Christ comes, this whole system is required, but Christ came.

9:35: Christ came, lived the perfect life, with the perfect sacrifice, was crucified, was buried.

9:43: was resurrected.

9:45: And now this whole system that was given to Moses, in a sense has become obsolete.

9:51: And that's what Paul is saying it did serve a purpose, but that purpose is now no longer needed, because the seed has come, to whom the promise was made.

10:01: And it was ordained by angels in the hand of a mediator.

10:05: So the law was, was given to Moses through an angel through the hand of a mediator.

10:11: Now, so I, I, I explained Romans 4:15, and that's sort of the default way of thinking, but that way of thinking kind of ties the law.

10:20: To the moral law, the 10 Commandments, which we know Paul is not talking about that because even God speaking of Abraham, he says, I know him, that he will command his children to do, to keep my statutes and my laws.

10:34: So there's a moral law that precedes whatever was given to Moses.

10:38: This is speaking specifically of the whole mosaic system.

10:41: Why was it added?

10:43: So let me answer that.

10:45: It was added, because of what Moses established with Israel.

10:52: And we see that here at the end of Exodus.

10:54: So, Exodus begins with the, the, the Exodus, the Passover, coming out, becoming a nation under Moses, and then being established as the nation of Israel under Moses.

11:09: And that's, this is how Exodus ends then, that whole journey ends in Exodus this way, chapter 40 verse 32.

11:18: When they went into the tent of the congregation, so they had to build this tabernacle.

11:23: For God to dwell in, and when and and for them to serve God.

11:27: And when they went into the tent of the congregation, and when they came near unto the altar, they washed as the Lord commanded Moses.

11:35: So they're doing exactly what Moses God commanded through Moses.

11:40: And then verse 33, and he reared up the court round about the tabernacle and the altar and set up the hanging of the court gate, and so Moses finished the work.

11:51: Finally, it's all done.

11:54: That the house for God to dwell in has been established.

11:57: This tabernacle, all the beautiful work and the gold and tapestry, it's all now done.

12:02: It's done.

12:04: Now that the tabernacle has been built, verse 34, then a cloud covered the tent of the congregation.

12:11: And the glory of the Lord filled the tabernacle.

12:16: We're getting at the answer to them, why then the law?

12:21: It was added because of transgressions.

12:24: So Moses is able to now establish the place for God to dwell.

12:28: When the work is finished and the tabernacle is done, the glory of the Lord fills the tabernacle.

12:35: In other words, the house is ready, and God moves in.

12:39: And now we're neighbors with God.

12:40: God is actually dwelling in the neighborhood.

12:43: He's dwelling with Israel.

12:45: And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

12:55: So this begs the question.

12:59: How do we live If God lives next door, right?

13:03: So if God is our neighbor, and dwells among us and is in the camp with us, and has moved into the house, how do we live with this holy God?

13:15: We can't even enter, enter the, the, the tabernacle because of the glory.

13:19: So how do we dwell with God?

13:21: That's the question that the conclusion of Exodus is begging.

13:26: And that's, we come to Leviticus, to answer that question.

13:30: How do you live when God is your neighbor?

13:33: I'm glad you asked.

13:34: Let's then turn to Leviticus.

13:36: And Leviticus then begins Leviticus 12.

13:39: Now that I've moved in, speak unto the children of Israel, and say unto them, and then it goes through the whole offering system, the entire priesthood, how to dwell with God.

13:52: And so this whole, let's call it this holiness code.

13:57: This holiness code of conduct, this entire system was added because of transgressions.

14:05: That if you're going to live with God as your neighbor, and you transgress holiness.

14:12: You're gonna be put to death.

14:15: holiness cannot dwell with corruption.

14:19: So if you as a corrupt human being, are going to have a relationship with a holy God, How do we do this?

14:27: OK, well, we have a system for that.

14:29: So there's a whole system now of offerings and priesthood and Levitical support.

14:36: So that we can successfully live.

14:38: We're we're corrupt.

14:40: But we can now successfully live.

14:43: With a holy God.

14:45: Through this system.

14:47: So whenever we transgress, whenever we cross the boundary of holiness, there's, there are things that we can do that we can still appear before God.

14:56: And we can be justified in his presence, and we can be considered righteous in his presence because we're following the system.

15:05: That deals with transgressions.

15:07: So hopefully this is clear.

15:09: So why then, so what's the purpose of the law?

15:11: Well, it was added because God lived with Israel.

15:14: And there needed to be a system to maintain holiness, and that's why the law was added.

15:20: So yes, the promise was given to Abraham.

15:23: Yes, they're to inherit these promises.

15:26: That means they're going to dwell in the land, and God is going to dwell in the land with them, but now they need a holiness code.

15:33: For life with God.

15:35: And there needs to be some mechanism.

15:39: To deal with corruption and the transgression or the crossing of the boundaries of holiness.

15:48: How, how, you know, the promise is to Abraham that they're going to dwell in the land with God.

15:52: But then when they transgress, how do we handle this?

15:55: And that's the system.

15:57: That was given until the seed should come.

16:01: And Hebrews gets Paul gets into all of this in Hebrews, to say that this whole system that was given to Moses was never meant to be permanent, because it couldn't deal with full transgression.

16:16: So, let's go to Hebrews actually.

16:21: And I was thinking how Hebrews is fascinating, it's always been fascinating, but it's fascinating how it connects with Galatians.

16:31: Because it's the same problem.

16:34: That Galatians is addressing, or that Paul is addressing with Galatians that he already addressed with the Hebrews.

16:41: And what is that?

16:43: That in both cases, they have been pointed to Christ.

16:48: In both cases, they have been given full access to Christ.

16:53: And in the case of the Hebrews.

16:56: Because of persecution, they wanted to leave Christ and go back to the mosaic system.

17:04: Of works They felt that's gonna be safer.

17:07: And so they were, they were, abdicating their faith to go back to works.

17:13: And these Judaizers were doing the same thing to the Galatians.

17:16: The Galatians also had arrived in a faith of Christ.

