0:51: Well, welcome to another Wednesday night Bible study where together we study the scriptures line upon line.
0:58: God willing, this evening we'll get through Galatians chapter 5.
1:02: Let me open with a word of prayer, check to make sure that I'm coming in loudly and clearly.
1:07: We were having a bit of weather here and, and there's some warnings that it, we might get yet more intense weather.
1:14: So, let's pray the broadcast will go well.
1:17: If not, I'll just continue and it will be in the archive.
1:21: And with that, let me open with a word of prayer.
1:25: Our loving Heavenly Father, we come before Your holy throne.
1:28: We are in such awe of you.
1:31: It's amazing, over 8 billion people on this planet, and so few understand your council, your plan, your agenda.
1:41: And you have brought us, Father, into your inner circle through Jesus Christ.
1:47: We thank you so much, Father, for this privilege.
1:51: We thank you so much, Father, for your faithfulness.
1:54: We thank you so much for Jesus Christ.
1:57: We pray, Father, that you'll help us as we endeavor to understand your word, to seek your righteousness and not our own.
2:05: We pray, Father, you'll bless us.
2:07: You'll guide us, and we just thank you that we have each other on this journey.
2:11: Father, we praise you.
2:12: We thank you so much.
2:14: We ask your blessing now in Jesus' holy name.
2:17: Amen.
2:18: Let me just make sure I am coming through loudly.
2:21: Audio and video are good.
2:22: Thank you so much.
2:23: Thank you, Pastor Murray.
2:25: Welcome.
2:26: Welcome, Sister Rose Petty and Sister Rose Bud.
2:29: Sometimes we get confused at which rose is which rose, but, nice to see you here.
2:35: Sister, or, or Pep Square, nice to see you as well, and Kay Feder, I think that's Keith Feder.
2:42: Nice to see you.
2:43: Bruce Ellis is here.
2:44: Welcome, brother.
2:46: And Jeff Flannick is here.
2:47: Welcome, brother, JD.
2:48: Welcome, sister.

2:50: And CGI Burlington, Carlotta, welcome.
2:54: Nice to see you.
2:54: Cha Jaws, nice to see you.
2:56: I just see a note here.
2:57: Donna had a minor stroke, right side numbness.
3:01: She's in the, OK.
3:03: Is that, I think that's Donna Banta.
3:05: maybe you could just clarify, Cha Jaws who you are speaking about, and certainly we want to add her to our prayer list.
3:12: Rick 4, nice to see you.
3:14: Judy and Chuck, nice to see you.
3:20: Very, very nice.
3:21: Thank you so much, brethren, for joining.
3:23: Thank you for your faithful support of our ministry and hopefully, you're able to join us for our two-part series on the Sabbath, and please feel free to share that with anybody that you think might be interested.
3:38: let's get into Galatians chapter 5, and I have a confession to make.
3:43: I have preached on Galatians 5 many times.
3:47: In fact, the passage on the works of the law and the fruits of the spirit is kind of a go to passage for me.
3:55: It's just, in, in my journey on this Christian walk, I have seen so much dysfunction.
4:02: I have seen behavior that is unbecoming to Christians.
4:06: I've seen conflict in congregations and, and competitive spirit.
4:11: In congregations that is uncalled for and should never not once be named among the saints.
4:18: And so when we started Burlington.
4:21: The one of the first studies that we did, it's in the archive, was on the book of Philippians.
4:29: And I chose that book because I'd been doing my own personal study in Corinthians, and very grateful for all of the, the, the insight that comes out of that, those two books, or two letters.
4:41: But at the same time, really disappointed with the extent of dysfunction in this congregation and in, and in congregations that I've seen.
4:50: In fact, it helped me understand a lot of the dysfunction that I had seen.
4:54: And so I chose the book of Philippians for our congregation to study so that we could understand what a healthy congregation looks like.
5:03: And so that passage on the works of the law and the fruit of the spirit.
5:07: And, and you know, if you bite and devour one another and envy one another, you'll, you'll destroy each other.
5:12: I have preached so much on that passage, and then the fruits of the spirit.
5:17: But I have to confess that I was taking it out of context.
5:23: And really treating it as, you know, Paul giving us a, a Christian ethics course, which of course, that's what he's doing.

