48-Galatians-04b

0:45: Well, greetings, brethren.
0:46: Welcome to another Wednesday night Bible study where together we go through the scriptures line upon line, and we are working our way through the Book of Galatians.
0:57: This is a pivotal book.
0:59: It is a difficult book.
1:02: And it has caused a great deal of difficulty within the Christian movement, but we're going through it line upon line, and, God willing and by His grace, we're going to deepen our understanding, deepen our faith.
1:15: Let me open with a word of prayer.
1:16: I'll just confirm that I'm coming through loudly and clearly, and then we'll get into continuing with The book of Galatians.
1:24: We started chapter 4 last week.
1:27: In fact, I got a very interesting question regarding chapter 4, and I'm going to, God willing, address that question tonight rather than wait because it's gonna help us just digest the current content from the apostle Paul.
1:43: I'll open with a word of prayer.
1:45: Loving Heavenly Father, we bow before your throne.
1:50: Just full of gratitude, Lord, and full of awe.
1:55: It's beyond us how you have handpicked us and, and brought us into your plan.
2:03: And Father, we pray that as we grow in the knowledge of our Lord and Savior, that we would also grow in His grace.
2:12: And that we would also grow in humility.
2:15: We pray, Father, that you'll protect us from the curse of knowledge, which is that it puffs up.
2:20: And that instead as we grow in knowledge.
2:24: We would come to understand how much, how ignorant we have been and how much more there is to learn.
2:30: We praise you, Father.
2:32: We thank you that we have each other.
2:34: We pray that you'll be with each and every one of us, and that you'll bless our loved ones as well.
2:40: Thank you, Father, that We have this relationship with you as we learn through the apostle that we can call you dad, that level of intimacy that we can have with the Creator, all possible through the blood of Jesus Christ, through His faithfulness to covenant.
2:57: We thank you, Lord.
2:58: We praise you.
2:59: We ask this blessing now in Jesus' name.
3:01: Amen.
3:03: All right, let me just check and see, lots of people here, I see.
3:07: Rosebud was first in.
3:09: Welcome sister, Chaw Jaws, welcome.
3:12: Brother Bruce, welcome, Rose Petty, welcome.

3:16: First online, nice to see you.
3:18: Pastor Murray is here from Atlantic Canada.
3:21: Nice to see you.
3:23: I know you have been traveling, so I guess you're back home.
3:26: Judy and Chuck Reeves are here.
3:28: Nice to see you.
3:29: It's just lovely to see these names every week, and I know there are others as well that don't check in and just, it, it's very encouraging, brethren, that we're on this, learning journey together.
3:42: Jeff Flannick is here.
3:43: Welcome.
3:46: And Pep Square is here.
3:47: Nice to see you.
3:48: Nice to see you, Sister Carlotta.
3:52: And CGI Burlington is here.
3:54: Welcome, Rick For is here.
3:55: Welcome, Brother Rick For.
3:57: Nice to see you.
3:58: And I did hear from, from you and from our, our brother as well, Mr.
4:04: Hill.
4:04: Thanks for your, support and, and helping him, and he's helping us.
4:09: So thank you for that.
4:11: JD is here.
4:14: And let's see.
4:17: Audio and video are clear.
4:18: Thank you, Pastor Murray.
4:20: My nephew joined the Navy.
4:22: I thought he was on a year's vacation.
4:24: Sister Rose Petty, Nathaniel and Sarah.
4:28: I didn't see brother Nate was here.
4:30: Hopefully, he is here.
4:31: Nice to see you if you are.
4:33: Very, very good.
4:34: OK, let's, let's jump in.
4:36: Nice to see all of you, and I know many of you are here and you don't check in, but it's lovely to have you.
4:42: We're in Galatians.
4:45: Chapters 3 and 4 are the theological teaching.
4:51: And it's, it's the rabbi Paul.
4:54: OK, so it's, this is the towering intellect of, of the of the apostles, you know, we're dealing with a fisherman like Peter, versus a rabbi schooled in Greek philosophy and teachings in the Jewish customs.
5:14: He's bringing all of this to bear, to help us, or to help the Galatians and us by extension.
5:21: Understand what it is we're involved in, what it is we're a part of.

5:27: Let's get into chapter 4, which we started last week, and Let me go to Slack because I did receive a question.
5:36: From A sister, which I think is a fair question.
5:41: And we need to address it.
5:46: here we go.
5:47: There's more to it as well, but let me, Let me just share my screen here.
5:57: Share screen.
6:05: Just so we can do this together.
6:13: OK.
6:15: So you'll see this is, a doctor.
6:18: This is a, a, a, a, a commentary, and he's written on this.
6:23: And, and the, the challenge is this, weak and beggarly elements, what are they?
6:28: And this Doctor Thomas Lancaster, regarding the holy epistle to the Galatians, says this, the God-fearing Galatian believers were, of course, ex-pagans.
6:42: Who participated in the imperial cult, so that is the worship of the emperor as God, worshiping the gods and the emperors as required by law.
6:52: So that of course if they were Gentiles they would be doing this.
6:55: This was a critically important part of their previous life.
6:59: As much a center to their society as getting a driver's license and a social security number is to ours.
7:07: I think that's a very interesting way for us to help understand an ancient society, the way today everybody has their driver's license.
7:15: Well, back then, everybody had to have their token that they worshiped the emperor.
7:21: Observing the calendar of the imperial cult was a required civic duty.
7:26: To abstain from participation in these civic religious functions, disrupted relationships with family, friends, business associates, and civic authorities.
7:37: All of this to say that the premise here is the Galatians left this pagan worship.
7:46: And the weak and beggarly elements have to do with the pagan calendar, and they were reverting to the pagan calendar.
7:56: So, having said that, Let me stop sharing, very good.
8:05: Having said that, let's open up the scripture and then address this question.
8:10: Which is a more than fair question.
8:18: And I think it's gonna help us better understand the passage.
8:21: OK.
8:23: Here is The passage Galatians 4:8.
8:34: And This is the the the the verse in question.
8:39: Howbeit then.
8:41: When you knew not God, you did service unto them, which by nature are no gods, so that's their pagan background.
8:51: But now After you have known God.
8:55: Or rather are known of God.
8:58: How turn you again or how do you return to the weak and beggarly elements whereunto you desire again to be in bondage?

9:09: And so the question here is, how can Paul be referring to God's holy days as the weak and beggarly elements that he would not do that.
9:22: And since these are pagan or formerly pagan Christians, what they're actually returning to is the pagan holidays.
9:31: And that's the calendar when they observe months and years and moons, and days that these are pagan holidays that they're returning to and being enslaved again by these elements.
9:48: So that's the question.
9:50: so, I guess it's kind of a two part question.
9:53: Let's say the question is, how can Paul refer to the holy calendar as weak and beggarly, especially in the context then part, the second part of it is in the context that these are pagans that are returning to something.
10:12: And since they're pagans, they never observed God's holy days.
10:15: So how can they return to God's holy days?
10:18: I, I think it's a very fair question.
10:22: These scholars.
10:24: That are Articulating, and there's a whole book on this, but there's a passage that I read about it, that are then articulating this position that this is imperial worship, that they're returning to as their pagans.
10:38: I categorically reject it.
10:41: 100% reject.
10:44: Without any shadow of a doubt.
10:45: Why?
10:46: Because this is Paul.
10:48: And what people do, especially with Paul's writings, but just generally with the Bible, is they just take a verse or two, snap it out of its context, and then give it meaning.
11:00: What I've been saying from the beginning of this study, which, which I, which I want us to use as help as a, as an interpretive tool.
11:10: To help us interpret everything.
11:13: Is this letter is a letter of contention.
11:18: These, these are called occasional letters that are occasion there's something that happens, there's an occasion, and that's what inspires the writing.
11:26: And so the occasion here is the Judaizers preaching another gospel.
11:33: And these are people with authority, including Peter himself.
11:38: And because of the authority that they have, they are pulling the Galatians into their way, which Paul is alarmed, because he's saying what the Judaizers.
11:51: are pulling the Galatians into.
11:55: is basically a rejection of the blood of Christ, a complete discounting of the blood of Christ.
12:02: And so there's, there's this spiritual and intellectual tug of war.
12:08: Between Paul.
12:11: And his faithful followers.
12:13: Teaching the true gospel.
12:16: And the Judaizers.
12:19: Teaching a false gospel and the Judaizers being men of authority.