17:22: And because of the influence of the Judaizers, they were abandoning that faith and going back to a system of works.

17:28: So both Jew and Gentile are struggling with this sort of carnal thing where we can hang on to physical works and to make sense of that, and it's just harder for the human being to hang on to faith, even though that's the fullness of everything that the works were pointing to.

17:45: So, Hebrews is the same dynamic, but we're dealing with Hebrews rather than Gentiles.

17:51: And, and it's interesting that when we think of, we think of the, you know, what's the big chapter in Hebrews, we think of Hebrews 11, the faith chapter.

18:00: But Hebrews 11 didn't just drop from the sky.

18:03: It's a whole argument that the apostle is making, beginning in chapter one, when, you know, God has spoken to us in various ways, but today he's spoken to us through His Son, and how superior the Son is, and how much greater the Son is than Moses.

18:18: And, and then ultimately, he's building this whole argument up to, by faith, you've got to believe.

18:24: You, you, you can't rely on works.

18:27: It's about faith.

18:28: So, building up to this part of the argument then is what we see here, again, you know, why was the law added, was added because of transgressions.

18:39: Here in Hebrews 9.

18:41: In verse 22, and almost all things are by the law purged with blood.

18:49: Why, what's the purpose of the law?

18:50: It's added because of transgressions.

18:52: How do you live with a holy God?

18:54: Well, there's a whole system to purify you if you transgress righteousness.

19:00: And so, almost all things are by the law, purged with blood.

19:06: And without shedding of blood, there is no remission.

19:10: And this, this is the crux.

19:13: The whole argument is the faith of Christ.

19:16: And there is no relationship with God without the shedding of blood for transgression.

19:22: That transgression is so serious, corruption is so serious that it causes death.

19:30: And so if we as human beings are to continue in a relationship with God after sinning, after transgression, transgressing, there's a death penalty.

19:41: Unfortunately, this whole system was added.

19:43: So that the death penalty can be transferred from the human.

19:47: To an animal sacrifice, and then we can appear justified and righteous before God.

19:52: So that's why the law was added.

19:54: Almost all things are by the law, purged with blood.

19:59: And without the shedding of blood, there's no remission.

20:01: You cannot approach God.

20:03: You cannot have a relationship with this holy God unless your transgression is dealt with.

20:08: And there's no remission of sin without that.

20:10: Now we go to Hebrews 10.

20:12: He says, by the which will, we are sanctified through the offering of the body of Jesus Christ once for all.

20:22: So that entire system of offerings was always pointing.

20:27: To the ultimate sacrifice and that entire system that was given to Moses was understood to be temporary and insufficient until the seed should come.

20:37: And so now that Christ has been sacrificed, he's fulfilling those offerings, particularly the sin offering.

20:44: Because that's, that, that's how we deal with transgression.

20:49: And then the burnt offering is our devotion to full devotion to God, once we're acceptable.

20:55: And so, by the which will we are sanctified through the offering of the body of Jesus Christ once for all.

21:03: You don't have to keep doing this every single time.

21:07: The blood of Christ covers everyone and everything.

21:12: And every priest stands daily ministering and offering, oftentimes the same sacrifices, which can never take away sins.

21:24: They can temporarily resolve the tension of holiness and transgression, but they can't resolve it permanently.

21:34: But this man After he had offered one sacrifice for sins forever.

21:40: Then he sat down at the right hand of God.

21:44: There is no way when you study Leviticus, that any priest or Levite is sitting down.

21:53: It's like, these guys are athletes.

21:56: These guys are warriors.

21:59: They're, they're, they're butchers.

22:02: And they're hard at work.

22:04: And if an Israelite transgresses holiness, they're going to kill that Israelite on the spot.

22:09: So this is like high-level security and athletes at the peak of fitness.

22:15: And there's no way they're sitting down.

22:17: This is like heavy labor for them.

22:20: But this man After he offered one sacrifice for sins forever, this priest is sitting down.

22:28: It's all done.

22:30: At the right, on the right hand of God.
22:32: And then verse 16 of Hebrews 10, this God, God says, this is the covenant that I will make with them after those days, them being the house of Israel, and the house of Judah.
22:48: That this covenant now, that moves from the mosaic system.
22:54: Of of works of the law.
22:57: Moves from that.
22:59: To the blood of Christ.
23:01: And faith in what that blood means.
23:06: And that transition from works of the law.
23:10: To faith of Christ.
23:13: We're not talking about Gentiles.
23:14: This this transition has nothing to do with Gentiles at this point.
23:19: It was all the, the transition from works of the law to the faith of Christ was always from the beginning.
23:28: Intended for the house of Israel.
23:30: In the house of Judah, God is not a two-timer.
23:33: God is faithful.
23:35: He doesn't squander his covenant love.
23:38: It's exclusive.
23:40: And so this covenant love that I have with the house of Israel.
23:44: I'm gonna renew it.
23:46: After those days, says the Lord, and I'm gonna put my laws into their hearts.
23:54: So this whole system that was given to Moses that was external, and was carnally worked by carnal human beings, that whole system and everything that it means, is going to be put in their hearts.
24:08: They won't need all this externality.
24:11: It's going to be in their hearts to do the law, and in their minds, will I write them.
24:18: And their sins and iniquities.
24:21: Will I remember no more.
24:23: This is very, very important, brethren.
24:26: We're we're not talking about Gentiles yet.
24:29: We're talking about Israel.
24:31: And these Israelites who were made righteous and able to dwell with God in the tabernacle.
24:40: And in the promised land.
24:42: Because there was provision made.
24:44: For transgression in the presence of God, that they could still be holy in His presence.
24:51: And it was all works of the law by carnal people that they just couldn't maintain it.
24:57: But from the beginning, provision was made.
25:01: To transfer them.
25:03: From a carnal system of works of the law.
25:07: To a spiritual mind.
25:09: In a, in a converted heart.