5:30: And as we kind of look at the structure of Galatians, chapters 5 and 6 are, are the practicum, the, the practical application, 1 and 2, he's sort of identifying what the issue is and stating his credentials.
5:44: And, and, and, you know, the credential is really preaching the true gospel.
5:47: It doesn't matter what status you have, even if you're an angel from heaven, if you're preaching a false gospel, he's calling down a curse.
5:55: And then 3 and 4 is really the theological teaching to show how the Judaizers are just way off, completely wrong.
6:04: And so he lays down some very substantive teachings in chapters 3 and 4, which we've just come out of.
6:10: And now in 5 and 6, it's the practical application.
6:13: It's not like, unlike Ephesians, which is 6 chapters.
6:16: 1st 3 is theological, the, the back 3 or the back half is application.
6:22: So here now we're getting into application coming out of the theology and, and what I've missed in my previous teachings on Galatians 5.
6:34: Is the context.
6:36: So the entire context of this letter is this conflict.
6:41: Between the apostle Paul.
6:43: And the Judaizers with the Galatians in the middle, the, the Gentile Galatians in the middle, and, and just, you know, footnote, Galatia is in Turkey.
6:54: And these, this church that we're studying and these brethren that we're studying.
7:00: their descendants.
7:01: We slaughtered By the Muslims.
7:06: That these Muslims just came out of Arabia just slaughtering and raping and pillaging.
7:12: All of these churches that were, these, these, these congregations that we're studying.
7:17: So Galatia today is unrecognizable.
7:20: And I think sometimes we're studying these letters and studying history, and we have no regard for the Islamic Empire and what it has done and is doing and will do to Christians.
7:34: And what's happening in Nigeria, most people don't know that the media doesn't care, is just a glimpse of the future of Christians when Islam gets the upper hand.
7:45: And that's the past as well.
7:47: It's not, it's nothing new.
7:48: This is textbook application of Islam.
7:51: So Galatia, all this what we're reading about this Christian church and these, these believers.
7:57: That whole area today is in Turkey, and their descendants either they were slaughtered, enslaved, or forced to convert.
8:07: So having said that, let's, let's get into Galatians chapter 5.
8:10: I'm gonna go back, as my habit is, my custom is, I'm gonna go back to just pick up the tail end of chapter 4, because that provides the context to the passages in Galatians 5.
8:24: So let me just share my passages here.
8:29: Very good.
8:30: So, let's go back to verse 21, where he says, tell me, You that desire to be under the law, do you not hear the law?