12:23: So that Paul saying, even if we apostles or even an angel from heaven preaches what they're preaching, let him be accursed.
12:31: These are cursed people.
12:32: Like Paul is not pulling any punches.
12:34: The Judaizers are cursed because of what they're doing to the blood of Christ.
12:40: And how they're influencing people to discount the blood of Christ.
12:43: This is the whole conflict of the letter.
12:46: Every single verse has to do with this conflict.
12:50: And so while this conflict or this sort of tug of intellectual and spiritual tug of war is taking place, and then we come to verse 8, and suddenly we start talking about something else.
13:01: It's like the whole time.
13:03: We've been talking about the Bible.
13:05: And the Torah, and, and everything.
13:08: And then suddenly one day, tonight, I decide to give a Bible, not that it wouldn't even a Bible study, I decided to give a talk on I don't know, on shopping, on where you can get the best deals online.
13:24: And I spent a whole hour talking about, if you're buying technology, go to this site.
13:30: If you're buying groceries, go over here.
13:32: And it's like, what happened to Adrian?
13:35: What's he talking about?
13:36: It has nothing to do, we, we, we've been studying the book of Galatians, and suddenly he's giving a whole talk on online shopping.
13:44: That's what this is.
13:45: It's like we're, we're dealing with the Judaizers.
13:49: And what they have done to the gospel.
13:51: And suddenly, we're talking about emperor worship and pagan holidays, and it just, it doesn't, doesn't fit the context.
13:57: And I'm going to show you that and I'm grateful for the question, because it's just going to illuminate the, the rest of chapter 4.
14:06: So Let's get into this.
14:12: So he then, then he says here, so how How, how, how do you return?
14:19: To the weak and beggarly elements.
14:20: I remember last week, what I said was this.
14:24: That the Judaizers.
14:27: are in prison.
14:30: With their theology.
14:31: It's a prison camp.
14:33: As Israel was in prison.
14:36: Christ has come to set them free.
14:39: The Galatians have come into that freedom, the, the Gentile Galatians have come into the freedom of Christ.
14:44: And what the Judaizers are doing is saying, no, no, no, no way, you need to come into the prison camp with us.
14:51: This is the conflict.

14:52: Now, the Galatian Gentile Galatians are coming out of human system of salvation, let's call it, human system of righteousness.
15:05: Which is completely pagan, and it's all do's and don'ts and works and, and you can never be quite right.
15:11: They have left that, come into the freedom of Christ, and now they think they're evolving into the sophisticated Judaism.
15:22: And Paul is saying, you came out of the category of slavery.
15:28: Of imprisonment.
15:29: It was pagan, but it was fundamentally human slavery, human ideology that enslaves.
15:36: You came out of that into the freedom of Christ.
15:40: And now you're going back into another category of imprisonment.
15:45: It's using biblical language, but it's human.
15:50: And it's the very same system you came out of, with a different, different, disguise.
15:56: But it's of the devil.
15:58: And the devil manifests his imprisonment in different ways, and you're returning to that imprisonment.
16:05: That's what Paul is saying, I'm gonna show that very, very clearly.
16:07: This has nothing to do with emperor worship.
16:09: That would, that would be like me suddenly talking about online shopping, when we've been doing a study of the Bible.
16:16: So, you observe days and months and times and years.
16:20: And what we said last week was, it's not the days, months and times and years or seasons and years that Paul is putting a focus on.
16:30: His spotlight is on the doing of it, how it's done.
16:35: And we said it's this wordterio, para paratero, just the way the Greek parater eo.
16:45: Which is, and it's plural here in this sense, it's careful scrutiny.
16:52: It's, it's this hyper scrutiny.
16:56: That's what they're doing.
16:58: With the with whatever calendar they're using.
17:01: It is, it is with hyper scrutiny, down to the detail, it's like you need a microscope to tithe.
17:09: You, you, you, you need, you need absolute down to the split second.
17:14: To observe sunset, is this kind of hyper zealous observing.
17:19: In fact, this word desire is going to be a very important word, fellow, it's, it's a, it's a real desire.
17:27: Hold that thought, because that's, that's what he's saying, it's like, I'm seeing zeal in you, and that zeal is in how you're observing with incredible scrutiny.
17:38: But what you're doing is you're taking this seal to pull you back into bondage.
17:45: What, what, what are you doing?
17:47: You, you want to be imprisoned, you want to be enslaved.
17:50: And that's another, so there's this contrast between Paul and the Judaizers, which is another way of saying, because Paul is preaching the true gospel, it's a conflict, and the whole chapter really is showing this conflict between freedom and slavery.
18:06: So you came out of slavery, into Christ's freedom, and now you're going right back into slavery, and that slavery is Judaism.

18:15: That's the slavery they're going back into.
18:19: So they came out of paganism, going right back into Judaism, which is another form of paganism.
18:25: Just, it's just highly disguised with biblical Torah language.
18:31: So it's this overly zealous way of observing that Paul is calling out, because they're using their desire to, to have this hyper vigilance.
18:41: This word.
18:44: Preter Patera.
18:46: Is what we see in the gospel.
18:48: When we see the Pharisees scrutinizing Christ.
18:53: Mark 3:2, they watched him, whether he would heal on the Sabbath day so that they can accuse him.
19:00: So they're not letting him out of their sight, and they're looking at absolutely everything he does.
19:06: There's no, there's no letting up at all, because they want to catch him.
19:10: This is the, the zeal that they're watching.
19:13: Luke 6:7.
19:15: And the scribes and the Pharisees watched him, again, whether he'd heal on the Sabbath day.
19:20: They're absolutely not letting him out of their sight, and they want to find an accusation against him, Luke 14:1.
19:27: And it came to pass as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him, they, they hate him, and that, that energy from hate is causing them to be hyper vigilant in how they watch him.
19:41: And then Luke 2020, and they watched him, same, same word, Pera.
19:48: They watched him and sent forth spies.
19:51: And you can imagine how diligent these spies are.
19:55: Which should feign themselves just men that they may take hold of his words.
19:59: So they're in amongst the disciples, they're listening, they're spying, they're watching, they want to deliver him onto the power and authority of the governor.
20:07: They, they, this is like the most important thing to them.
20:10: There's nothing, this is the highest priority, and, and that's what Paul is calling out.
20:15: You're, you're observing these days, and I'm, I'm contending that these days and months and times and years have to do with Judaism.
20:25: Nothing to do with emperor worship.
20:27: It's not the Roman calendar, and it's going to be very clear.
20:30: It's how they're doing it.
20:32: And, and I'm sure with Judaism, they're pulling in other, not just God's holy days, but their days, and, and, and other things and practices.
20:41: You got to be circumcised, and then you have to follow slavishly, our whole system.
20:47: And, and in terms of that.
20:51: These, that's, that's another important word, elements is the stoaa.
20:57: So the pagan system has this stoakea, and you have to follow the whole system.
21:03: And then the Jewish system, rejecting God, have built up their stoa.