25:13: That this whole, everything that this, all the, the code of righteousness in the Book of Leviticus, let's, let's put it this way, the entire system of righteousness in the Book of Leviticus and, and priesthood, and holiness, that entire system is going to be packaged and transfused through the Holy Spirit into the human being's mind and heart.

25:35: That now they don't need all these external reminders, it's just all there.

25:39: In this beautiful package.

25:41: Made possible by the blood of Christ.

25:45: That's what enables them now to dwell in the presence of God, that the blood of Christ covers all sins.

25:51: And then that holiness code is no longer external, it's inside.

25:56: Whereas the animal sacrifices didn't do anything for the heart or the mind.

26:01: It just addressed the death penalty of sin.

26:05: And, and so we go from a, a corrupt, sinful people.

26:10: Who cannot maintain the system of holiness to stay in God's presence, we go from that, like abject failure to this.

26:21: That somehow, these very same people.

26:25: The holy God says their sins and iniquities will I remember no more.

26:29: In other words, the death penalty that is sitting over every single one of them, that should take them out of existence.

26:36: It's not going to be applied.

26:39: That death penalty is going to be removed somehow.

26:42: And through faith, they're going to accept this covenant.

26:47: And this exclusive relationship, and all that sinfulness and iniquity will be forgotten.

26:53: Now, the fact that their sinfulness iniquity will be forgotten.

26:58: We need to be very, very clear about this and never discount this, never deviate from this verse 18.

27:05: Now, Where remission of these is, the fact that these sins will be remitted.

27:11: Where there's remission of sins, there is no more offering for sin.

27:16: There's if, if you have to keep offering.

27:20: It means that the blood that you're offering has not fully remitted the sin.

27:24: But the fact that these sins and iniquities will never be remembered again, will never be spoken of again, the fact that there's full remission, means there's no more need for offering.

27:34: And so the high priest is actually sitting down.

27:37: The work is done.

27:38: And so all of this argument beginning in Hebrews one of the superiority.

27:44: Of Yeshua.

27:46: And his sacrifice.

27:48: It's building, building, building, building, and that's how we come into chapter 11.

27:53: Whereas most times when you hear chapter 11 quoted, it's just taken out of context.

27:57: Oh, now faith is the substance of things hoped for, the evidence of things not seen, and this beautiful chapter of faith, the faith chapter.

28:04: Well, yeah, it's the faith chapter, but it's part of a strong argument that Paul is making.

28:10: About the superiority of Christ and moving from works of the law to the faith of Christ.

28:16: And the underlying mechanism of faith that was intended for Israel from the beginning.

28:24: From the beginning, faith is not some new thing for Gentiles, that Israel has no clue or Judah has no clue what it is, but it's come to Gentiles.

28:34: It's quite the opposite.

28:36: Faith, the faith of Christ, was always intended.

28:42: For the house of Judah.

28:43: And ultimately the whole house of Israel.

28:46: And through that faith, they were able to extend an invitation to bring the Gentiles into that very same faith.

28:55: That's how it works.

28:58: So that's now we come to chapter 11, the faith chapter, which is the whole transition that Paul is the same argument he's making to the Galatians, that we have to move from the juvenile.

29:13: Works of the law To the very advanced and profound faith of Christ.

29:19: And so that's the argument he's making to the Hebrews as they're backsliding and thinking they can go back to the mosaic system of laws.

29:26: He says, look, faith is the substance of things hoped for.

29:28: It's the evidence of things not seen.

29:31: What are these things not seen?

29:33: All the promises.

29:35: All the promises, it's, it's like, oh, it's the evidence of things not seen.

29:40: you know, I don't have a new car yet.

29:43: I'm kind of driving around in this old banger.

29:46: But I, I'm really believing God for a new car.

29:49: And in fact, this faith is just so strong, I just feel it in my heart.

29:53: And so the evidence that I'm going to get a new car is because of this faith that I have, that's just this conviction.

30:00: This is how Christians use this.

30:02: This is not what the apostle is saying.

30:05: The apostle is saying is, This ability.

30:12: To be brought into covenant.

30:16: And to dwell in the promised land.

30:19: As a holy people.

30:21: With a holy God.

30:23: This promise, which was given to Abraham.

30:26: Which God has never deviated from.

30:29: Which came through Moses and Joshua.

30:32: It's the same rest.

30:34: It's the same promise.

30:36: And those who are God's sheep.

30:40: are going to be given this faith.

30:42: They're going to transition from works of the law to the faith of Christ.

30:47: And that faith that's in us is the evidence of the promise that was given to Abraham.

30:55: That's what he's saying.

30:56: This transition from works to faith.

31:01: In the ability that we have as mere humans.

31:06: To dwell in the promised land with the Almighty Creator.
31:10: It's by faith.
31:12: For by this faith, the elders, the patriarchs, obtained a good report.
31:19: And then he says in verse 8, it was by faith.
31:23: So this thing that we're talking about faith is not a gentile thing.
31:26: It is in fact a very Jewish thing.
31:28: It's a very Hebrew thing.
31:30: And now here are the Hebrews that operated under this faith, looking for this promised land or looking for the promises that were that Abraham inherited.
31:41: It's, it's by faith.
31:43: By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, he obeyed.
31:52: That's, that's the faith.
31:54: It's around the promise of the covenant in the land, and he just obeyed, and he went out, not knowing where he went.
32:02: By faith, he sojourned in the land of promise.
32:05: Promise and faith go together.
32:10: Promise and faith are hand in hand.
32:12: It's not just some kind of loose faith.
32:13: I believe God for a new car.
32:15: No, I believe God for his promises.
32:20: I believe God that we're gonna dwell with him in Jerusalem.
32:26: I believe God that every single thing that he has said will come to pass.
32:31: And, and we walk by faith, not by sight.
32:34: No matter how victorious the devil and his puppets look, I don't believe that.
32:40: That's all transition.
32:41: That's all temporary, transitory.
32:44: What I believe is the permanence of God's word.
32:48: And so by faith, he sojourned, he's, he, he, he dwelt as a pilgrim in the Land of Promise, and this is my land.
32:57: That my, my descendants are going to have this land.
33:00: By faith, he sojourned in the land of promise, as in a strange country.
33:04: He, he, he didn't, he didn't own the land.
33:06: It wasn't his, but he, it was his by promise.
33:09: Dwelling in tabernacle, he should be, he should be in a, in a palace.
33:15: But he dwelt in tents.
33:17: With his son and his grandson, with Isaac and Jacob.
33:21: The ears with him of the same promise.
33:24: So dad, granddad.
33:27: We're all here in these tents.
33:28: This is our land.
33:30: Our descendants are going to live and own this land, and God is going to dwell with us in this land.
33:35: And, and we don't have it yet, but we are, we are going to inherit this promise.

