

48-Galatians-03d-04a-Transcript

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

0:51: This evening, God willing, we will complete Galatians chapter 3, and we're gonna begin Galatians chapter 4.

1:01: We're not gonna get very far because we are studying the writings of the apostle Paul, Rabbi Shaul, who is a very complex, very deep.

1:12: Very, sophisticated in his understanding, and we're just trying to get our heads around his teaching.

1:20: And the book of Galatians, if it's not studied in the proper context of the whole book and of the whole Bible, it's very easy to go off on a tangent and have the apostle saying things that he's not actually saying.

1:34: So we want to be very careful, take our time, go through this together.

1:39: please, prepare your questions.

1:40: Let's, in fact, that just reminds me, Brother Chuck, if you're on, I think a couple of weeks ago, you wrote to me and I, it's completely slipped my mind.

1:49: so I have to, go back and, to that and see, what, how I should respond to you.

1:54: I completely, sorry about that, I completely forgot.

1:57: But I did wanna say like brother Chuck, please, hopefully it's, an exception.

2:02: Please, write, jot down your questions.

2:04: Let's, let's get through this together.

2:06: I'm gonna open with a word of prayer.

2:08: I suspect I'm coming through loudly and clearly, but I'll check, and then I'll just see who's checked in, and we'll get into the study for today, which is again, the last part of chapter 3 and the first part of chapter 4.

2:25: Loving Father, we come before Your holy throne, ever so grateful to you, Father.

2:30: It's just amazing.

2:32: Who are we that you have looked down from heaven above?

2:36: You've looked at us, you've handpicked us, you've selected us, you've separated us and, and brought us into this covenant election.

2:45: We're ever so grateful, Father, we just pray you'll help us to deeply understand your plan, your will.

2:53: And our part in it.

2:56: Thank you so much, Father.

2:57: We thank you for your covenant faithfulness.

2:58: We thank you that we have each other.

3:00: We thank you for your holy scriptures.

3:02: We thank you for your Holy Spirit, and we pray, Father, especially now as we're rounding the corner on the fall holy days, that you'll just prepare us, Father, to receive the instruction, that, I should say the heightened instruction that you have planned for us during the high days.

3:19: Thank you so much, Father.

3:20: We praise you.

3:21: We thank you so much and ask this in Jesus' most holy name.
3:24: Amen.
3:26: All right.
3:26: Let me, just check, see who is here.
3:30: And, We will just take this off and let me Go to rumble.
3:38: Rosebud is here, greetings sister, greetings Kay feeder.
3:44: And Pastor Marius here.
3:47: Jaw jaws, greetings, Bruce Ellis, greetings.
3:50: Sister Carlotta, greetings.
3:53: Ricko, nice to see you.
3:54: Endure to end, great to see you.
3:57: JD, welcome, and Judy and Chuck, welcome.
4:00: And, Chuck, as I mentioned, if you, I'm not sure if you're wrong, but I remembered that I owe you an answer to a question, so we'll do that.
4:09: And let's see, CGI Burlington.
4:13: Oh, congratulations to your grandson, Sister Carlotta.
4:17: I might not watch live next week.
4:19: Graduating from boot camp, wow, wonderful.
4:22: God be with you, that's wonderful.
4:24: And audio and video are clear.
4:27: Thank you so much, Pastor Murray.
4:28: I hope you are well.
4:30: Let's begin in Galatians.
4:33: I'll go ahead and share my screen.
4:40: And let's just go back to pick it up from 3:19.
4:43: It's, it's hard to break up Paul's writings.
4:47: You really just sort of have to read it all in one flow.
4:50: We are breaking it up from week to week, but hopefully you're going back.
4:55: And remembering what Paul wrote previously.
4:58: So that we have as much context as possible, but I want to get into chapter 4, finish off a couple of verses in chapter 3, and then get into chapter 4, but we need the context of what Paul is writing, and remember, chapters 1 and 2 are sort of laying out the issue.
5:15: Chapters 3 and 4 are the theological teachings to address these, the, the, the issue at hand head-on, and then chapters 5 and 6 are gonna be the practical application of the theological teaching.
5:30: So we're here wading through this very deep, heavy, theological teaching from the apostle.
5:37: So he says here, beginning in verse 19 of chapter 3, what is the purpose of the law?
5:44: What, what, what, why, why do we have the law?
5:48: Sorry, let me just organize my windows here.
5:53: Why do we have the law?
5:55: And he says, it was added because of transgressions.
6:00: And what I wanted to make clear, I hope I made clear last week, is the law was given or the the whole holiness code was given to Moses when God moved in.

6:12: So once they had finished the tabernacle and God, then the glory of the Lord dwelt with them, we had to deal with, well, how do we dwell with holiness?

6:21: How do we deal with a holy God that cannot abide sin?

6:24: When we cross the boundaries, what do we do?

6:26: Oh, glad you asked.

6:27: Here's the holiness code.

6:29: And so we get the Book of Leviticus that just shows us exactly precisely how man, Israel, can dwell with holiness and still be considered holy and right before God.

6:40: So why was it added?

6:41: It was added because God moved in, God dwelt with men, and we had to have a way of dealing with transgressions.

6:48: Until the seed should come to whom the promise was made.

6:53: And so it the, the law was never intended to be an eternal mechanism.

6:59: It was never intended to be a complete mechanism.

7:01: When I say the law here, I'm talking about the whole system of holiness, all the do's and don'ts.

7:07: It was never there, it was never the intention that that system would be permanent.

7:11: It just, it was inadequate from the beginning, and they were locked into the system until the siege should come to whom the promise was made, and it was ordained by angels in the hand of a mediator, that is the Torah, but the promise is going to be fulfilled in the Holy One of Israel.

7:29: He's the one that will actually be able to inherit legally the promises that were made to the patriarchs, and through him, Israel will be able to adopt and receive the promises.

7:42: And then it was ordained by angels in the hand of a mediator.

7:46: So Moses is, The the mosaic law and that whole system that was given to Israel was given to them through a mediator, and what I said last week is that's a bilateral arrangement.

7:58: You need a mediator because there's two parties, and if one party breaks the covenant, there needs to be a way to deal with that.

8:05: And so there's mediation between the two parties.

8:08: Now, a mediator is not a mediator of one, and yet God is one.

8:13: So, this is the difference between the two covenants.

8:17: That no mediator was required in the Abrahamic covenant because it was unilateral.

8:22: It was one way.

8:23: God was putting Himself on the line to say, I will fulfill these promises, so there's no need for a mediator, whereas with the Mosaic covenant, it's an if then.

8:34: And so there needs to be a mediator to deliver the message to the two men, to Israel, and then Israel's acceptance back to God.

8:42: And so there's that sort of negotiation slash mediation between the two parties, no such thing with Abraham.

8:49: It's just, I'm, I'm, I'm, I'm going to do this for you.

8:52: And I commit to it.

8:54: So then it begs the question, well, Is there a contention then between the Mosaic covenant and the Abrahamic promises?

9:03: Is the law then against the promises of God?