21:10: And that you're, Paul is saying it's a human system.
21:13: And you have left, you're leaving Christ to be in bondage to this human system.
21:23: Back to Galatians.
21:25: So, so with what the Galatians are doing.
21:28: Paul is saying, I'm terrified.
21:31: That this, this is, this is a disaster.
21:34: I established this church.
21:37: I committed you to God.
21:41: And you were committed.
21:43: And I left believing you're in good hands.
21:46: This, this is an established congregation.
21:50: Now I'm coming back and, and you're being enslaved by the Judaizers.
21:56: And I'm afraid of you, lest I have bestowed upon you labor in vain.
22:02: This is no small concern.
22:05: What he's saying here is, I have completely wasted my time with you.
22:10: All of you are heading to the lake of fire.
22:13: I, I thought you were heading to eternal life.
22:16: Not so.
22:18: Every single one of you are joining the Judaizers for destruction.
22:23: You have become anti-Christ, or you're becoming anti-Christ.
22:26: And, and he's saying, I've, I've just, I've wasted my time.
22:30: This is, this is a complete disaster.
22:32: You were free in Christ, and now you're going into bondage with the Judaizers.
22:38: And again, the, the chapter is this contrast between Paul and the Judaizers, between the true gospel and the false, between freedom and slavery.
22:52: And, and so here now.
22:55: In Romans 8.
22:57: We see Paul again discounting the law.
23:02: Not because the law is not gracious, not because the law is not beautiful, because flesh inactivates the law.
23:13: Well, Hebrews 8, in fact, says, They broke my covenant.
23:19: So they, they, the, the, the flaw was not in the covenant, the flaw was in the people.
23:25: And, and the covenant, the, the, the hope of the covenant.
23:29: Became of no effect because of flesh.
23:33: And that's what Paul is explaining here, that the Paul is the the the law is weak.
23:37: Not because it's not powerful, but because flesh is weak and it cannot live by the law.
23:42: For what the law could not do.
23:45: In that it was weak through the flesh.
23:48: How was it weak?
23:50: Through the flesh.
23:51: So this is the same concept that we see here, Eheneto asheneto.
23:58: It's the same concept that we see back here in the week, the esthene, this is the, the, the plural noun form, or, or the, the, I should say, sorry, the, the adjective plural adjective.
24:12: So the stoa kea.

24:15: are weak They, they can't do what the blood of Christ can do.
24:21: And if you're going to compare the stoaa, the, the elements to the blood of Christ, you can observe them to the nth degree.
24:31: They will not get you what you want, unless you want slavery.
24:35: But they, they do not have the power.
24:38: To, to bring you, to bring the human being with all of our human nature, freedom.
24:43: In fact, if you're on Slack, Brother Mfamizi, made a very powerful observation about human nature and our relationship with our father.
24:53: And how if we're not careful, it breeds hypocrisy.
24:58: Because we want to present ourselves as highly spiritually advanced people, and yet we carry this human nature.
25:06: And yet, and then when we're before God, we don't feel right, because we know, we are nowhere operate in no way operating as the spiritual gurus, who are just highly sophisticated spiritually, when we know we have corrupt human nature.
25:22: And so it just breeds hypocrisy.
25:25: And that's why we work so hard in our congregation, and I hope in yours.
25:29: Hey, everybody, just be yourself, please, be a real person.
25:35: Don't try to come off as some spiritual giant, because we're not buying it.
25:40: We're not buying it, sorry.
25:43: Don't be a hypocrite, be real.
25:46: We are brethren Who are pursuing our calling.
25:50: And our love of the Lord.
25:53: And we're flawed humans with the Holy Spirit.
25:56: And so we can just all be relax, relax, everybody, and be authentic.
26:02: Well, these Judaizers were nowhere near authentic.
26:06: Christ accused them of being, what is it, white, white sepulchers, you know, white and clean on the outside and just filthy on the inside.
26:14: That's human nature if you're not careful.
26:16: If you, if you let it have its reign, and the weak and beggarly elements can do nothing about that.
26:20: So they're weak, they're powerless, and they're tacos, which is impoverished.
26:28: There, there, there, there's no wealth here.
26:30: They're, they're, they're just, there's not, they have nothing to give, and they're weak.
26:34: That's what he's accusing.
26:36: The, the sto, that's how he's describing, sorry, the, the, the sto stoic.
26:41: And you're returning to this human system.
26:43: OK, so they're watching it and he's calling out the how they're doing this.
26:48: That's what he's calling out.
26:50: Now he's just saying this is a complete nightmare and disaster.
26:54: Now, we see the law is Asheneo.
26:58: He, he's, he's, he's, he's, he's, he's saying the same thing to the Romans.
27:03: The law is weak.
27:05: The, the law is powerless.
27:08: Why is the law powerless to save Israel?

27:11: Why is the law powerless to save us?
27:13: Why is the law powerless to justify us?
27:15: Because again, that's the broader context.
27:17: This is about justification.
27:19: It's weak through the flesh.
27:22: You can, I can give you the whole list of do's and don'ts.
27:26: And in fact, we don't, I don't have to because it was given to Israel.
27:30: And they just can't do it.
27:31: Because the law is weak, as Seneo through the flesh.
27:36: Is he accused, is he, is he criticizing the law?
27:39: Is he insulting the law?
27:42: No, he's saying it's the problem.
27:43: It's the flesh.
27:45: The, the, the law doesn't have any power to bring us to salvation, to bring us to justification, because of the flesh.
27:52: God sending His own Son in the likeness of sinful flesh, and for sin, condemns sin in the flesh.
27:59: So the only way out of this is through Christ.
28:02: You've come to Christ, and now you're returning to the weak and beggarly elements.
28:08: Here, while he's saying that the law is weak as to know, the very previous chapter, he says the law is holy.
28:16: Wherefore the law is holy and the commandment holy and just and good.
28:21: He's not.
28:22: He didn't forget what he just said in chapter 7.
28:25: The law is holy.
28:26: The commandment is holy.
28:28: It's just and it's good, but it's powerless.
28:32: To bring man into a full relationship with God because of the flesh of man, not the law, the flesh.
28:40: It's weak because of the flesh.
28:42: It's powerless, it can't do the job because of the flesh.
28:49: It is through the blood of Christ that we can receive the Holy Spirit.
28:54: And have the law written into our hearts that it now becomes an expression of our love.
29:01: For God and for one another.
29:03: OK.
29:05: So, hopefully that's clear so far.
29:08: We're building this up.
29:10: Now, He says again, the, the contention here.
29:18: Is that you didn't know God.
29:22: You were Gentiles.
29:24: But You were enslaved.
29:28: You were Gentiles, but you were enslaved, you did service unto them, which by nature, are no gods.
29:37: That was your lot.

29:39: You were, you were alienated from the Commonwealth of Israel, and as Gentiles, you were enslaved, just by, by, by the Stoakea.
29:50: Which you believed you were serving the gods, but these are, there's no, there's really, they're not gods, but you were enslaved by them.
29:57: That's the Gentile lot.
29:59: In contrast, he said in verse one.
30:04: Now I say.
30:06: That the heir, as long as he is a child, differs nothing from a servant, though he be lord of all.
30:13: And just a side note here, there's another contrast here.
30:16: This is a chapter of a theology of contrasts.
30:20: So on one side we have the heir, on the other we have the slave.
30:25: So it's freedom and slavery, it's inheritance and slaves.
30:30: The heir gets the inheritance, the slave doesn't.
30:34: So just we're gonna come back to this.
30:36: But he's saying, he's saying of Israel, Israel's the heir.
30:41: As long as he's a child, he differs nothing from a servant.
30:46: Although the servant can be looking after Israel, living with Israel side by side in the household as a servant, there seems to be no difference with the child, but the child is lord of everything.
30:55: The child is going to inherit it all.
30:57: The servant is not.
30:59: But is under tutors and governors until the time appointed by the Father.
31:06: Even so, we, Israel, when we were children, Israel, were in bondage under the stoakea of the cosmos.
31:18: The Jews We enslaved To the stoaa of the cosmos, the orderly arrangement of how everything was so precise, and they were trying to do it and they couldn't, and they were enslaved to this.
31:32: Christ came to free them from this.
31:36: The blood of Christ frees them from the bondage of the stoaaa.
31:42: So we have two types of slaves, the Gentile slaves and the Jewish slaves.
31:49: Both are invited to come to the freedom in Christ.
31:52: The Gentile slaves come into that freedom, the Judaizers say, OK, yeah, OK, yeah, they can be part of the covenant, but they need to come back into bondage.
32:05: And what Paul is saying is, you left the bondage of the Pagan Stoaa.
32:13: How is it you're returning to that same bondage of Stoakea with a different disguise?
32:20: You're going back into the same thing, observing with this, this hypervigilance.
32:25: The days and the months and the times and the years.
32:29: As if that can bring you salvation.
32:33: So both are under bondage.
32:35: And this is what this whole chapter is about, and, and these intellects, these, these academics who don't understand Torah, start trying to make the Bible say things that it's not saying.
32:46: Start putting words in Paul's mouth that he's not saying.