33:39: By faith, we believe this.
33:42: Verse 10, for he looked for a city which has foundations whose builder and maker is God.
33:50: This is the faith.
33:52: This is the faith.
33:53: This is the faith of Christ.
33:55: This is the faith of the seed.
33:57: That the promises that were made to Abraham will never disappear.
34:02: They are going to be fulfilled perfectly.
34:05: And Abraham, Isaac, and Jacob believed that.
34:08: Moses believed that.
34:10: Joshua and Caleb believed that.
34:13: We believe that it's the same gospel.
34:15: It's the same promise.
34:17: Verse 17 by faith, so again, this has to do with the promise.
34:24: Abraham, you and your descendants, which you won't be able to count, are going to dwell in this land with me forever.
34:32: So that's the promise made by God.
34:35: And faith in that promise, not works, but faith in the promise.
34:40: By this faith, Abraham, when he was tested, he offered up Isaac.
34:45: This is, Isaac is going to dwell in this land with me, and my descendants will be innumerable through Isaac, and now I'm being asked to offer Isaac up.
34:55: By this faith that God cannot go back on His word.
34:58: We are going to dwell in this land with our descendants.
35:02: By faith, when he was tested, he offered up Isaac, and he that had received the promises offered up His only Son.
35:09: Are we seeing very clearly, brethren, that this faith chapter is not just some sort of generic faith?
35:17: It's faith in the promises that Abraham inherited.
35:21: And we're looking at Abraham's faith and everybody else's faith.
35:25: It's all a superior.
35:28: Work of God.
35:30: In humans, in Israel, over the works of the law.
35:34: And Paul is taking the Galatians back to this.
35:37: This supersedes Moses, it precedes and supersedes Moses.
35:43: And he that received the promises offered up his only begotten Son.
35:47: Of whom it was said, the very same son that he was ready to sacrifice in that same son, it was said, in Isaac, shall your seed be called.
35:58: It's like, OK, I don't know how this is gonna work.
36:01: One thing I know, God does not go back on his word.
36:05: And it's unfortunate.
36:08: But many of us no longer believe this.
36:12: It's unfortunate But many of us actually preach that God goes back on his word.
36:18: So we have to be very, very careful about what we're teaching and what we're believing.

36:24: It's impossible for God to go back on his word.
36:29: So, Abraham, he was just locked into this promise.
36:33: I don't know how it's gonna work, but I know God can't lie.
36:37: Accounting that God was able to raise up, raise him up, even from the dead.
36:43: He's like, I don't know how it's gonna work.
36:45: But God is asking me to do this, and it's the same God that's promising that my descendants will inherit this land.
36:51: So he's got to be able to bring him back from the dead somehow.
36:55: From whence also he received him in a figure, so it was like he was dead and he came back.
37:01: Now At the beginning of this Hebrews Sermon, he says to the Hebrews, Beware, take heed, brethren.
37:13: Lest there be in any of you an evil heart of what?
37:18: An evil heart of what?
37:20: Of unbelief, it is the Hebrews that had made the transition from works of the law to the faith of Christ, and now he's warning them, do not leave the faith of Christ to go back to the works of the law.
37:36: That is evil, even though the works of the law.
37:40: are good And Very impressive.
37:45: And there's a whole religious system built around them and a whole temple and everything.
37:49: If you have now come to understand Christ, you can't go back to that.
37:54: That's unbelief for you to reject the blood of Christ and go back to the blood of bulls and goats.
38:02: Beware, brethren, and, and to us, we need to beware, lest there be in any of us an evil heart of what?
38:10: Of unbelief, unbelief in what?
38:13: In the promises.
38:16: It's not an evil heart of, I, I, I believe God for a new car, and now I'm beginning to doubt because I'm just not seeing how this is gonna work.
38:24: Is that the evil heart of unbelief?
38:27: No, it's a very specific faith, the faith of Christ in the covenant promises of God.
38:33: And we, we, we better not have this unbelief, where we're teaching replacement theology or separation theology.
38:40: Where we're, we're rejecting God's word, and we're, we're neutralizing, oh yeah, that was the Old Testament.
38:46: It doesn't matter anymore.
38:47: That's an evil heart of unbelief.
38:50: We need to repent of that.
38:51: Beware, brethren, lest there be in any of you, without exception, an evil heart of unbelief in departing from the living God.
39:01: So, let's come back to Galatians now.
39:04: So, what's the purpose of the law?
39:09: It was added as a mechanism.