9:06: Don't say such a thing.
9:08: Both are coming from God.
9:09: God does not contradict Himself.
9:11: God forbid, for there, for if there had been a law given which could have given life, then truly righteousness would have been by the law.
9:21: So it was just never from the beginning.
9:23: It was never intended.
9:25: That that whole system would give eternal life.
9:28: Otherwise, the path to eternal life would be through works.
9:33: Just check these boxes and you have eternal life.
9:36: Oh, you slipped up, no problem, check this box, it's good, you're good, and you'll have eternal life.
9:40: It just, it was never intended to do that.
9:42: It was always intended to be temporary.
9:45: But the scripture has concluded all that is all Israel.
9:49: Under sin, even though they're dwelling with God and they're they're to inherit the promises, the scripture condemns them all.
9:55: Why?
9:56: That the promise by faith of Jesus Christ might be given to them that believe.
10:02: And there's another place in Romans 9, where Paul says, well, not all Israel is Israel, right?
10:12: The true Israel will believe, the true Israel will hear their master's voice and respond to it.
10:18: And so those who Malachi 4 shows there are Israelites that will be burned up, there are Israelites that will be ashes under the feet of other Israelites.
10:29: So this, this mechanism was never meant to be, to, to be a path to eternal life.
10:36: But it is intended from the beginning that Israel would have eternal life, those that believe.
10:45: But before faith came, We were kept under the law.
10:50: We, that is Israel, were kept under the law.
10:53: The Gentiles were not kept under the law.
10:55: I hope we're clear about that.
10:57: But before faith came, so faith hadn't come yet, Christ hadn't come yet, but Israel was then kept under the law.
11:03: Shut up.
11:04: And what I was saying last week is that verb implies imprisonment, imprisoned.
11:09: Unto the faith, which should afterwards be revealed.
11:13: So they're, they're kind of locked in the system that they can't get out of, and, and, and it's, it's this conflict, they're being conflicted, where they want to know God, but they can't know him and they can't please him.
11:27: And so they're in this inner conflict and turmoil, and they're in this prison.
11:32: Until the faith, which should afterwards be revealed, be revealed to Israel.
11:38: This whole thing is Israel.

11:39: Yes, Gentiles will be included later in Galatians is to the Gentiles, but we have to understand the foundation so we know where we are, and then the evolution from the foundation.

11:50: So the plan And, and Gentiles really were only brought in because the Jews rejected Christ, and then Paul went to the Gentiles and God showed Peter that the door was open to the Gentiles, but let's deal with the original system here so that we can get our bearings with what the rabbi is teaching.

12:09: They were locked in in this prison.

12:12: I like to call it a dune loop.

12:14: They just can't get out of it until the faith which should afterwards be revealed, and that faith was in fact intended for Israel.

12:23: Christ came to Israel to reveal the faith to them.

12:27: Wherefore, So, so when, when he's looks so the question is, is the law against the promises?

12:35: Is the law working against the promises?

12:37: And Paul says, no, no, no, don't, that's, that's wrong.

12:39: God forbid you would say that God would contradict Himself and work against Himself.

12:43: There, there, there is a relationship between the law and the promises, that, that one is serving the other.

12:49: And one is keeping Israel in a holding pattern until faith comes, and, and Israel is going to inherit these promises.

12:57: Wherefore, the law was our schoolmaster, pedagogos, where we get the word pedagogy, which is teaching, and this is a sense of a teacher slash guardian.

13:10: Wherefore, so the law was our schoolmaster to bring us on to Christ.

13:16: The law is not working against the promises.

13:19: But the promises can only be inherited through the faith of Christ.

13:23: And so the, the, the law was holding us in place and preserving us until Christ comes, but it was also not just our guardian, it was also our teacher.

13:35: All of those instructions that are given in the Torah, all of them actually point to Christ.

13:42: And so, the, while we were going through these commands, and this system, it was actually teaching us about Christ.

13:50: So that when Christ comes, he can begin at Moses and show how everything was pointing to him.

13:56: It, it was actually our schoolmaster.

14:00: To bring us unto Christ, us being Israel.

14:03: Well, many times we'll read this and just think, it's just the whole world.

14:06: God doesn't divide, it's just, he just speaks generically about everybody.

14:10: Let's, let's, this is a rabbi talking and sharing his understanding of scripture.

14:15: And so it was, it was just the law was given to Israel.

14:18: It wasn't given to the Gentile world.

14:20: It was given to Israel as a guardian and a teacher to point them to Christ, so that when Christ comes, they would recognize him, and they would, they'd be ready to receive him.

14:30: And they would then be justified, not by these checking the boxes of all these do's and don'ts, but they would actually, Israel would then be justified, justified by faith in the Holy One of Israel and so doing inherit the promises.

14:44: But after that faith has come, we that is Israel, are no longer under a schoolmaster.

14:51: Faith is here now.

14:52: We don't need the schoolmaster to teach us and point to Christ.

14:56: Christ is here.

14:57: We can now just accept Christ.

14:59: And again, when the Gentiles come in, they go straight to the front of the line, accepting Christ.

15:04: And, and not having to go through the schoolmaster now, because they accept Christ.

15:10: And what the Judaizers are doing is pulling them back to the back of the line and saying, no, you have to do everything that we do.

15:17: And, and in fact, don't even look at the faith of Christ and the, the blood of Christ as something that is complete.

15:26: Look at it as just a means through which you're introduced to us, and we can now rule over you and take control of your life.

15:35: So, so faith of Christ is nice, but it's, it's not enough.

15:39: That's what they were saying.

15:40: You have to do all these rules, do's and don'ts.

15:47: And then of course, it's not just what's written.

15:50: In the Torah, they had their oral law, and a whole bunch of additional fine, fine tune, fine tuning and and buttressing around the Torah.

16:02: So it's a whole entire system that they believe gave them Righteousness before God and justification before God.

16:10: And remember, Galatians is about justification.

16:12: So chapters 3 and 4 is really the theology of justification.

16:17: Let's not get confused.

16:20: So, we are no longer under a schoolmaster.

16:24: And then he says, now, now he's speaking to the whole congregation, Jew and Gentile.

16:29: So there's this contention to the Gentiles.

16:32: So, so the argument, and I said this last week, I'll say it again.

16:37: This contention Between Paul and those following him and the teachings of Christ and the Judaizers, who also accept Christ, by the way.

16:50: This contention.

16:51: Is not over.

16:55: You know, do we accept the Gentiles or not?

16:58: Can Gentiles be a part of what we're doing or not?

17:00: Can they be in the covenant or not?

17:02: This is not the contention.

17:04: Both Paul and those following him and Christ's teachings and the Judaizers are in full agreement.

17:12: That the Gentiles are now part of the covenant community, that, that the Gentiles have been grafted into Israel.

17:19: There's no question about this.

17:21: So we can't go and make up a new religion, where the Gentiles are in full control, and we have zero tolerance for Jews.

17:29: There was never this thought in Paul's mind or even the Judaizers.

17:32: There, there's no contention here.

17:34: Gentiles have been grafted in.

17:37: To Israel, they've been grafted into the covenant.

17:40: The contention is, do they go to the front of the line or the back of the line?

17:46: And, and Paul is saying, come to the front of the line.