32:48: Let's stick to what he's saying.
32:51: He says now, we'll just drop down to verse 21 and, and, and then we'll come back because we just jump ahead, we're jumping ahead.
32:58: But I just want to again show this contrast, Remember, they're desiring to be in bondage, because of their hyper vigilance of what the Judaizers are teaching them.
33:08: And so he says here in verse 21, tell me, you that desire, and there's again this fellow, this zeal, you that desire.
33:19: To be under the law.
33:22: Let's stay in the passage.
33:24: Let's stay in the conflict.
33:28: I'm trying, I, I brought you to Christ and the freedom in Christ.
33:32: And now I return, and you desire to be under the law.
33:36: And that is the stoakea.
33:39: That's, that's your hypervigilance of the stoakea.
33:43: That the Judaizers have dragged you into.
33:46: And my conflict is with the Judaizers.
33:48: I, I'm not saying anything about Rome.
33:50: Rome is irrelevant right now.
33:52: We're dealing with the influence of the Judaizers, and you're desiring, you have the zeal to follow them.
34:00: Meticulously.
34:02: You that desire to be under the law, do you not hear the law?
34:07: OK, let's, let's talk about the law.
34:09: And again, he pulls the Abraham card because The Jews pulled the Moses card.
34:16: And he says, I raised you one, I'm pulling Abraham.
34:18: So he's, he's arguing from Abraham.
34:21: That's that you desire to be under the law, OK, if you desire to be under the law.
34:26: Be it so.
34:27: Let's, let's have you under the law.
34:29: What does the law say?
34:31: What does the Torah say?
34:33: For it is written.
34:34: Let's go to Genesis, it's written.
34:37: That Abraham had 2 sons.
34:38: Again, this is a a theology of contrast.
34:44: The heir and the slave, freedom and slavery.
34:48: Paul and Judaizers, the true gospel and the false gospel.
34:52: Let's keep that contrast, that conflict in mind.
34:56: For it is written.
34:58: Abraham, that Abraham had 2 sons.
35:02: The, the, the, the receiver of the promise.
35:07: Through which the whole world ultimately would be blessed.
35:11: He actually had two sons.
35:14: The one by a bond maid, put that on the slavery side.

35:20: The other by a free woman.
35:22: Put that on the true gospel side.
35:25: We're dealing with one conflict throughout the whole theology, the conflict between Paul teaching the true gospel and the Judaizers teaching the false.
35:35: It's right, OK, you want to be under the law?
35:37: Let's go to the law.
35:38: Let's go to the Torah.
35:39: Because in the Torah it's written that Abraham had two sons, the one by a bond maid, a slave.
35:45: The other by a free woman So we're gonna come back to that, but I just wanted to highlight this is the contrast.
35:52: And, and the conflict is over desiring to be under the law, not the Roman law, the Torah.
36:00: This is the conflict, and your hypervigilance of the stoakea is because you have this desire, the zeal to be governed by the Stoakea.
36:15: I'll just jump ahead here to Galatians 5 and, and, and 6.
36:20: We're gonna cover these, God willing, in the coming weeks, but just to Just put a fine point on this.
36:27: Galatians 5:2, behold, I, Paul, am saying unto you.
36:33: That if you be circumcised, if you follow the Judaizers, again, this is the whole conflict.
36:37: Let's not bring in Roman emperors, just out of the blue.
36:39: I, I, I, you know what, I changed my mind.
36:42: Instead of studying the Book of Galatians, I want to tell you about a great deal on Amazon right now.
36:48: Turn to open your browsers, and go to Amazon.com or Amazon.ca, open your favorite browser, and let me tell you how you can get the best deal.
36:56: It's like, what just happened here?
36:59: I thought we were doing a Bible study.
37:01: What just happened here?
37:03: I thought we're in conflict with the Judaizers.
37:06: And you are concerned that the Judaizers are dragging us away.
37:10: Why are you bringing up the Roman Emperor?
37:14: So the, the whole thing is this conflict with the Judaizers.
37:16: Behold, I, Paul, say unto you, that if you follow the Judaizers and go ahead and be circumcised because you desire to be under the law, Christ shall profit you nothing.
37:26: This is the whole point.
37:28: The Stoakea Are weak and beggarly They don't have power They were a schoolmaster pointing us to Christ.
37:37: They couldn't do the job.
37:39: But they were to bring us to Christ.
37:42: Christ is the power.
37:43: His blood is the power.
37:45: The relationship with him is the power, and there's freedom in that.
37:49: So if you go ahead and you follow the Judaizers, I've labored in vain.
37:54: Christ will profit you nothing.

37:56: For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
38:03: This is the point.
38:05: You can go ahead and be as meticulous as you like, you will fail.
38:10: Because the law is weak through the flesh.
38:14: The Stoakea, whether it be a pagan system or through the Jews, the Stoaaa cannot finish the job.
38:22: You're stuck, you're in slavery.
38:24: And you will never come out.
38:26: So go ahead and get circumcised.
38:28: Now that you're going, now that you're circumcised and you follow the Judaizers, you like them, have to do the whole law, which human nature can never do.
38:36: So now you're in conflict.
38:38: You're trying to show up as your religious, you're trying to show up as your spiritual, you're trying to show up as you're holy, and yet you're violating the law.
38:46: And if you violate one point, you might as well violate it all.
38:49: And you're cursed.
38:51: Now, now you have the curse of the law, the death penalty on you.
38:56: These are weak and beggarly elements.
38:57: They can't help you.
38:59: Christ has become of no effect onto you.
39:03: It's over.
39:05: Whosoever of you are justified by the law.
39:08: Again, the whole thing is about justification.
39:10: So if you're seeking the stoakea, To be justified, it has no power.
39:17: And so go ahead, follow the Judaizers, you're lost.
39:21: Everything that I taught you about Christ, I take it, I take it away.
39:24: You, you're, you're lost.
39:25: Follow the two diocese.
39:27: You are fallen from grace.
39:29: These are, this is strong language.
39:32: This is, this, this is the love of the apostle, very strong language, pulling no punches, because of his love for them.
39:41: The Judaizers hate them.
39:45: The Judaizers are just using them.
39:48: Not unlike our politicians today, come up with language that sounds so righteous and so holy and so patriotic.
39:56: They hate us.
39:57: They're just using that language to pull us along into destruction.
40:02: Galatians 6:13.
40:05: For neither now, he's the whole book is about the conflict with the Judaizers.
40:10: For neither they themselves, the Judaizers who are circumcised, they don't even keep the law.
40:16: Remember Peter?