39:12: To deal with transgression.
39:14: Until the seed should come, and we just saw that in Hebrews and Romans, until the seed should come to whom the promise was made.
39:23: And it was ordained by angels in the hand of a mediator.
39:27: So there's a mediator for this mosaic law.
39:30: Now, a mediator is a go-between.
39:34: So There's, there's God, let's say Moses is the mediator, there's Israel.
39:41: So Israel doesn't deal directly with God, they deal through Moses, and then Moses talks to God, then God talks to Moses, then Moses talks to the people.
39:50: So that's what a mediator does, mediator sits in between.
39:54: Now a mediator.
39:56: Is not a mediator of one.
39:59: So if there's only one party.
40:02: Then you don't need a mediator.
40:03: You need a mediator when there's two parties and somebody needs to mediate between the two parties.
40:11: So you can't have a mediator of one.
40:14: But God is one.
40:16: So the law was added because of transgressions.
40:20: And it was ordained by angels in the hand of a mediator.
40:25: Moses, I believe this is a Moses being a mediator.
40:29: But You don't need a mediator if there's only one party.
40:35: What's that supposed to mean?
40:37: Let's go back to Abraham, Genesis 15.
40:41: And he said, Abraham said, Lord God, whereby shall I know that I will inherit the land.
40:49: And he said unto me, he said unto him, Take me a heifer of 3 years old, and a she-goat of 3 years old, and a ram of 3 years old, and a turtle dove and a young pigeon.
40:59: And he took unto him all these, and he divided them in the midst, and laid each piece one against another.
41:07: But the birds he didn't divide.
41:08: So in other words, he made an aisle of carcasses.
41:11: So he took each of these animals, split them in two, put one on one side, one on the other, and created this aisle.
41:17: And this is an ancient Near East custom.
41:20: When you're entering into the covenant, both will walk down the aisle as they make the covenant, and they'll basically swear that if anyone breaks the covenant, may they be slaughtered.
41:30: Like these carcasses, like these animals.
41:32: And so that's an ancient Near East custom that God borrowed to make this covenant real for Abraham, because he's asking like, how do I know?
41:41: How do I know you're going to keep your word that I'm gonna, I'm gonna have this?
41:44: Well, let's, let's enter into the covenant.
41:46: And when the fowls came down upon the carcasses, Abraham drove them away.
41:51: And when the sun was going down, a deep sleep fell upon Abram.

41:56: This is very important because Paul is saying, a mediator requires two parties.

42:03: But God is one party.

42:04: God is one.

42:06: And so you don't need a mediator if you're dealing only with, if God is the only party, you don't need a mediator.

42:12: And God made sure he was the only party of this covenant, because he put Abraham into a coma, into a deep sleep.

42:19: So he went into a deep sleep, and lo, a horror of great darkness fell upon him.

42:24: And God said unto Abram, Know of a surety, absolutely no doubt about it, that your seed shall be a stranger in a land that is not theirs, and they shall serve them, and they shall afflict them 400 years.

42:39: And also that nation whom they shall say it serve will I judge, and afterward shall they come out with great wealth.

42:49: And, and so, basically, he made, he entered into this covenant that your people will have this land and I'm going to see to it.

42:56: And I'm the only party, this is a unilateral.

42:59: This is a unilateral covenant.

43:01: There's only one party.

43:03: So there's no need for a mediator.

43:05: Whereas with the Mosaic covenant, it's bilateral, it's between God and Israel, but there needs to be a mediator, because either party could break the covenant, and then there are going to be consequences.

43:18: And so Moses is serving as this mediator in this agreement between God and Israel because it's bilateral.

43:24: In the case of Abraham or Abraham, it's unilateral.

43:28: There's only one.

43:29: And so there's no need for a mediator, that means it can never be annulled.

43:33: And so whatever was given to Moses, it was never intended that it would somehow cancel or make obsolete the promises that were given to Abraham.

43:41: They, they will stand forever.

43:43: So, then, it begs the question, if there's this tension, Between the law, the systems of, of works of, of righteousness, of justification before God for dealing with transgression, if that's intention.

43:59: In and in conflict.

44:01: With the faith of Christ, if those two are intention, And one is unilateral, but the other is bilateral and can be broken.

44:13: Is the law is that system then, is it, is it working against the promises of God?

44:19: Is, is that, is that the nature of this conflict that one is working against the other?

44:23: God forbid, don't even think such a thing.

44:28: We've got to resolve this tension by seeing how in fact they work together.

44:33: They're not, they're not canceling each other out.

44:35: They're actually intended to work together, and he's gonna explain now how the, the system of laws actually works with the promises, and it actually support, here are the promises,

this system of law comes underneath them to support them and to ensure that these promises will be fulfilled through faith.

44:57: So this system of laws is actually supporting faith, not canceling it, not negating it the way the Judaizers think.

45:05: Is the law then against the promises of God?

45:09: God forbid.

45:10: Heavens no.

45:12: For if there had been a law given which could have given life, truly righteousness should have been by the law.

45:21: So he's saying.

45:25: For you to believe.

45:28: That the system of law.

45:31: And the faith of Christ are somehow in this conflict, and you have to choose one or the other.

45:38: What your your understanding is that the faith of Christ gives life.

45:45: But the law, the system of these laws for dealing with transgression, can also give life.

45:52: And if they both can give life, and if they're equal in giving life, eternal life, then yeah, there's a conflict between them.

45:59: What Paul is saying is that the whole system of laws that were given to Moses, they actually cannot give eternal life, and they were never intended to give eternal life.

46:10: And so the fact that they cannot give eternal life means they were always intended to point to the system of faith that can give eternal life.

46:19: They're not in competition.

46:20: They're actually one is in support of the other.

46:23: Is the law then against the promises of God, God forbid.

46:26: For if there had been a law which could actually give eternal life, then truly righteousness would come from the law.

46:33: So let's just pause here in Galatians and see what he teaches the Romans in this, this understanding of the relationship between the system of laws and the faith of Christ.

46:42: Romans 11:32, what does it mean that we say the system of laws was always there to support the faith of Christ?

46:50: Romans 11:32, for God has concluded them all in unbelief.

46:56: Who's them all?

46:57: Israel.

46:59: God has concluded all of Israel in unbelief.

47:03: Why, why would he do such a thing?

47:06: Why would all of Israel be blocked from from belief?

47:10: Why?

47:11: So that he might have mercy upon all.

47:14: In other words, from the beginning, what Paul is saying to the Romans, the Gentiles, who don't really understand.

47:22: Their role in the covenant versus Israel's role in actually not in the covenant at the time.

47:28: Paul is saying, look, The reason they're not in the covenant.

47:33: Through God's wisdom.