17:50: And the Judaizers are saying, no way, go to the back of the line and do everything that we had had to do and continue to do, because Christ is not enough.

17:59: No contention over our Gentiles, do we accept them or not?

18:03: No, we accept them.

18:04: They're in the covenant.

18:05: It's, it's, how do they operate within the covenant?

18:09: Please bear that in mind, because you're gonna have teachers who are going to try to negate the covenant.

18:15: And try to present a gentile Christianity.

18:19: But once faith comes, we are no longer under a schoolmaster, and for your all, Jew and Gentile.

18:28: You're all the children of God by faith in Christ Jesus.

18:32: So everybody just go to the front of the line.

18:34: All, all of that stuff that you were doing in the checks and balances and do's and don'ts, it was all a schoolmaster.

18:42: It was all there to point to the need for Christ and, and how Christ fulfills righteousness.

18:49: Once Christ is here and we believe in Christ, we don't need to be imprisoned by that anymore because that was never intended to satisfy the requirements of, of righteousness and justification.

18:59: So now that Christ has come and the faith of Christ has come, all of us are children of God through this faith.

19:08: In Christ Jesus For as many of you Jew and Gentile, he's talking to everybody now.

19:15: This is how it works.

19:16: We're all in the covenant together.

19:19: And as many of you have been, have been baptized into Christ, have put on Christ.

19:25: Go to the front of the line.

19:28: Now, verse 28 is a verse that just gets misinterpreted.

19:33: Icessantly But remember the context here and the theology here is a theology of justification.

19:41: And it's all about how is one made just and right and acceptable before God.

19:47: This is what Paul is teaching and what he's arguing.

19:51: And debating with the Judaizers, how can one be righteous before God?

19:56: It's not dealing with sanctification or glorification.

20:00: It's not dealing with the whole process of salvation.

20:02: It's simply dealing with justification.

20:05: How are we made right before God?
20:07: He's speaking to Jew and Gentile.
20:09: As many of you have been baptized into Christ, you've put on Christ.
20:13: There is neither Jew nor Greek.
20:17: There is neither bond nor free.
20:20: There is neither male nor female, for you are all, you are all one in Christ Jesus.
20:26: Now people will take this verse, and say, see, God doesn't divide.
20:31: He's just, he just puts everybody in the soup and boils us all together.
20:36: And so there's no Jew, there's no Greek, there's no bond, there's no free, there's no male, there's no female.
20:42: How ridiculous.
20:44: Are we, are we, are we joining with the transgender evil community?
20:48: Not even a commu, not even a community, evil movement.
20:52: To say we agree, there's no such thing as male and female, that's a social construct.
20:58: Of course not.
20:58: Of course there's male and female.
21:01: And, and in fact, there's condemnation.
21:05: On men who are effeminate.
21:07: Men who are not masculine are condemned by God.
21:11: So God requires masculinity.
21:13: And women who are not feminine are condemned by God.
21:17: He requires femininity.
21:19: So of course there's male and female.
21:20: So what is this talking about?
21:21: This is talking about justification.
21:24: The blood of Jesus Christ that God the Creator would come to earth and allow and live the perfect holy life, Torah compliant and allow Himself to be brutalized and His blood to be shed so that he could redeem His people and those grafted in.
21:42: This is profound.
21:44: How, how can we minimize this?
21:46: Paul is trying to help them understand the power of the blood of Christ to justify, to, to make us acceptable before God, to, to enable us to begin our relationship with God.
21:58: And so, there is male and female.
22:01: And there is bond and free.
22:03: You can't go to the Romans and say, oh, Paul told me that I'm not bound anymore.
22:06: I'm not a slave.
22:07: I can do what I want.
22:09: And there is Jew and Greek.
22:11: But as far as justification goes, what did he say here?
22:16: You are all in verse 26, you are all the children of God by faith in Christ Jesus.
22:22: It's, it's like, don't, don't be thinking in these ways.
22:25: This is the covenant, all have been grafted in, and there's no different levels of justification.
22:32: You're all justified.

22:33: You're all children of God.
22:35: That's what he's saying.
22:36: So now, He says And if you be Christ's.
22:42: Then your Abraham's seat.
22:45: So again, it's like, who, who's in the covenant?
22:48: Who is justified before God?
22:50: Who, who will inherit the promises as the Israel of God?
22:54: Well, if you're Christ's, you're all Abraham's seed.
22:58: And therefore errs according to the promise.
23:02: And this is very important because this is the gospel.
23:04: If anybody's preaching any of the gospel, he says, let them be accursed.
23:08: He repeats that and he says it doesn't even matter even if it's an angel from heaven.
23:11: And so here's, he's giving us the gospel.
23:14: The gospel is, we can, we will receive the promises.
23:19: That God does not go back on his word, that everything he promised to Abraham, he will fulfill, and that the Mosaic covenant was simply a mechanism working as a guardian to preserve us, preserve Israel, and a schoolmaster to teach us to teach Israel, so that when Christ comes, the Holy One of Israel, they would transition from the schoolmaster to faith.
23:43: And that's what the Gentiles have managed to do.
23:46: And, and everybody together are the heirs of Abraham to inherit the promises.
23:52: That's the good news.
23:53: The promises to Abraham, which involves land.
23:59: Galatians 4.
24:05: Traditional Christianity, Christianity just speaks of heaven.
24:10: Satan has taken them away from the promises of the land.
24:14: And then unfortunately, within the Church of God movement, we tend to just speak of the kingdom of God, and, and we're going to be kings on the earth and the whole earth, and we, we have a despising And a negligence towards Jerusalem.
24:29: And towards the promised land.
24:31: That's a different gospel.
24:33: That's a different gospel.
24:35: The gospel that Moses understood, that Joshua understood that Abraham was looking toward, was God fulfilling his word to dwell with his people in the promised land.
24:47: Galatians 4.
24:48: So, so now, he says here, this is carrying on from Galatians 3, that we're all the children of God by faith.
25:00: This, this, this, this is this is resolving the contention.
25:03: We know the Gentiles are a part of the covenant now, but how?
25:08: Well, they go to the front of the line, like all of us can go to the front of the line, and all of that system.
25:14: It was just a school, a guardian and a schoolmaster.
25:17: And then he says here.
25:19: That if we are Christ, Jew or Gentile.
25:22: Male or female, bond or free, we are heirs.