40:19: He was there fully agreeing that the Gentiles are part of the, the, the gospel, part of the covenant.
40:25: And when the Judaizers came, he, he withdrew, he wouldn't eat with the Gentiles.
40:30: Paul's publicly humiliates him.
40:34: You were not living, you, you can't live by the law.
40:37: And yet you're trying to compel the Gentiles to live by the law.
40:41: He says, for neither they themselves, these Judaizers who are circumcised, they don't even keep the law.
40:46: You desire to be under, they follow them and be under the law, they don't even keep the law.
40:50: But desire, their desire is to have you circumcised.
40:55: They're circumcised, and the law is weak and beggarly.
40:59: It cannot help them, it cannot justify them, but they desire to have you circumcised.
41:04: Why?
41:05: If the law is not doing them any good.
41:08: If the law cannot bring them true holiness, why do they desire you to be circumcised?
41:14: Well, I'm glad you asked.
41:15: Paul, Paul pulls no punches, and he says, they desire to have you circumcised, that they may glory in your flesh.
41:25: That's it.
41:26: They just want to point to you to say, look, they're circumcised, they're like us.
41:32: They just want to glory in your flesh, but their intention is not to bring you across the finish line to full justification and relationship with God.
41:41: They don't even have that.
41:43: Let's continue back in chapter 4.
41:45: So I just wanted to bring that out to show this is a theology.
41:50: About the conflict.
41:52: Between Paul preaching the true gospel and freedom, and the Judaizers preaching a false gospel that sounds good, but it's completely false, and it leads to slavery, and ultimately destruction, because it alienates them from Christ.
42:09: And so Paul is like, hey, you follow them, you're done.
42:12: You've fallen from grace, I've labored in vain.
42:15: Go ahead and follow them.
42:16: They're already cursed, and you're just coming under that curse.
42:24: Verse 12, chapter 4 verse 12.
42:28: Brethren I'm begging you, I beseech you, be as I am.
42:34: For I am as you are.
42:37: You've not injured me at all, so there, there is conflict here.
42:41: And there's probably all kinds of things being said about Paul by the Judaizers, and obviously the Gentiles, or some of them are joining in.
42:49: And you know what, that's the nature of the beast.
42:53: Anybody who preaches the word of God without apology is going to come under scrutiny, is going to come under condemnation.
43:01: And Paul is saying like, I'm not taking this personally.

43:03: You, you haven't injured me.
43:05: But be like me.
43:07: I'm like you.
43:09: We're, we're brethren.
43:11: You know, how through infirmity of the flesh, I preached the gospel unto you at the beginning.
43:18: You, you didn't know the gospel.
43:20: I preached it to you.
43:22: I'm an earthen vessel.
43:24: I wasn't the most cha charismatic, the most, handsome person to look at.
43:32: probably people kind of embarrassed about how I looked, especially seem to have some kind of eye problem that You know, probably would look today, you might see somebody who's probably deformed in some way, and somehow we automatically maybe discount them.
43:49: Well, here's Paul preaching the gospel with some sort of, I don't know how, how serious it was, but it sounds pretty serious.
43:57: And so through that earthen vessel, that's how they heard this miraculous gospel.
44:04: And my temptation or my trial.
44:07: Which was in my flesh, you didn't despise.
44:11: You, you heard the words of the gospel.
44:14: You acknowledge the power of God in my preaching, and you didn't judge me by my appearance, is what he's saying.
44:22: You despise not nor reject it, cause a lot of the Greeks were very proud as we're not listening to that guy.
44:29: But received me as an angel of God.
44:33: You, you judged me based on what I was preaching, not how I looked.
44:38: You received me as an angel of God, even as Christ Jesus.
44:42: This, this was the bond that we had when I established the congregation.
44:47: And now because of the influence of these Judaizers, you've turned against me.
44:52: But remember we're brethren.
44:54: And you loved me when I came.
44:57: Where is then the blessedness that you spoke of, and it's sad.
45:02: That, you know, we can be with brethren who love us genuinely.
45:09: Or at least it appears so.
45:10: Let's give them the benefit of the doubt, and then suddenly they turn on you.
45:16: And, and sometimes turned bitterly.
45:19: And we have to be on guard against that, that's why we keep the Passover here to make sure we don't have this root of bitterness, and it's shocking to me when I see brethren go from Passover to Passover carrying this root of bitterness, this, it's not gonna end well.
45:31: It's not gonna end well.
45:33: But that's what happened here.
45:34: These brethren loved Paul, and now they've turned on him.
45:39: They received him as if it was Jesus Christ Himself in the flesh, and now they've turned on him, and he's shocked.
45:47: Where is then the blessedness that you spoke of?

45:50: For I bear you record.
45:52: I have, I have good record here, and I'll be your witness of the past, that if it had been possible, you would have plucked out your own eyes and have given them to me.
46:02: So that's why I say this deformity, I think was pretty serious.
46:05: That that the brethren were so blessed by his teaching and his preaching, that if they could have taken out their eyes and given it to him, it's like you need, you need your, you need my eyes more than I do.
46:18: And what you're doing is so profound, that if I could pluck out my own eyes and give them to you, I would, and not just one person, but all of them were like this.
46:27: That's the love and the respect that they had for him, but they've turned on him.
46:32: Am I therefore become your enemy because I tell you the truth?
46:37: Like these Judaizers mean you no good.
46:41: They're pulling you into slavery.
46:44: You are on the verge of being cursed.
46:48: Have I become your enemy because I tell you the truth?
46:52: They zealously affect you, the Judaizers.
46:55: The whole thing is this conflict with the Judaizers.
46:57: Let's not bring the Roman Emperor into this.
46:59: That's, that's separate.
47:02: This is about the Judas.
47:04: They zealously affect you.
47:07: But not well.
47:08: They have a real zeal.
47:11: To influence you and to pull you to their side.
47:15: But it's not with good intentions, and it's not with a good outcome.
47:18: Yes, they would exclude you.
47:22: That you might affect them.
47:24: So what's he saying here?
47:27: It's like It's like if it's too easy to get into a club, it's like maybe you don't want to be in that club, but if we make it exclusive, and say, you know what, you really can't be in this club unless, then all of a sudden, people want to, well, what's the unless?
47:43: How do I be a part of this club?
47:45: So they are trying to influence you.
47:48: And excluding you, so that you'll chase after them.
47:54: This is what, this is what they were doing with this is exactly what they were doing and what Peter fell into and what Barnabas fell into.
48:00: Galatians 2:12, we read this, for before that certain men, certain Judaizers came from James, from Jerusalem.
48:10: Peter ate with the Gentiles.
48:13: But when the Judaizers came, he withdrew and separated himself because he realized, this is an exclusive club, we have to exclude the Gentiles.
48:25: And then tell them, go to the back door.
48:28: And if you go to the back door and you get yourself circumcised, then you can come in.
48:33: And now that the Gentiles are like, how soon can we be circumcised?

48:38: Can is there, do we have to make an appointment?
48:40: how sharp is the knife?
48:41: We don't care.
48:42: we just, you know, we don't want to be excluded.
48:45: So they're excluding you to create this desire in you to be a part of this exclusive club.
48:50: And that's what Peter joined in on and what Barnabas even joined in, and many of them joined into this.
48:56: But when they came, he withdrew and separated himself, fearing them, which were of the circumcision.
49:02: And then in chapter 6, verses 12 and 13, as many as desire to make a fair show in the flesh, speaking of circumcision, they constrain you to be circumcised, so they're circumcised, they're forcing you to be circumcised, only lest they should suffer persecution for the cross of Christ.
49:24: So, they don't want to be associated with the cross of Christ, and some people will say, hey, that's the Roman persecution.
49:31: No, this is the Jewish persecution.
49:34: So they're showing like, no, we're we're we're we're still upholding the law, we're still Jews.
49:39: Because the Jews were fierce and hated this sect of Christianity, especially with what they're doing, bringing in the Gentiles.
49:47: So he says, for neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh, and they can glory in the flesh to, to the Jews.
49:59: No, no, no, we got them circumcised.
50:01: They're part of the club now.
50:03: And so here 1 Corinthians 1 and verse 23, Paul says to the Corinthian brethren, we preach Christ crucified, unto the Jews, this is a stumbling block.
50:15: And unto the Greeks, it's foolishness.
50:18: But Christ crucified was a stumbling block to the Jews, and then so much of a stumbling block, in fact, that in 2 Corinthians 11:24, he says of the Jews, 5 times.
50:31: Received 40 stripes, save one.
50:34: So this was a, a punishment of persecution by the Jews on Paul for preaching Christ.
50:41: 39 stripes, 5 times.
50:44: That's the persecution of the Jews over Christ.
50:48: And him preaching to the Gentiles.
50:51: And saying they can come in and not be circumcised.
50:54: Acts 14 and verse 19, and there came there certain Jews from Antioch and Iconium, who persuaded the people, the Gentiles, and having stoned Paul, drew him out of the city, supposing he had been dead.
51:09: That's how serious the persecution of the Jews was.
51:13: And so they want them circumcised that they don't have to face this.
51:19: Galatians 5:11.
51:21: And I, brethren, if I yet preach circumcision.
51:25: Why do I yet suffer persecution?