47:36: And his covenant love, they're actually being pushed out of the house of faith.
47:43: So that in the end, they can be brought into the house of faith.
47:48: So this system of laws that they're holding on to, it's not going to give them faith, it's not going to give them life, but it's not God's intention to destroy and eliminate them.
48:00: That they're actually being held at arm's length, so that they can come to faith.
48:07: And this is exactly what Moses taught from the beginning.
48:10: So Paul is only repeating Moses.
48:12: So they're in unbelief now, so that they can be in belief later.
48:19: Verse 6 of Romans 11, he's saying this faith, the salvation, this justification, if it comes by grace.
48:28: Then is it no more of works?
48:31: Otherwise, grace is no more grace.
48:34: So what he's saying is, this justification.
48:39: Can only come by grace.
48:42: It cannot come by works.
48:44: Because if it came by works, then grace wouldn't be grace.
48:48: Grace means you don't need works to achieve it.
48:51: And that's what he's gonna show that they're all in unbelief now, they're all wicked, they're all in iniquity, they're all sinning, but by God's grace, their sinfulness is notwithstanding, because it's grace.
49:03: God says, I'll have mercy upon whom I'll have mercy.
49:05: And so grace, or I should say this, this justification doesn't come by works.
49:12: It comes by grace, even to the Gentiles.
49:15: If that's what Paul's saying to the Galatians, did, did you come to this grace because of you were doing the works of the law?
49:22: You didn't even know what the works of the law were.
49:25: So if it's by grace, it's not by works.
49:28: Otherwise, grace isn't grace.
49:30: But if it be of works, then is it no more grace?
49:34: Otherwise, work is no more work.
49:36: So, he's saying these two systems are totally different.
49:41: If it's by works, you've earned it.
49:45: If it's by works, you're following the system of laws, you do what you need to do.
49:51: You, you, you, you, you're never outside of that system.
49:55: So you're always, because of your works, you're always justified.
49:58: You're, you're always on, you're, you're covered because you're doing everything perfectly.
50:03: And so God has no right to require your life from you, because you're doing everything right.
50:08: But nobody can do that, so the work cannot bring eternal life.
50:13: And so it's these two different systems, one by works of the law, one by faith of Christ or grace.
50:20: And what Paul is saying is, these, this house of Judah, that's, that's locked inside this house of works, think of it as a prison.

50:31: That they are, they are under arrest.
50:34: And they are being remanded and imprisoned in this house of works.
50:39: They think they're doing great, but they're actually in this house of works and they're condemned to death.
50:44: They're on death row.
50:46: They can't come out of that house.
50:49: And cross over into the house of faith because they're remanded in custody.
50:53: They can't get out.
50:55: And all the works that they're doing in that house of works mean nothing.
51:00: That it will do nothing to get them from the death penalty.
51:04: And but they can't cross over into the house of faith.
51:06: Somehow the door has opened the Gentiles to come into this house of faith house of faith and live with Christ.
51:12: But they're not able to come over.
51:15: And so that's why here we're going back to Galatians now, Galatians 3, we're kind of going, we're just listening to Paul in Hebrews, and Romans and Galatians, to just in Ephesians, to understand his theology.
51:27: This is very heavy theological teaching.
51:30: Verse 22.
51:33: The scripture So what did he say in verse 21?
51:38: That The promises are not, or the law is not competing with faith.
51:44: And it's not acting against the promises of God.
51:49: But the law cannot bring them to righteousness.
51:52: It cannot bring them to eternal life.
51:54: And then he says here, it is the scripture, meaning from Moses.
51:59: From Moses, beginning at Moses.
52:02: The scripture has concluded all under sin.
52:07: This, this, Concluded Let me just get the definition of this, sorry.
52:17: To shut up, to make a prisoner.
52:20: Look at them all in death row, on death row, locked up in prison.
52:25: It is the scripture that has put them in death row.
52:30: Underin Why?
52:33: That the promise by faith of Jesus Christ might be given to them that believe that in that house of darkness, in that house of works of the law, in that house of death row, The scripture put them there.
52:48: And held them in custody there, so that they could see the house of faith, and those that believe could cross over and come out of this house of works, and come into the house of faith, which is what the Hebrews did.
53:02: The problem with the Hebrews is they started to look back at death row and wanted to go back with an evil heart of unbelief.
53:10: No, stay in the house of faith.
53:12: And then the Gentiles come in Galatia, and come into the house of faith, and the Judaizes want to take them back to, to death row.
53:23: So, it is the scripture that has prophesized.

53:28: That the house of Israel, the house of Judah, will be on death row.
53:33: Why?
53:34: So that the promise by faith of Christ can be given to those who believe, because that was the design from the beginning.
53:43: From the beginning, Moses said that they are to transition from failing at the works of the law to accepting.
53:51: The faith of Christ, the house of faith.
53:54: Ezekiel says it this way.
53:56: Behold, God says.
54:00: All souls are mine.
54:02: As the soul of the father, so also the soul of the son is mine, and we did a great study of Ezekiel.
54:07: It's in the archive.
54:09: But this is the point here, the soul that sins, it shall die.
54:14: And the works of the law, what, what, what's the purpose of the law?
54:18: It was added for transgression.
54:20: The problem is transgression never goes away.
54:23: The problem is human beings will always transgress the boundaries of righteousness, and the law cannot cover all of these transgressions.
54:31: And so it's, it's, it's inadequate as a system.
54:35: And so The house of death row.
54:39: Israel's in the house of death row until they can cross over.
54:43: To the house of faith.
54:45: So, Galatians 3:23, he said, but before faith came, so they, they didn't have faith.
54:53: They, they were not given the understanding of Christ and his shed blood.
54:58: So before faith came, we were kept under the law.
55:03: So, so they're kept in they're, they're, they're under house arrest.
55:07: He says here, shut up again, same concept to make a prisoner.
55:14: They have been imprisoned.
55:16: In the house of works of the law, that whole system that they're doing, that makes them feel super righteous, but they can't actually keep it, even to the point where Paul had to humiliate Peter, to say, you're a Jew, you can't even do it.
55:30: And yet you're trying to compel Gentiles to do it.
55:33: So you're in this house of darkness, this house of death row, you're imprisoned, you can't get out.
55:39: And it's, it's never gonna work.
55:41: You're just, you can't get off death row.
55:43: So we were, we, Israel or Judah, we've been kept under that.
55:48: Until the faith which should come afterwards would be revealed.
55:53: So when the house of faith is established, it was established not for Gentiles.
55:58: It was established for the House of Works.
56:02: It was to say, I, do, do, do you get it yet?
56:05: Can you figure it out yet?
56:07: That you can't be righteous before me.