25:27: The, the, the inheritance is in the promise.
25:29: And we are part of that inheritance.
25:32: Now, let's talk about the inheritance.
25:35: Chapter 4.
25:39: Now I say, That the heir, that's us who have accepted Christ, grafted into the covenant.
25:48: Realizing that Christ fulfills the promises to Abraham, having that faith of Christ, we're heirs, whether we're male or female, bond or free.
26:00: Jew or Gentile, Jew or Greek, doesn't matter.
26:03: We're all justified, and we have access to this inheritance.
26:07: OK.
26:08: Now I say That the air And I mean this is all about the contention and the conflict with the Judaizers.
26:16: That the heir, he's he's trying to disabuse them of the teachings of the Judaizers.
26:22: So now that we're all heirs, let's understand what it means to be an heir.
26:25: The heir, as long as he is a child.
26:31: differs nothing from a servant.
26:33: Though he be Lord of all.
26:35: What does this say?
26:37: So inheritance is a legal construct.
26:41: You can't just make a claim, you know, somebody died and they were very wealthy, you can't just show up and say, I think I'll have some of that wealth.
26:49: No, this is a, a legal issue.
26:51: So now we need to figure out who are the heirs.
26:56: In fact, my father died a few years ago.
27:00: And the government has gone out of its way to find his children.
27:05: To say you are legally inheritors of whatever his estate is.
27:12: It's a so air is a legal issue.
27:15: So the promise made to Abraham about the land is a legal issue.
27:22: And he's saying, if you believe in Christ, you are now fellow heirs.
27:27: You're, you're, you're, you're going to inherit with Abraham.
27:30: But now you need to understand the legal mechanism here, that the heir, as long as he is a child, differs nothing from a servant, though he be lord of all.
27:39: So remember he said that, what did he say here?
27:44: That after faith, so he says here, sorry, the law was our schoolmaster to bring us under Christ, that we might be justified by faith.
27:55: That's, that was the whole purpose.
27:56: It was a guardian and an instructor.
27:59: But when you're under a schoolmaster, you're a child.
28:04: And when we come to chapter 4 and verse 1, that matters.
28:08: Because in the eyes of the law.
28:12: If you are in here in in Canada, let's say you're under 18, you're say 15 years old and you're, you're an heir.
28:19: You, you're a mature person, we can have an intelligent conversation with you.

28:23: But in the eyes of the law, you don't have any right to, to the inheritance, or, or you cannot take the inheritance.

28:29: It has to go into trust because you're a child.

28:33: So the guardian can come and argue and maybe there's some dispute over who gets exactly what.

28:38: And so the guardian can be there presenting your case, but you don't have a, you don't, you don't have a voice, especially here, let's say in Roman law.

28:47: But you are the heir.

28:50: But you're no different than a servant.

28:52: You don't, you, you can't, your voice doesn't matter.

28:55: Until you mature, and then you, then your voice matters, even though really, everything is yours once you reach that age of maturity.

29:03: So, so there's an immature, it's about immaturity in the eyes of the law.

29:07: You're not mature enough to receive the inheritance, or even to have a voice about it.

29:12: Instead, the heir, although he's lord of all, is under tutors and governors until the time appointed of the father.

29:22: And so that time appointed, Is Christ.

29:26: Death, burial, and resurrection and belief in what that means and in his blood.

29:31: That's what matures us to then inherit all things.

29:36: But until then, Israel is, is, it's, it's Israel's.

29:40: But they don't have a right to it.

29:42: Because they're under this schoolmaster, this guardian.

29:47: Until the time appointed.

29:49: And even so, we, that is Israel.

29:52: When we were children, we're in bondage under the elements of the world.

29:58: Now, this is important, this word elements, let me just go here.

30:06: We were in bondage.

30:07: So remember earlier we talked about they were held in prison.

30:11: This, this system, they can't get out of it, it's, it's, it's there to deal with transgressions, but not permanently.

30:20: And so they keep transgressing, and they keep being governed by this system and there's just no way out.

30:25: just, it's like this, this doom loop that they can't get out of.

30:29: They, they can't be fully righteous before God, and yet they're separate from the world, and so they're just, they're separate, but they're not fully righteous, and, and it's just this awkward situation that they're in until Christ should come.

30:42: And so they're in this bondage in the elements of the world, and I just wanted to look at this word, the, the stoakia.

30:50: The Stoikia of the cosmos.

30:53: So the cosmos, remember, is the an ordered arrangement of a system.

30:57: So it's a system that's fully orderly arranged.

31:00: And there are stoakia of the system.

31:04: So stoikia, the way they describe this, it's like, the fundamental elements, the base elements of a system.

31:11: So we have our language, and if you were to break it down to the fundamental elements, it would be the alphabet.

31:17: So it's the, it's the construction of the alphabet, those are the elements that create our wonderful language or languages.

31:25: So if you're going to understand the languages and break it down to its fundamental system, it's the alphabet.

31:30: So The Torah has these fundamental elements.

31:36: Of instruction That's, it's around justification.

31:41: And they're, they're in bondage to this system.

31:44: But it's a, it's an orderly system.

31:47: But it's, it's, it's of the earth.

31:50: It's worldly.

31:51: But it is an orderly system.

31:53: Now, listen to Hebrews 10, using the same stoakia.

31:57: Every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

32:07: This, this is the bondage.

32:08: They're stuck.

32:09: They, they have to follow this system in order to stand before God and, and be righteous before God, but it doesn't take away their sins, not even the sins of the priests, permanently, can never take away sins.

32:22: And so, this is, I, I, I'm gonna show you something else in Hebrews that deals with the stoic here, but here just the, the concept is, this is an orderly system.

32:34: But it doesn't take away sins.

32:37: Here again, we, we've read in Galatians 4 3:21 that the law.

32:43: is not against the promises.

32:46: If it was able to give life, then righteousness could be achieved by the works of the law.

32:53: But as we just saw here in Hebrews, it can't.

32:56: It was ineffective, so they're stuck, they're in this doom loop, as they say, but all of that was intended to point them to Christ.

33:06: And again, we said it's that because of transgressions, OK.

33:11: Look at Isaiah 29, I'm gonna come back to Hebrews.

33:13: Isaiah 29.

33:16: Wherefore the Lord said, verse 13, for as much as this people Drawn near me with their mouth.

33:25: Think of the Judaizers, and with their lips to honor me.

33:29: And they're going through the rituals, and they have, I guess, some level of credibility because of how they're dressed and the ritualistic system that they have.

33:39: But they've removed their heart far from me.

33:42: And their fear toward me is taught by the precept of men.

33:46: That's what the Judaizers are doing.

33:48: They're coming in with the precepts of men, they're taking that system, using it to aggrandize themselves, to give themselves authority over the People of God.

33:58: Therefore, behold, I will proceed to do a marvelous work among this people, that's Israel, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid or taken away.

34:14: So Isaiah is already pointing to this, that this system, it feeds, first of all, it doesn't satisfy the requirements of righteousness fully, so we can never fully be right with God.

34:26: Because of the inclination to evil of the human heart.

34:30: And then the leaders, by following this system, actually end up corrupted by it.

34:37: And these Judaizers are actually corrupt men.

34:41: And Paul is in such a contention with them, because of what Isaiah declared here, and this marvelous work.

34:49: It is partially The, the, the punishment.

34:54: That is going to be visited upon them, the covenant correction, but it's also Christ.

35:00: The redemption.

35:02: Here in in Mark Christ says.

35:06: For laying aside the commandment of God.

35:10: So this is the system that they have hijacked and use it to oppress people, and Christ spotted these Pharisees.

35:19: Instead of laying aside the commandment of God, you hold the tradition of men as the washing of pots and cups and many other suchlike things you do.

35:28: These are the checks and balances.

35:29: This is the stoakia.

35:31: This is the system they've developed.

35:34: That that's really a house of bondage.