51:27: So he doesn't preach circumcision.
51:29: That's why he's being persecuted by the Jews.
51:32: If we can say no, this is an exclusive club and you have to be circumcised, that's going to ease the persecution.
51:38: If I yet preach circumcision, why am I still suffering persecution?
51:42: Then is the offense of the cross ceased.
51:44: So this is the whole point.
51:47: That the cross is a stumbling block.
51:50: The cross is offensive to the Jews.
51:52: Because of the cross, Gentiles are coming in now, and they don't have to be circumcised.
51:57: So Paul is saying it's really easy.
52:00: All I need to do is join the Judaizers and preach circumcision, and then I'm not going to be persecuted anymore.
52:07: Because it's the cross that is the offense to the Jews.
52:11: So back to Galatians 4 and verse 18.
52:19: But it is good.
52:21: To be zealously affected always in a good thing.
52:24: So this desire that you have is a good thing.
52:28: If it's focused in the right direction.
52:31: But right now it's being misdirected.
52:33: But, but I'm not saying zeal is bad.
52:35: It's good to be zealously affected, always in a good thing, and not only when I'm present with you.
52:41: So, I left you, and your zeal got misdirected.
52:46: When I was with you, your zeal was great.
52:49: My little children, so this again is the apostolic love that he has for these brethren.
52:57: He's not Trying to affect them, so that he can glory in, in the flesh.
53:04: He's trying to bring them into an intimate covenantal relationship with God through Christ.
53:11: And, and he just sees this family love.
53:14: My little children, of whom I have travailed in birth, again, until Christ be formed in you.
53:23: This is hard work, this is labor pains.
53:26: And I'm committed to Christ being formed in you.
53:30: They're committed to dragging you into slavery.
53:33: I want Christ in you, the law written in your hearts, so that you have freedom.
53:38: You're not governed by the law because the law is in you, and it's now an expression of how you love God and the brethren.
53:45: I desire to be present with you now and to change my voice.
53:52: Because I stand in doubt of you.
53:55: This again, this is serious.
53:57: There there's no more serious words.
54:00: It's probably the most serious, Down dressing.

54:05: That I've seen Paul do with the congregation, as bad as Corinthian was, this is worse.
54:11: He's saying, I, I, I would like to deal with you differently.
54:14: You're, you're my lovely children.
54:17: But you are so offside.
54:19: That you were about to go over the cliff.
54:22: I'm in doubt of you.
54:25: Tell me, let's now come to the context of what we were talking about before.
54:29: So it's good, he says, to be zealously affected always in a good thing.
54:34: And not only when I'm here, when I leave, I want to know that you're still on track.
54:38: But now it's like you're, you're taking that desire and going way off into destruction, following the Judaizers.
54:46: Tell me You that desire.
54:49: To be under the law.
54:51: Do you not hear the law?
54:53: So let's come now to this passage in Genesis, for it is written that Abraham had 2 sons.
55:01: The one by a bondmaid, the other by a free woman.
55:06: But he who was of the bondwoman was born after the flesh.
55:12: But he of the free woman was by promise.
55:16: So Abraham had this promise.
55:19: And it wasn't happening.
55:21: So Sarah came up with the idea.
55:24: I'm an old woman, I guess it's not gonna happen.
55:26: Why don't you have my slave girl?
55:29: And wow, what authority she had over this woman's life.
55:34: You'll lie with my husband and you'll, you'll have a child.
55:36: My, my husband, he has this promise, he'll have a child through you, which he then did.
55:42: But Paul is saying the Torah shows us that that child was not the child of promise.
55:48: That was the child of flesh and a fleshly arrangement.
55:52: This is very, very important.
55:54: Again, this contrast between the Judaizers and Paul, between slavery and the freedom of the gospel.
56:02: Between slavery to Stoakea and faith, works of the law, meticulous and faith.
56:11: This is the whole contrast from start to finish.
56:14: It never goes outside and suddenly we're talking about online shopping.
56:19: Stays in context.
56:21: This is a bitter dispute.
56:23: The lives of the Gentiles, the spiritual eternal lives of the Gentiles is at stake because of this dispute, and Paul is so focused on completely Discounting anything the Judaizers are teaching.
56:37: And now he pulls this Abraham story to completely destroy what the Judaizers are teaching.
56:44: He's not at all distracted.
56:46: He's 100% focused on the Judas.
56:49: So she brought the slave woman.

56:53: And he had a child.
56:54: And that child, he who was of the bond woman, was born after the flesh.
57:01: But he of Sarah.
57:03: It was by promise.
57:04: It was miraculous.
57:05: God's hand was there.
57:07: And Sarah did in fact give birth, and that was the seed, and that was through the promise, through faith.
57:14: The other one is just a fleshly arrangement, which caused no end of this trouble.
57:19: Now he says, OK, so that's the story in the Torah.
57:21: These things, in fact, he says, are an allegory.
57:25: No doubt the Judaizers were teaching by allegory, to say, here's what happened, and now let's use it symbolically.
57:31: So here's what happened, Paul says, let's go back to Abraham.
57:34: Here's what happened, now let's look at the symbolism of it.
57:38: These things are in fact an allegory.
57:41: For these in fact are two covenants.
57:44: The one from Mount Sinai.
57:47: Which genders to bondage, which is Hagar.
57:54: For this Hagar is Mount Sinai in Arabia.
57:59: So he's basically saying the mosaic covenant is of Hagar.
58:03: Is Paul insulting the law?
58:05: No, he's categorizing it to say it's, it's, it's weak.
58:10: It cannot do It's weak through the flesh.
58:14: This is the fleshly side of the equation.
58:16: This is the spiritual side of the equation.
58:19: So this is Hagar, for this Hagar is in is Mount Sinai in Arabia.
58:25: And answers to Jerusalem, which now is.
58:29: And is in bondage with her children.
58:32: So remember, the temple is still there, it's not 70 AD yet.
58:36: The Jews are still pointing to the temple, they're still going there 3 times a year.
58:41: Everything is centered on Jerusalem.
58:44: And Paul says, that's Hagar.
58:46: That's the covenant of bondage.
58:49: That's being entrapped by the stoakea, thinking that that's bringing you salvation.
58:54: Compared to the blood of Jesus Christ, this is nothing.
58:57: This, this is just, it's a, it's a, it's a tutor, it's a schoolmaster.
59:05: This answers this, this is Hagar.
59:09: And it, it's in bondage with her children.
59:11: So all the Jews, which he actually opened the chapter with, to say when we were children, we were slaves, we were in bondage.
59:20: Even though we're heirs.
59:22: And all of that is just the schoolmaster to bring us to Christ.
59:27: So there's that Jerusalem And then there's Jerusalem, which is above.