56:09: So now here's Christ and His blood.

56:12: If you will accept Christ as your savior, you can be redeemed, and all the promises to Abraham can be fulfilled in Christ for you.

56:21: So that house of faith was always for Israel.

56:25: And yes, Gentiles are included now, but let's deal with how, how this system was set up, and who it was for, and the, the exclusivity of the covenant.

56:36: This is this shut up, this being imprisoned in dark in, in, in darkness and works.

56:43: This is what the, the, the underlying theology is the same vision that was given to Isaiah, concerning Judah and Jerusalem.

56:52: Isaiah 6:9, he said, go and tell these people, that is Judah, hear you indeed, but understand not, this is what it means to be shut up in the house of Works, that the gospel is being preached, but you, Christ is right there in front of you, and you can't hear.

57:10: He's right there in front of you and you can't see.

57:12: You're shut up in the house of works.

57:15: Hear you indeed, but understand not and see you indeed, but perceive not.

57:19: Make the heart of this people fat.

57:21: That's why he says here in verse 22, the scripture has concluded, it's the scripture, it's the prophecy beginning at Moses.

57:30: That has concluded them.

57:33: On death row.

57:36: And so here we see the scripture, again, he's just repeating Moses.

57:40: That make the heart of these people fat and make their ears heavy and shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart, and convert and be healed.

57:52: So something is blocking them from believing and crossing over into the house of faith.

57:58: And what is it?

57:59: They've been concluded to stay in the house of darkness, to stay in the house of works, to stay on death row.

58:06: Why?

58:07: Because it's God's mysterious plan to save them all.

58:12: But as he revealed to Moses, they have to stay in that house of death row until they are in, in so much agony and pain.

58:21: That they're begging for Christ.

58:23: And, and this time when they accept Christ, it's going to be with their whole heart, not partially.

58:30: Then said I, Lord, how long will they be shut up in this house of works on death row?

58:39: And he answered until.

58:42: In in other words, it's not forever.

58:46: That they're on death row and condemned.

58:48: There is an until when they can cross over and come into the house of life, eternal life, and faith.

58:56: The new Jerusalem.

58:58: It's intended for them.

58:59: And they're going to be able to cross over, but not until the cities be wasted without inhabitant and the houses without man and the land utterly desolate.

59:10: They have to go through that.

59:12: The gospel has to be preached to them so they understand why.

59:15: The remnant needs to repent and be invited to the house of faith, and the rest that have been concluded.

59:21: On death row will then come up in Ezekiel 37 resurrection.

59:26: And will be taught and invited to the house of faith.

59:29: And so it's God's intention to save all Israel, those that are willing, and bring them to the house of faith, but first they have to be under arrest and imprisoned in the house of law.

59:41: And, and the Lord have removed men far away, and there'd be a great forsaking in the midst of the land.

59:46: And when they're moved far away, remember Deuteronomy 30, that Moses said, when you repent, no matter how far you've been removed, from there, God is going to send His angels to the four corners of the earth, and he's gonna bring you back into the promised land.

1:00:00: And if you've been slaughtered, he's gonna bring you back to life and bring you back into the promised land, because the promises to Abrahamham cannot be broken, and that's what the house of faith believes.

1:00:10: That the promises of Abraham cannot be broken.

1:00:13: And so he goes on then to talk about that promise.

1:00:16: Galatians 24.

1:00:19: Wherefore, so, so why then was the law added?

1:00:23: Well, it was added because of transgressions.

1:00:25: And then the law was our schoolmaster.

1:00:29: To bring us unto Christ.

1:00:31: The reason we were concluded in the house of bondage.

1:00:35: The house of death row.

1:00:39: was because that whole system.

1:00:41: was to be a teacher This concept we have of pedagogy.

1:00:46: It was to, to train us.

1:00:49: So that we could be brought to the house of faith.

1:00:52: So that's why the law was added, to, to put us in this house where we could deal with transgressions, but also to teach us that we actually can never be righteous before God.

1:01:03: We're condemned.

1:01:04: There's no way out.

1:01:05: It's like playing whack a mole, you know, just when you put one down, another one comes up.

1:01:09: So you're playing whack a mole with your corruption.

1:01:12: Just when you think you've dealt with it here, it's coming up over here.

1:01:16: So that whole system.

1:01:18: Was our schoolmaster.

1:01:21: What's the Greek here?

1:01:23: pedagogos.

1:01:26: Teacher That the law was our teacher.

1:01:30: To take us from the house of darkness and death row to the house of faith, that we might be justified by faith, we being Israel, he's not speaking generically.

1:01:39: This is the, the plan of God from the beginning with Moses.

1:01:42: And that's what maybe I'll just end here with Deuteronomy 30, that this is not, Paul is not teaching, making something new up.

1:01:50: This is what Moses taught.

1:01:52: It shall come to pass.

1:01:54: When all these things.

1:01:57: Shall come upon you The blessing for following righteousness, and the curse for transgressions.

1:02:05: Which I've set before you.

1:02:07: And you shall call them to mind among all the nations where the Lord your God has driven you, meaning you're in the house of darkness.

1:02:16: You will not succeed following this, and so you're gonna incur the curses of the law, and you're gonna be scattered and in this house of bondage, house in this house of death row.

1:02:26: That when you're in the house of death row, and you realize that the law is your schoolmaster teaching you, you need Christ.

1:02:33: You need a savior That when the gospel is preached to you when you come to understand this, and you repent.

1:02:41: And you return unto the Lord your God, and shall obey his voice according to all that I command you this day.