35:37: And he said unto them, full well, you reject the commandment of God that you may keep your own tradition.

35:44: The whole thing is veered off.

35:46: Even when Christ Himself is in front of them, they don't accept him because they want to keep this system.

35:52: But the system was pointing us somewhere.

35:56: And what Jeremiah says is, Or God says through Jeremiah, this shall be the covenant that I will make with the house of Israel, with the house of Israel, the covenant.

36:07: After those days, says the Lord, I will put my law in their inward parts.

36:13: So, so the law is, is not evil.

36:17: The law is a system of righteousness.

36:20: That they couldn't keep And it backfired, the more, the more they tried to keep it, the, the more they would have to come to terms with who they really are.

36:27: But God says that law was all pointing to Christ.

36:32: And instead of this compulsion, like you have to keep this, it's going to be inside them.

36:37: what Moses said in Deuteronomy 30, it'll be inside them, and it will be an expression of righteousness, rather than forced compliance.

36:46: I'll put my law in their inward parts and write it in their hearts, and we'll be their God, and they shall be my people.

36:53: So that's the law, which is holy and good and righteous.

36:57: It's going to be in them, it all points to Christ, it's going to allow us as Israel to live as Christ, but now they take that and make it an oppressive system, and start to add to it and all these traditions, and these Judaizers then are really protecting their position by trying to get these new converts to stay in their system.

37:16: Galatians 4:4.

37:19: But when the fullness of the time was come, God sent forth His Son.

37:24: So it's all saying the same thing, that Israel's being kept by the schoolmaster until Christ comes.

37:30: And then the transition is to go from that schoolmaster to faith.

37:36: To go from being under guardianship to being a full heir.

37:41: But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law.

37:46: Now notice this.

37:49: Verse 5.

37:50: Why, why did he send?

37:53: His son in the fullness of time at the right time.

37:58: Made of a woman, made under the law.

37:59: All of that is fulfilling the Torah.

38:03: From Genesis 3.

38:05: He sent his son.

38:07: To redeem them.

38:10: That were under the law.

38:12: He sent his son.

38:15: Specifically for a purpose.

38:17: To redeem them that were under the law.

38:22: When Christ came, Were the Gentiles under the law?

38:28: It it can't be any clearer.

38:31: Christ was sent.

38:33: To redeem them that were under the law, that's Israel.

38:37: In fact, when he came, that's Judah, because the house of Israel was the northern tribes were divorced.

38:42: The southern kingdom remained in covenant.

38:44: He came to redeem them that were under the law.

38:47: Why, that we, that is Israel, might receive the adoption of sons.

38:53: And this word receive is an interesting word.

38:57: It is Aalambano.

39:01: A Pallabano And If you look in the comment, not the commentary, but the, let's take this Greek word here.

39:12: Aalambano, and this is strong's.

39:14: It means to receive, especially in full.

39:18: Also to take a side, so to receive or take, but let's, let's look at another, Let's look at a lexicon here.

39:26: The BDG is very accurate.

39:29: And let's look at Aalambano.

39:33: And you'll see they agree with strong's is to take to receive, so it's it's like an accounting term.

39:39: But look at this.

39:41: It is a lambano.

39:44: The tape or oh sorry, this is not BDC.

39:47: Let me look at BDC.

39:50: Greek lexicon, where is Bd right here.

39:55: A Palombano To receive back something.

40:00: That one previous, previously possessed to recover, to get back.

40:06: So, Aalambano is to receive something, but with a more nuanced sense is to receive something that you already had, you lost it, but you're getting it back.

40:17: So if we just look here.

40:22: Just close this.

40:25: He sent to redeem, to redeem them that were under the law, that those of us who are under the law, that is Judah, might receive Apoambano, to receive back what we had before that we lost, the adoption of sons.

40:41: So this is very, very specific covenant language, and he was sent to redeem those under the covenant, who lost their, their status as sons through rebellion.

40:55: He's coming as the Holy One of Israel, so that they can receive their status back.

40:59: That, that's, that's what Paul is saying here.

41:02: And he's trying to educate the Gentiles and the Judaizers.

41:05: He's trying to mitigate what the Judaizers are teaching and teach more accurately what the Torah actually commands and teaches.

41:13: Here now, so, so then that were under law to receive to Aalambana receive back the adoption of sons.

41:20: Romans 9:4, he says, who are Israelites, to whom pertains the adoption.

41:25: So the same adoption that we're talking of here is not a generic God just, just inherit, everybody can be adopted as sons.

41:32: This is, God is a covenant keeper.

41:35: And everything operates within his law, within his covenant promises.

41:40: And so we've got to understand the, the tightness of the covenant promises in order to understand the welcoming of the Gentiles.

41:47: In this very tight covenant relationship.

41:51: In fact, the other thing we need to understand around the tightness of the covenant is how Israel was lost, condemned, no way out.

42:00: And yet God has this promise to Abraham, which he says, you don't need a mediator, it's one way.

42:05: I'm going to do this.

42:07: God is just the, the mystery of God's mind.

42:11: So he's able to bring Israel back into the covenant, promises, and at the same time bring Gentiles in as well.

42:18: We have to understand this is all covenant language.

42:21: So this adoption of sons, That pertains to Israel.

42:26: Adoption of sons doesn't belong to Gentiles.

42:28: That is a completely Israelite covenantal concept or construct.
42:34: Who are Israelites to whom attain the adoption and the glory and the covenants and the giving of the law and the service of God and the promises.
42:42: It's all Israel's.
42:43: Gentiles bring nothing to the covenant.
42:46: As Gentiles, we're just grateful that God has handpicked us and brought us into this.
42:51: Back to Galatians 4 and verse 6.
42:53: And because you are sons in Israel.
42:57: God has sent forth the Spirit of His Son into your hearts, crying Abba, Father.
43:03: And this is a, a, a Chaldean or Aramaic concept of, of intimacy.
43:09: It's like we would say dad.
43:11: That is our father, but we say Dad.
43:14: Cause there's a closeness of relationship here.
43:18: Wherefore, You are no more a servant.
43:21: This, this, this, this is to bring you out of Israel, to bring you out of this relationship with your schoolmaster, where you're no different than a servant.
43:31: And now through faith, you're in this now covenantal union with God.
43:38: redeeming that you had through the redemption, recovering that your status as a son, wherefore, you're now no more a servant, but a son.
43:48: And if a son, then an heir of God through Christ.
43:52: He again, just the heir of God through Christ, what did he say?
43:56: To redeem them that were under the law.
43:59: So through Christ's sacrifice, he's redeeming Judah.
44:04: And bringing them back into their status as sons, so they're no longer just under the schoolmaster like a servant.
44:12: Now they're a son and obviously an heir of God through Christ.
44:17: And this, this is exactly what Abraham understood.
44:20: So now they're a son, they're a full heir.
44:23: A full heir of what?
44:26: Just things generically, full heir of just everything.
44:32: By faith, Hebrews 11:8, Abraham, when he was called to go out into a place, a geography.
44:42: Which he should after receive for an inheritance.
44:47: This, this is the legal issue right here on the table.
44:50: This is the gospel.
44:52: That Abraham was to receive land as an inheritance.
44:58: And so he went to that land.
45:00: And was told, this is your land and your descendants will have this land.
45:04: And so this whole language, this whole legal language about being an heir, is about inheriting the promised land with Abraham.
45:12: This is the gospel And Paul condemns anybody who preaches any other gospel.
45:18: He should afterwards receive for an inheritance, he obeyed, and he went out, not knowing where he went, but he was going to a piece of real estate.
45:26: By faith he sojourned in the land of promise.