59:32: This is something else.
59:35: She's free.
59:36: And she's the mother of us all.
59:39: you know, I've never read this verse in the in the full context of the book, and the conflict with the Judaizers.
59:46: I just always, there's a beautiful thing to say that Jerusalem above is free, and she's the mother of us all.
59:51: Now what he's saying is, do not follow the Judaizers.
59:55: They have nothing to offer you.
59:57: They're in the flesh.
59:58: They're in the stoakea.
1:00:01: That's a schoolmaster.
1:00:03: Only to bring you to Christ, to bring you to Jerusalem.
1:00:07: It's, it's freedom.
1:00:09: It's this contrast between bondage and freedom.
1:00:12: Jerusalem above is free.
1:00:13: She's the mother of us all, for it is written.
1:00:17: Rejoice, you baron.
1:00:21: Like Sarah.
1:00:24: She has, Sarah's descendants are like the sand of the sea.
1:00:28: But she was barren.
1:00:30: Rejoice, you baron, that bears not.
1:00:36: This is, so he starts off with, it is written.
1:00:40: Abraham had 2 sons.
1:00:42: Then he goes through the story, says it's an allegory, puts the Judaizers with Hagar and Mount Sinai, and puts The true gospel with Zion, Jerusalem above, and freedom.
1:00:55: And then he says this, it's written, rejoice, you baron, that bears not.
1:01:02: Break forth and cry, you that travails not.
1:01:06: For the desolate has many more children than she which has a husband.
1:01:13: So what's he saying here by allegory?
1:01:17: That The church The ecclesia, the called out ones following Christ, are small.
1:01:25: They don't have a temple, they, they're not established.
1:01:28: But they are tied to Jerusalem above.
1:01:32: And though they don't have the whole system established yet, and the Judaizers do, They, we should rejoice.
1:01:40: Because ultimately, this small little movement is going to rule the whole world.
1:01:45: This small, this this new covenant or renewed covenant is going to eclipse the old covenant.
1:01:52: And rule the whole world.
1:01:54: And have many children So right now it seems barren.
1:02:00: And yet it's not travailing.
1:02:03: Why is it not travailing?
1:02:04: Because Christ.
1:02:06: is doing, is, is the one that went through the labor pains.

1:02:08: Christ is the one that was crucified.
1:02:11: And yet through that crucifixion, Israel will flourish, and those grafted into Israel will flourish.
1:02:18: That's what he's saying.
1:02:19: This this is, this is Rabbi Paul Saul, Saul, it's, it's profound.
1:02:27: And it's very focused, and it's about putting the Judaizers in their place.
1:02:32: So it's written, where is it written?
1:02:34: Let's go to Isaiah 53, and Isaiah is in the archive.
1:02:39: So we've studied this in detail.
1:02:41: So, when Paul says it is written, and he just quotes this, rejoice you baron that bears not break forth and cry, we, we should know the passage that he's referring to, and the context of the passage.
1:02:55: So let's go to the passage and let's pick up its context, beginning in verse 10 of chapter 53.
1:03:02: Yet it pleased Yehovah to bruise Christ.
1:03:07: It, it was his plan.
1:03:09: It actually, the outcome of bruising Christ, of seeing Christ crucified, the outcome is so profound that God actually desired it.
1:03:20: He has put him to grief.
1:03:22: When you shall make his soul an offering for sin.
1:03:26: He shall see his seed.
1:03:29: He shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.
1:03:35: He shall see the travail of his soul.
1:03:39: This is why the free woman is not travailing.
1:03:42: Christ is the one that travailed.
1:03:44: He shall see the travail of his soul and be satisfied.
1:03:47: It's like, yes, it was worth it.
1:03:50: By his knowledge shall my righteous servant justify many.
1:03:55: This is what Paul is referring to.
1:03:57: When it comes to justification, the Stoaa cannot do it.
1:04:02: Christ will do it, and this was prophesized from the beginning.
1:04:07: My righteous servant, not the law.
1:04:10: My righteous servant shall justify many, for he shall bear their iniquities.
1:04:15: The law cannot do this.
1:04:16: It's weak and beggarly because of this.
1:04:19: Therefore, will I divide him a portion with the great.
1:04:24: And he shall divide the spoil with the strong, because he has poured out his soul unto death.
1:04:31: I don't know how the Jews missed this, but we got to get them into Isaiah 53:54.
1:04:38: And he was numbered with the transgressors.
1:04:42: This is hundreds of years before Christ is even born.
1:04:45: It's all here.
1:04:47: And he bare the sin of many.
1:04:49: And made intercession for the transgressors, the law could not do this.

1:04:54: Paul is saying compared to Christ.
1:04:58: The the Jews have nothing.
1:04:59: The Jews can offer you nothing.
1:05:02: The Jews can only offer you enslavement.
1:05:04: It'll never justify you.
1:05:07: Christ is freedom.
1:05:12: Now this is, now we come to the verse that he was quoting, which he assumes an educated audience understands the context that the reason the baron can sing is because of Christ.
1:05:24: Sing O'Baron.
1:05:27: You that did not bear break forth into singing and cry aloud with joy.
1:05:34: You that did not travail with with child.
1:05:38: No, you, you had, you were barren.
1:05:42: For more are the children of the desolate than the children of the married wife, says the Lord.
1:05:49: So Hagar was a concubine, a concubinage was a form of marriage then she had children.
1:05:55: But the children of Israel will outnumber them all.
1:06:01: Enlarge the place of your tent.
1:06:03: You need more space.
1:06:05: You have so many children.
1:06:06: And let them stretch forth the curtains of your habitations.
1:06:10: Spare not.
1:06:11: Lengthen your cords and strengthen your stakes, for you shall break forth on the right hand and on the left, and your seed shall inherit the Gentiles.
1:06:22: Ishmael The bondwoman, you'll have it all, because the Bond woman is not the same as the free woman, and the child of the bondwoman is not on the level of the child of the free woman.
1:06:34: This is what Paul is alluding to.
1:06:36: And make the desolate cities to be inhabited.
1:06:39: Fear not, for you shall not be ashamed.
1:06:42: So this has a physical element.
1:06:45: And I've always read it physically, which is true, that the children that came through Hagar, and they've joined up with the Egyptians and the whole Arab world, and they are persecuting Israel.
1:06:58: And Israel is, is suffering as a result, that this is saying, fear not Israel, your, your enemies will be vanquished, and you will inherit the Gentiles.
1:07:08: But Paul is taking the physical layer, and saying, well, all of that is actually an allegory for a spiritual layer.
1:07:15: And he applies the spiritual layer within the covenant community.
1:07:20: Not outside.
1:07:21: He's not talking now about Gentiles, he's talking about Israel.
1:07:25: Those grafted in and those that are spirit led.
1:07:31: And those that are.

1:07:34: Relying on the works of the law within the community.
1:07:36: And he says, those that are relying on the work of the law, as by allegory, they are Hagar.
1:07:42: And those that are spiritually led, they are the children of Sarah.
1:07:47: Fear not, you shall not be ashamed, neither shall you be confused, for you shall not be put to shame.
1:07:53: So this is now the spirit, he's, he's, he's pointing now to apply this spiritually.
1:07:58: Judaizers are putting you to shame.
1:08:00: They're persecuting you.
1:08:01: Don't be afraid.
1:08:02: Don't be confused, for you shall not be put to shame, for you shall forget the shame of your youth and shall not remember the reproach of your widowhood any more.
1:08:12: For your Maker is your husband, the Lord of hosts is His name, and your Redeemer, the Holy One of Israel.
1:08:21: The god of the whole earth shall he be called.
1:08:23: So he's the god of the whole earth, but he has his plan.
1:08:27: He has his counsel, and nobody can frustrate it, and he separates Israel from the rest of the world, and Israel will inherit the Gentiles.
1:08:33: And now Paul is applying all of this spiritually.
1:08:36: Don't worry about the Judaizers.
1:08:38: Don't worry about them at all.
1:08:39: Don't worry about the upper hand that they have right now, because the bond woman will not inherit, or the, the child of the bondwoman is not an heir.
1:08:49: And it starts chapter 4, verse 1, with this contrast between the slave and the heir.
1:08:55: For the Lord has called you as a woman forsaken and grieved in spirit, and a wife of youth when you were refused, says your God.
1:09:03: And so this is now, Paul is applying this prophecy.
1:09:08: Within the within the covenant community.
1:09:11: And you Gentiles who have come to Christ and the Holy Spirit.
1:09:16: He's called you as a woman forsaken and grieved in spirit, and you're being persecuted by the Judaocese and a wife of youth, when you were refused as your God.
1:09:26: That's, that's the time that he's called you.
1:09:28: So now he comes back to explaining the allegory.
1:09:32: Verse 28, chapter 4.
1:09:36: So now he's landing the plane.
1:09:38: Again, there's conflict with the Judaizers.
1:09:40: Now, we brethren, in contrast to the Judaizers, were as Isaac was.
1:09:47: We are the children of promise.
1:09:50: But as then He that was born after the flesh, persecuted him that was born after the spirit.
1:09:57: So, he that was born after the flesh, he had a 14-year head start on Isaac.
1:10:03: And he had a beautiful relationship with, with, with Abraham, and he was, he was the child.
1:10:10: Until the one that was born of promise came.