1:02:48: So the Torah is going to be taught to them, and all of this system and everything it points to is going to be written in their hearts.

1:02:56: It'll be a new covenant, and all the schoolmaster will no longer be external, it'll actually be internal, and it won't be a schoolmaster anymore, because when it's inside our hearts and minds, it's now an expression.

1:03:10: We love God, and we understand righteousness and do everything to please Him.

1:03:17: So this is the fate of Israel.

1:03:19: They're going to move from this house of death row to the house of faith, and shall obey his voice according to all that I command you this day, you and your children with all your heart, and with all your soul, only possible with the Holy Spirit, that then the Lord your God will end your captivity.

1:03:37: That the captivity, that the death row will have served its purpose, being your schoolmaster.

1:03:45: The death row and the law will bring you to faith, so you can cross over and have eternal life.

1:03:51: That then the Lord your God will end your captivity and have compassion upon you and will return and gather you from all the nations where the Lord your God has scattered you, meaning it was that the law and the curses of the law were never meant to eliminate you.

1:04:09: They were death row was not meant to.

1:04:12: Destroy you.

1:04:14: The house of death row was meant to drive you to your knees, to drive you to repentance.

1:04:20: While you're in the house of death row, the gospel is being preached to you, so that you can cross over, the gospel, faith comes by hearing and hearing by the word of the Lord.

1:04:31: But how can they hear if a preacher isn't sent?

1:04:34: And so there will be preachers preaching the true gospel.

1:04:38: Israel will hear that, they'll be able to reconcile while they're on, why they are, why they are on death row, and suffering to the extent that they are, and they'll be able to cross over to the house of faith, which through the mystery of God, the gospel was being preached and broadcast from the house of faith by Gentiles to provoke them to jealousy.

1:04:59: Oh, the wonder of God, the mysteries of God.

1:05:03: Well, I, I thought we might get through Galatians 3.

1:05:07: God willing, we'll get through it next week.

1:05:09: I don't want to rush it.

1:05:11: Because it's, it's dense.

1:05:13: It is, theologically dense.

1:05:17: But consistent.

1:05:19: And unless we can explain Galatians through the lens of Moses, And the prophets, and all the writings.

1:05:29: And the apostles.

1:05:32: And the revelation.

1:05:35: Unless it in the gospels.

1:05:37: Accounts, unless it all comes together, then we don't know what we're talking about.

1:05:42: We're making things up.

1:05:44: And possibly preaching a false gospel.

1:05:47: So, that brings us almost to the end of Galatians.

1:05:52: As I said, it is, theologically dense since it's chapters 3 and 4.

1:05:57: So we'll just take our time and work through it and make sure we're understanding.

1:06:00: And, please, go ahead and, you know, study these, these chapters on your own as well, so that what I'm saying, it, it's like, yeah, that makes perfect sense.

1:06:11: It's everywhere.

1:06:12: And if it doesn't, let's, let's, study it together.

1:06:15: Very, very good.

1:06:16: let me just check here and see whether Jeff, deep, much, yeah, Paul, the apostle Paul, man.

1:06:24: I just, the, the, the depth that he has.

1:06:28: Wrote half the New Testament.

1:06:30: That that that was a, was a deep rabbi beyond all his peers.

1:06:35: And, and God used him specifically.

1:06:39: To bring this gospel to the Gentiles.

1:06:42: And so we as Gentiles are able to put all of this together, because God intended that to be so, so that we can provoke the house of Judah to jealousy.

1:06:52: Brother Chuck and Sister Judy, Galatians gives one a lot of opportunities to mention the storyline that runs through the Bible, and God's faithfulness to his people, covenants, and word and shoot down replacement theology.

1:07:05: Amen, sister and brother.

1:07:07: Amen.

1:07:09: I appreciate you taking the time to really break this down for us.

1:07:11: Thank you, Sister Rose.

1:07:13: Thank you, Sister Judy and brother Chuck.

1:07:16: It's a lot to take in.

1:07:18: Thank you, Sister Rose and Rick for beautiful brethren.

1:07:21: So, God willing, you'll be able to join us this coming Sabbath.

1:07:25: And, Pastor, so I was gonna say, Deacon Jan has just, he, he hasn't finished, but he's working through a series on the, Levitical sacrifices and, the priesthood.

1:07:39: And so we'll look forward to at some point in the future, him continuing that.

1:07:45: And at the same time, I will be speaking, I should mention, I'm going to be speaking this Sabbath.

1:07:51: And then the last two Sabbaths in August, we're gonna run another campaign.

1:07:56: You remember, we, we ran a campaign on the beast and the Middle East in prophecy.

1:08:02: it was a two-part series.

1:08:04: We're gonna run another two-part series on the seventh day Sabbath for Christians.

1:08:09: And that's gonna be on August 22 and 29.

1:08:12: So we'd appreciate your prayers for that, for the success of that.

1:08:16: the same way we did the campaign before, we actually began our services at 1:15 with our worship, and then we went live at 1:30 right with the sermon.

1:08:25: So anybody who's new, who's a guest, who's, who's coming in to see the, the, the campaign, they just get straight into the, the lecture.

1:08:33: and so that's what we'll be doing again.

1:08:36: And so we just again, appreciate your prayerful support for the success of that campaign.

1:08:42: And many Christians just have no idea about the Sabbath, but many are thinking about it and asking about it.

1:08:49: In fact, we just had a, a couple join us, because the husband insisted he's reading his Bible, and he insisted to his wife, the Sabbath is on Saturday.

1:08:59: And I, we need to find a church that worships on Saturday.

1:09:02: So I appreciate your, your prayers on that, brethren.

1:09:06: And with that, I'll just invite you to join us this coming Sabbath at 1:30 Eastern time, as we usually do.

1:09:13: And if you are new to us, right here on the Rumble channel, God bless you, brethren.

1:09:17: We appreciate you so much, and certainly, we appreciate the love of our God, His faithfulness, and His mercy.

1:09:25: God bless you all.

1:09:27: What a mighty God we serve.