45:31: This is the inheritance, and through Christ, we are now full heirs with Abraham of this promise.

45:40: By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob.

45:49: This is their land, and they're dwelling in tents in this land like nobody's, but this is their land, and Abraham taught his son Isaac this.

46:00: And his grandson.

46:02: And so Abraham, son, grandson, they're all fully bought in.

46:08: This is our land.

46:09: We're going to inherit this, our seed is going to inherit this, even though we're dwelling in tabernacles.

46:15: The heirs with him of the same promise.

46:20: And through Christ, the rest of Israel who believe are heirs with their patriarchs to whom pertain the promises of the land.

46:31: And through faith The Galatian Gentiles and us by extension who believe in Christ are also fellow heirs of the land.

46:43: Of promise with Abraham.

46:46: So he had such faith.

46:47: Yeah, Hebrews 11 is the faith chapter.

46:52: And, and the argument that Paul is making in Hebrews is the same argument he's making in Galatians.

46:58: Don't go backwards to the schoolmaster.

47:02: Go forward to being full heirs to the promises of Christ, through the faith of Christ, full heirs of the promises to Abraham.

47:11: So Abraham, Isaac, and Jacob believed.

47:15: In the promise, the promised land.

47:19: And we now are full heirs with them of this land.

47:23: Now, listen to this.

47:29: Howbeit then?

47:32: When you knew not God, now he's talking specifically to them in their status as Gentiles.

47:39: So first he's he establishes the covenantal relationship with Israel.

47:45: And they need to be clear that being grafted in, they too are heirs of these promises, and they have been justified through the blood of Christ.

47:56: But now he's reminding them specifically of their Gentile origin.

48:02: How is it then, or how be it then when you didn't know God, you were Gentiles, you didn't know God.

48:08: You did service unto them, which by nature are no gods, so you have a history.

48:16: You're coming from darkness.

48:18: You didn't know God, but you were doing this idolatry.

48:22: and, and this is, there's, they're no, they're not thoughts, but you were locked into that system.

48:29: Before God called you.

48:30: So that's your, that's your origin.

48:33: But now After that, you have known God, so there's been a transition for you.
48:40: Now you know God.
48:42: And then Paul actually corrects himself.
48:43: It's, it's not that you know God, or rather, you're known by God.
48:50: God has handpicked you.
48:52: He's taken you out of that gentile darkness, out of that gentile idolatry, and he's brought you into the covenant.
48:58: So now you're known by God.
49:00: It's a different world for you now.
49:02: It's a different season in your life.
49:05: How is it, and this is the tricky part now.
49:09: So I wanna come back to the stoic here.
49:13: How is it?
49:15: That you came out of this pagan idolatry.
49:19: which is full of do's and don'ts and checks and balances and not upsetting the gods, and you have to shed this and do this and, and, and it's a, it's a whole system of enslavement.
49:32: When you, when you look into these systems, even if you, you could look at Islam today, and people don't like me talking about Islam, I talk about Islam.
49:39: I have to warn you about Islam.
49:40: And I think some of us are waking up to this, but it's really a consolidation.
49:44: It's an aggregation of these old pagan customs.
49:47: That's all Muhammad did is he just aggregated all these ancient customs, which is what Paul is pointing to here.
49:55: And Islam, these Muslims, you have to feel sorry for them.
49:59: They live every day in full anxiety that Allah is going to burn them in hell forever.
50:06: Because they live in a system of checks and balances that they can never get the balance right.
50:11: The way the scale is always against them.
50:14: Their, their sinfulness always outweighs whatever righteous deeds they're doing.
50:17: They can do all the righteous deeds, and, and the sins are always outweighing them.
50:21: So that's the whole checks and balances, do's and don'ts, rules and regulations, idolatry.
50:28: You've come out of that And you've been exposed to the faith of Christ, which has made you full inheritors of the promises and fully justified before God.
50:39: And now that you're known by God in the covenant, you Gentiles, how is it that you're turning back?
50:47: To the weak and beggarly elements, the stoakia.
50:52: Where unto you desire again to be in bondage.
50:55: Paul is basically saying in verse 9, how is it that you came out of the pot, only to jump into the fire?
51:02: What, what are you doing?
51:04: So that what the Judaizers are inviting you into.
51:09: Is no different than what you've come out of.
51:14: It is all human works.

51:17: Dos and don'ts, rules, regulations, checks and balances, weighing scale to see do your good deeds outweigh your bad deeds, that's what you came out of.

51:26: And now you're letting the Judaizers drag you back into that.

51:30: This is the stoakia.

51:32: These, these are the weak and beggarly elements.

51:34: They have no value.

51:36: They can't bring you righteousness, they can't justify you, even though the Judaizers are disguising it.

51:46: With covenantal language.

51:48: The Judaizers are disguising it with Torah righteousness.

51:53: But strip the disguise away and look down at the weak and beggarly elements, and it's the very same thing you just came out of.

52:00: How are you turning back to it?

52:03: He says Now that you know God, or rather you're known of God, and this word Gnosko in the Greek.

52:12: In the Septuagint, it's the same verb in a my 32.

52:18: When God says to Israel, of all the tribes on the planet, of all the human beings on the earth, you, Israel, are the only ones I have Ginoso.

52:30: You only have I known this, this intimate relationship where I've elected you.

52:36: And have an intimate relationship with you.

52:39: And you are my sons.

52:41: I don't have this relationship with anybody else.

52:43: You only have Ianoso of all the families of the Earth, only you.

52:48: And that's why you're gonna suffer the covenantal consequences.

52:52: So, now that you are part of Israel, God knows you.

52:57: Why are you turning back to the same system that you just came out of?

53:01: Yeah, it, it has a different face, it has a different disguise, it has different makeup, it wears a different dress, but it's the same thing.

53:11: Hebrews 6, and, and it's the same issue.

53:15: That the Galatians are facing, that the Hebrews were facing, going backwards.

53:21: So he's saying here to the Galatians, why are you going backwards?

53:25: Go forward to Christ.

53:27: Why have you come into covenant and you're going backwards?

53:31: To a system of slavery, he says to the Hebrews it's the very same thing.

53:36: Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, keep going forward, not laying again the foundation of repentance from dead works and of faith toward God, like, we need to be beyond that.

53:51: Go, go forward, why are you going backwards?

53:53: He says, in terms of the Hebrews going backwards, he warns them.

53:58: If you go backwards to the weak and beggarly elements, the stoicia.

54:03: It is impossible.

54:05: For those who were once enlightened and have tasted of the heavenly gift and were partakers of the Holy Spirit and have tasted the good word of God and the powers of the world to come.

54:17: If they shall fall away.

54:20: So that you, you can't go backwards.