1:10:13: And now there's jealousy and envy, and, and fear and anxiety, and the older one now persecuted the, the child of promise.
1:10:22: And so that's what Paul is saying.
1:10:25: The Judaizers are persecuting the child of Promise, and they want you circumcised to come into their camp, but their camp is bondage.
1:10:36: The the stoakea, that's bondage.
1:10:40: So he's saying, and, and I've always interpreted this, With respect to how prophecy is unfolding today, just on the physical layer, where the, the Ishmaelites and those that have joined with them are persecuting Israel.
1:10:55: So all this from the river to the sea, free, free, free Palestine, all of that is this prophecy coming to pass on the physical layer.
1:11:03: But Paul is taking these dynamics and applying it within the covenant community.
1:11:09: And saying the Judaizers of Hagar, those who are following the true gospel are of Zion.
1:11:16: The Jerusalem above.
1:11:20: But as then, He that was born after the flesh persecuted him that was born after the spirit, even so it is now.
1:11:27: This is the persecution.
1:11:29: It's not Roman Emperor persecution.
1:11:32: It's the Judaizers.
1:11:34: Hagar, the son of the bondwoman, persecuting the Child of Promise.
1:11:40: Nevertheless, And Paul is not pulling any punches, and this is painful.
1:11:46: Nevertheless, what says the scripture?
1:11:48: You, you wanna talk scripture?
1:11:50: I'm glad you came to me.
1:11:51: I'm a rabbi.
1:11:52: So, if the Judaizers have any questions, let them raise their questions, we'll address it head on.
1:11:59: So you want to, they're talking scripture, let's talk scripture.
1:12:02: Nevertheless, so that the child of the, the bondwoman persecutes the child of promise.
1:12:07: So what does the scripture say?
1:12:09: Nevertheless, what says the scripture?
1:12:10: Cast out the bondwoman and her son.
1:12:14: Sarah was done.
1:12:16: This is the child of Promise.
1:12:18: Get rid of that slave woman and her son.
1:12:21: Cast out the bondwoman and her son.
1:12:23: For the son of the bondwoman shall not be heir with the son of the free woman.
1:12:28: You can see how intense this, this conflict is with the Judaizers, and Paul is not wasting any time with anything else.
1:12:37: He's staying focused on the topic.
1:12:39: This is, I, I'm afraid for you, that I've labored in vain, that when I established this church, you accepted Christ, and I only, I preached Christ and Christ crucified, and now I come

back, only to see the influence of the Judaizers pulling you into bondage, and I'm, I'm not, I'm not distracted, I'm, I'm totally focused.
1:12:59: They are going to bring you to ruin.
1:13:02: And they are not inheriting the kingdom of God.
1:13:06: What does the scripture say?
1:13:07: They're the bondwoman.
1:13:09: What does the scripture say?
1:13:10: Cast them out.
1:13:12: Because they are not going to be the heir, and again he began the chapter talking about the difference between the heir and the slave.
1:13:19: And stays on focus throughout the whole chapter.
1:13:21: He never gets distracted.
1:13:22: He's not talking about anything else, except the risk of the Judaizers and their false teaching.
1:13:28: They will not be heir with the son of the free woman.
1:13:32: So then, brethren, so the conclusion of this conflict then.
1:13:37: And your hypervigilance.
1:13:40: In the stoic care So then, brethren We are not children of the bondwoman.
1:13:47: But of the free.
1:13:48: In other words, make your mind up.
1:13:51: If Baal is God, follow him.
1:13:53: But if Jehovah is God, follow Him.
1:13:56: If the stoakea can bring you justification before God, then do it.
1:14:02: But if it can't follow Christ.
1:14:06: Stand fast, therefore.
1:14:08: In the liberty, wherewith Christ has made us free.
1:14:11: This, the, the whole passage, we can't just take two verses and say this is what it means.
1:14:17: We have to stay in the flow of Paul's logic.
1:14:21: It it's a shame that we have to break it up from week to week and chapter by chapter.
1:14:26: When it comes to Paul, we have to start at verse one and don't stop until he stops.
1:14:31: So we can get the whole flow of his logic, but it's, that we'd be here, we'd be here till midnight, every night, nonstop, you know, just take a pause and sleep and then continue.
1:14:43: so then, brethren, the conclusion is, of all of this conflict, and the, the putting things side by side, juxtaposing everything, being very clear about this conflict with the Judaizer, the conclusion is, we're not children of the bondwoman.
1:14:56: But of the free Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.
1:15:08: And so this conclusion makes it very, very, hopefully crystal clear.
1:15:13: And, and I'm, I'm grateful for the question.
1:15:15: I think it really helped me just get very focused on, on what is the apostle Paul truly talking about.
1:15:22: I hope you were blessed by the study.

1:15:24: I also hope that you were able to join us on last Sabbath, on the, we started a campaign on which day is the Christian Sabbath, and we're going to continue that campaign, God willing, this Sabbath, with part two.
1:15:40: We're gonna look at the history of how, how is it that 98% of the Christian world worships on Sunday.
1:15:48: And and tramples all over the Sabbath.
1:15:51: And so we established that the Sabbath isn't indeed God's holy day and holy time, and Christians ought to observe it, and now we're going to go to how Sunday crept in.
1:16:03: And Paul here as we're studying Galatians, is in no way saying, don't keep the Sabbath, and, and in the passage or or in the passages that I quoted on Sabbath, we made it very clear, the apostle Paul kept the Sabbath, that was his custom.
1:16:18: So all he's arguing here in Galatians is you cannot rely on this system of checks and balances.
1:16:26: And think that that's gonna make you righteous before God.
1:16:29: All of that brings us filthy rags before God, minstrels rags before God.
1:16:35: It's the blood of Christ that justifies.
1:16:38: Let me just check in with the comments before I close for today and see if there's anything that I need to respond to.
1:16:45: And again, I appreciate the questions, brethren.
1:16:48: we are planning our live Q&A at the end of Galatians, so 6 chapters, we'll get to the end of the 6th chapter, we'll pause and we'll do a Q&A then.
1:17:01: So keep the questions coming.
1:17:03: This question, I just needed to address it tonight.
1:17:06: Because it just helps bring out what Paul is actually teaching.
1:17:11: So let me just see here.
1:17:14: Thank you, Merlene.
1:17:15: Nice to see you.
1:17:16: You'll watch the archive, very good.
1:17:18: Sister Rosebud, very insightful Bible study.
1:17:21: Thank you so much, Sister.
1:17:22: Thank you, Chaw Jaws, thank you, Rick For.
1:17:25: Thank you, Rose Petty.
1:17:29: my time is your time.
1:17:30: This is This is God's service, and Brother Nate, great study.
1:17:35: Thank you.
1:17:35: God bless the continued studies.
1:17:37: Thank you so much, Brother Nate, and thank you, Judy and Chuck.
1:17:42: So brethren, please join us next week, sorry, this week, this coming Sabbath, for the sermon, part two of our campaign, and then please join us next week, God willing, we will get into Galatians chapter 5.
1:17:59: What a mighty, what a faithful God we serve.
1:18:02: God bless you all.