54:22: Once you put your hand to the plow, there's only one direction.

54:26: Why are you going backwards?

54:29: If you go backwards and fall away, fall away from faith, going back to Judaism.

54:34: Going back to checks and balances, do's and don'ts, rules and regulations, and trying to receive your justification and your righteousness through these weak and beggarly elements and not through the blood of Christ.

54:45: If you fall away, it's impossible to renew them again unto repentance, seeing they crucified to themselves the Son of God afresh and put him to an open shame.

54:57: There's nothing now.

54:59: We, we, you were offered faith through the blood of Christ, through his sacrifice, and everything that the, the Levitical holiness code, everything that it was all pointing to Christ.

55:12: You now have Christ.

55:14: How is it you're going backwards to the weak and beggarly elements?

55:18: And that's the same thing that the Galatians were doing.

55:22: So now this is a tricky one now again, he says.

55:28: You observe days.

55:31: And months And times and years.

55:36: So, Some of us will try to get around this and say, he's talking to Gentiles, and so verse 10, he's talking about Gentile customs, because that's what they came from, and they're going backwards, and so clearly they must be going backwards to these Gentile idolatrous customs.

55:57: That's not what he's saying.

55:59: Because the conflict, remember, the context of this is the conflict with the Judaizers.

56:06: So whatever he's pointing to here in verse 10, this is what the Judaizers want them to do.

56:12: This, this represents the influence of the Judaizers.

56:15: And, and it's like this tug of war, where the Judaizers are pulling them back, and Paul is pulling them forward.

56:22: Come forward to Christ.

56:24: And the Judaizers are saying, no, come back to the Stoicia.

56:29: So this observation.

56:31: Of days, months, times, and years.

56:35: This is what the Judaizers are doing.

56:38: And this is their system.

56:41: And the Galatians are being dragged back into this.

56:45: And I say back into it, because what Paul is saying.

56:51: When we read here In verse 9, what Paul is saying is, you just came out of that.

57:00: Why are you going back into it?

57:03: So yes, it has, it's, it's wearing a different dress.

57:07: It has a different Disguise But it's the same system of bondage, do's and don'ts, always being in angst, never being right before God.

57:20: And in your case, these were not even gods, he says there were no gods, but it's to say you were doing service to them, it's the whole same system, but now that you know God, why are you going back to that same system?

57:30: It would be like, A Judaizer.
57:37: Coming into Christ.
57:40: Receiving the Holy Spirit.
57:42: And then being influenced by Muslims, to then go back into the same you just came out of that system.
57:48: That whole system of Judaism, you're just going back into the same system, it has a different vocabulary, but they wear a different dress, but it's the same system, the same human bondage system.
58:00: That's what he's saying here.
58:01: So whatever the Judaizers are doing here in verse 10, it's the same thing that the Gentiles just came out of, but it is not Gentile.
58:10: These are not Gentile days.
58:12: These are Jewish days.
58:15: Now, notice though.
58:17: That it's also months and years.
58:20: So, that doesn't come out of the Torah.
58:22: Torah does focus on days, but they're going beyond it.
58:25: But I want to just call your attention to this word observe.
58:30: You observe And this word is paratero.
58:35: And it means to watch and give careful scrutiny to.
58:40: In fact, let's do this again.
58:42: Where we'll just look at the Greek, and again, let's go to BDG again, a bit more comprehensive as a lexicon.
58:59: And this is to What does it say here?
59:03: To watch closely, to observe carefully.
59:08: It means to really scrutinize.
59:11: Just to, to really to carefully observe, to, to observe scrupulously.
59:17: That, that's what this word means.
59:19: So here, when, when he, he talks about in 1 Corinthians 5:8, Paul is instructing the Corinthian brethren to keep the days.
59:29: To keep the feast.
59:32: But here he's using the term Hiratazo, which means to celebrate a festival.
59:37: So let's celebrate the festival.
59:40: So he, and not with old Levin, but with new Levin.
59:43: So Paul is not against keeping the feast days.
59:47: So, so the, the, the, we, we often emphasize the noun, while Paul is emphasizing is the verb.
59:53: You're, you're, you're getting into something where you're so scrupulous.
59:58: You know, you're, you're tithing mint and cumin.
1:00:01: You're, you're, the, the, the Judaizers are getting you to be so meticulous because you're in angst.
1:00:06: You believe this, this, this has to do with your justification.
1:00:10: And so you're fearful out of, fearful of God.
1:00:13: You're in this house of bondage, and you're scrupulously observing.

1:00:17: That's not what he says here in 1 Corinthians 5.
1:00:21: Your tale, keep the feast.
1:00:25: And then here now, we see the same.
1:00:29: Pretero In the Gospel of Mark, they watched him.
1:00:36: They're looking into a scrupulous detail.
1:00:39: They want to catch him out on something.
1:00:42: So there's this sort of Hypervigilance.
1:00:46: In what they're doing, because they're driven by a carnal nature.
1:00:51: So they want to see, is he gonna heal on the Sabbath day, don't want to miss anything.
1:00:55: Why?
1:00:55: Because they want to accuse him.
1:00:56: So this is high, this is high stakes, they really, really have to find him.
1:00:59: And here in Luke 6 and verse 7, the scribes and the Pharisees, Pretero.
1:01:06: Hetero.
1:01:07: They're watching scrupulously whether he's going to heal on the Sabbath.
1:01:10: They want to catch him, that they might find an accusation against him.
1:01:13: The stakes are high.
1:01:14: And then same with what Paul is saying here to the Galatians, you're doing this because the stakes are high.
1:01:22: Your, your righteousness before God, you believe, depends on this.
1:01:27: And you were doing this when you were in idolatry, serving Baal, serving Molech, because you, you were fearful.
1:01:35: You gave your children to Molech, because you were fearful.
1:01:39: Now you've come out of that human system.
1:01:43: And you've gone right back into it.
1:01:45: And the focus is here is not what they're doing, it's, it's how they're doing it, believing this is their source of righteousness and will, will resolve their anxiety before God.
1:01:57: Look, look at Paul himself, and we could go to multiple verses, but we'll just go here.
1:02:02: Acts 20:6, we sailed away, Luke is writing with Paul.
1:02:07: We sailed away from Philippi after the days of unleavened bread.
1:02:11: Paul was keeping the days of unleavened bread.
1:02:14: And then if you look at verse 16, for Paul had determined to sail by Ephesus because he would not spend time in Asia, because he hurried, if it were all possible for him to be at Jerusalem, the day of Pentecost.
1:02:29: Paul was keeping Pentecost.
1:02:31: He was keeping unleavened bread.
1:02:32: He was keeping the high days.
1:02:34: So he's not saying to the Galatians, Oh, throw away the holy days.
1:02:38: Holy time doesn't matter.
1:02:40: Forget the Sabbath.
1:02:42: In fact, when the Gentiles were brought in in Acts 15, and they said, like, here, here's the minimum requirements that we need right away, the rest, They, they, they can learn from what they're being taught the Torah on the Sabbath.
1:02:56: So give them these minimum requirements, and that will resolve the, the hot issue.

1:03:00: And then the rest they'll pick up on the Sabbath, the holy day.
1:03:04: So the Sabbaths were holy, the high days are holy.
1:03:07: Paul is not saying forget the high days.
1:03:09: He's saying this, this, this slavery that you're being dragged back into is no different than what you came out of.
1:03:19: No.
1:03:20: Hebrews 9, again, just to, there's the parallels between Hebrew and Galatians are striking.
1:03:26: Hebrews 9:1, then truly, the first covenant also had ordinances of divine service, and a worldly sanctuary.
1:03:38: This is again cosmos, or Cosmocosis is from Cosmos, an orderly arrangement.
1:03:44: It's a whole system.
1:03:46: It's a worldly sanctuary.
1:03:49: Which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect.
1:04:00: It was limited.
1:04:01: There was, there was, there was no exit, you're just in this loop, and you can't get out of it.
1:04:07: Until Christ comes, that's the exit.
1:04:11: That it, it couldn't make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks and diverse washes, washings, and carnal ordinances.
1:04:24: This is a, it's a very, it's an orderly system.
1:04:28: But these are carnal ordinances imposed on them.
1:04:32: This is what he's saying in the Galatians.
1:04:35: That they're in this house of bondage, but it's a schoolmaster.
1:04:40: Until faith should come.
1:04:43: Here he's saying the same thing, the, the whole system was imposed on them until the time of reformation, until the time when Christ, when God appointed Christ to come, and they can now transition to faith.
1:04:58: And so that's the same thing he's saying here to the Galatians, same thing he's saying to the Hebrews, saying to the Galatians.
1:05:03: When the fullness of time was come, God sent forth his son, same thing.
1:05:08: So we'll finish here, verse 11, and then we'll, we'll pick this up, God willing, next week.
1:05:12: So it's very, very dense theology that the rabbi is tackling the Judaizers head on.
1:05:20: And I mean head on, whatever they've been teaching the Galatians in his absence.
1:05:26: He comes and he strikes right at it.
1:05:29: It's like they've been teaching you Moses, let me teach you Abraham.
1:05:32: Let's begin at Abraham.
1:05:35: And he just, just tears apart their entire system.
1:05:39: To the point of likening it to idolatry.
1:05:43: And then he says, I'm afraid of you or I'm afraid for you.
1:05:47: This is, this is a serious matter.

1:05:50: Lest I have bestowed upon you labor in vain, what he's saying here.

1:05:57: Is that because of the influence of the Judaizers, they have been shipwrecked.

1:06:03: It's another way of saying, in fact, that the Judaizers are representatives of the devil.

1:06:12: They're, they're teaching you Torah, they're, they're having their oral Torah, they're very scrupulous about the checks and the balances, the do's and don'ts, the rules and the regulations, and Paul is looking at that, and he's saying, they have shipwrecked you.

1:06:26: And everything that I did with my partners to establish you as people of God.

1:06:34: And, and you were committed to God when we left.

1:06:38: Now I've come back and the whole thing is undone.

1:06:42: And it's undone by people who are holding the Torah in their hand.

1:06:47: It's undone by people who claim to be representing God.

1:06:52: And they're not.

1:06:54: You need to understand exactly what they're teaching because they're of the devil.

1:06:58: And I'm gonna show you how everything in the Torah points to Christ.

1:07:04: And now that Christ is here, it's a matter of faith, justification.

1:07:08: Remember, chapters 3 and 4 are about justification, and we mustn't get confused.

1:07:13: So that takes us up to verse 11 of Galatians chapter 4, God willing, we will continue this next week.

1:07:22: I did want to mention that this Sabbath, the next 2 Sabbaths, we do have a campaign, we're just trying to do this, probably on a quarterly basis.

1:07:31: The last one we did was The Beast and the Middle Eastern Prophecy.

1:07:35: God willing, August 22 and August 29, we're going to be doing which day is the Christian Sabbath.

1:07:42: So we'll be starting at 1:30 and you'll notice our format will be different.

1:07:46: It'll be similar to the last campaign we did.

1:07:49: At 1:30, we'll go live and we'll go straight into the presentation or the, the, the sermon.

1:07:56: So we hope that you will support us.

1:07:58: And join us.

1:08:00: And let me just check the chat to see if there's anything that I need to respond to.

1:08:07: And I'll just check here.

1:08:10: endured to end.

1:08:12: I had read also in first century Israel, there were many sects.

1:08:16: The Judaizer circumcision party were a sect who accepted Christ, but they believed Gentiles must become a Jew in order to join the covenant.

1:08:22: That's right, because there are other sects, absolutely right, that did not accept Christ at all.

1:08:28: so these, accept Christ, and they even, they accept the fact that Gentiles are grafted in.

1:08:33: It's just they want to be very, very meticulous and precise in the keeping of their stoakia, and that Christ is not enough for justification, or Christ's blood is not enough for justification.

1:08:46: Thereby, a Gentile has to be circumcised to become a Jew and enter the covenant, and that's just the beginning.

1:08:50: So circumcision is just the entrance of this whole system of rules and regulations.

1:08:55: Hence, Paul was against salvation by circumcision, and I would say, yes, and justification.

1:09:03: Look at the, the, the chapters 3 and 4 specifically tackling justification.

1:09:08: Galatians 3:28 is heavily used by liberal Christians to support LGBT.

1:09:13: How, I mean, I'm laughing, but it's not funny at all.

1:09:15: This is tragic, and we better be careful about our theology because lest we find ourselves supporting them.

1:09:26: the replacement theology, strict Christians get in a jam right here because they are for male and female.

1:09:32: Amen.

1:09:33: Half of verse 328, they want to spiritualize it, and the other half they want it to be literal, yeah, so, exactly, it's inconsistent.

1:09:40: The oral law or guardrails, Men Institute for Protecting the Torah, became elevated above the Torah over time, that's what always happens, sister, that's exactly what always happens.

1:09:52: That in it maybe good intentions were there initially, but eventually, just how Satan works and how human nature works, we end up setting the word of God aside and elevating the oral law.

1:10:06: Became a very heavy yoke for the people because they added so many laws contradicting the Torah.

1:10:10: Amen.

1:10:11: Amen to 4 or 5.

1:10:12: I redeem those under the law.

1:10:14: Only Israel was under the law, not Gentiles.

1:10:16: Amen to that.

1:10:17: Judy and Chuck, thanks again.

1:10:18: Great study, praise God.

1:10:20: Thank you, Sister Rosebud.

1:10:22: Thank you, Endura to the end, and thank you, Carlotta Ellison.

1:10:25: So God willing, we will continue, with chapter 43 and 4 of the dense chapters.

1:10:30: We just have to make sure it's going through it slowly, it's making sense to us, but that it's all connected.

1:10:36: We can't just take a verse by itself and oh, this means, Paul means this.

1:10:39: It's got to be in his stream of logic.

1:10:42: So very, very good.

1:10:43: And again, please pray for our campaign this coming Sabbath, and please join us on the Sabbath.

1:10:49: God is great, God is mighty.

1:10:51: He's wonderful, and he's faithful.

1:10:54: God bless you all.

1:10:55: Amen.