8:41: So he's talking to the Galatians, the Judaizers have come from Jerusalem, and they're piggybacking on Paul's work.
8:50: They're not doing their own work.
8:52: They're just finding the congregations that Paul has established, and then they're coming to influence those congregations, and we have those people among us to this day.
9:01: Where they will come into our congregations to try to pull people away.
9:05: They won't do their own evangelism, their own evangelizing.
9:08: They'll just want to cannibalize congregations that are already in place and fellowships that are already in place.
9:15: And so, here, this, he's talking to the Galatians who have been influenced.
9:22: I think in chapter 3, he says they've been bewitched by the Judaizers and the authority of the Judaizers, and so now they're doing their best.
9:30: To be under the law, they came out of one prison.
9:35: And now they're trying to get into another.
9:37: And so he poses this question directly to them, because it's not all of them.
9:42: Some of them are holding on to Paul's teachings, but there is a good number of Galatians here that want to be under, want to follow the Judaizers.
9:49: So he poses this question, you that desire to be under the law, tell me this.
9:55: For it is written that Abraham had 2 sons.
9:59: The one by a bond maid and the other by a free woman.
10:02: OK, so he's got two sons.
10:05: But he who was of the bondwoman was born after the flesh.
10:11: But he of the free woman was by promise.
10:14: So they're trying to figure out how is God going to fulfill his promise here and nothing's happening and we're old.
10:21: Oh, Sarah says, I've got an idea.
10:23: Why don't you take my slave, and sleep with her, and she will have my child.
10:28: And that's how God will, God just needs our help to fulfill his promises.
10:33: And so it's kind of hard for me to think to be a slave woman and just be told, stripped down, and this is what's gonna happen now.
10:41: that's, that's how slavery worked here, here.
10:44: And so she was the slave of Sarah, and this was a, a, a carnal fleshly human idea.
10:53: Isaac was a miracle.
10:56: Because God promised.
10:58: And so the vessels that he promised were old, and, and not full of vitality, but God is the worker of miracles.
11:08: And so Isaac was born miraculously, Ishmael was born carnally, just human idea.
11:16: So there's 2.
11:17: And then he says this in verse 24, that this situation that we're looking at of Abraham having two sons, one by a bondwoman, one by a free woman, this is an allegory.
11:30: These are actually symbols that can deepen our understanding.
11:34: And this will be one in the eye for the Judaizers who are always pulling Moses, and who are probably having allegories of the, instructions that were given to Moses, Paul pulls Abraham.

11:48: Let's pull the Abraham card out of the deck and go right to the beginning, and this is an allegory, for these are the two covenants.
11:57: The one from Mount Sinai, which gendereth to bondage, which is Hagar, so the covenant, the mosaic covenant.
12:07: It says it genders.
12:08: This is, it, it breeds, it, reproduces itself.
12:13: But anything that it reproduces, like Hagar, it's reproducing itself into slavery.
12:21: And remember, this is in the context of the conflict between Paul and the Judaizers.
12:28: And so he's saying to those who desire to be under the law, the law.
12:33: If you're following these people, they cannot generate anything except slavery.
12:40: So the Old Covenant and following it will only produce slavery, and that's what Hagar represents.
12:49: For this Hagar is Mount Sinai in Arabia.
12:53: And answers to Jerusalem, which now is.
12:57: This is one in the eye for the Judaizers.
12:59: Remember, they're coming from Jerusalem, trying to capture the Galatians and the other churches that Paul has established.
13:06: To hear they're Gentiles, they've come into the covenant, they show up, cannibalizing.
13:11: They don't go out and, and try to convert or teach and educate Gentiles.
13:16: They just piggyback off Paul's work, and we have people today who do exactly the same thing.
13:22: So, he's saying Jerusalem, all this, everyone's going to the, the, the pilgrimage, they're going to the temple, they're taking their sacrifices, they're following the, the whole temple system and the temple authorities.
13:36: That's Hagar.
13:38: And the only thing it can produce is slavery, which he explained earlier.
13:43: And it is in bondage with her children.
13:47: So Jerusalem has children, but any children that she has, Jerusalem is Hagar.
13:53: And any children that she has, which now is the, the current state of Jerusalem, any children, these are slaves, which he explained earlier.
14:04: But Jerusalem, which is above, is free.
14:09: This is Sarah.
14:10: Sarah was a free woman.
14:12: Which is the mother of us all.
14:15: Wow.
14:16: Jew and Gentile alike.
14:19: We who have the Holy Spirit, we don't answer to the physical Jerusalem.
14:25: which is in bondage and can only produce bondage and can only produce slaves.
14:30: We are connected to the heavenly Jerusalem, and therefore we are free.
14:35: And so this, this conflict between Paul and Judaizers, between works of the law and grace, And faith.
14:44: Between freedom and slavery, the whole book.
14:49: Is this dichotomy.

14:51: From Genesis, sorry, from Galatians 16, the entire book is about this conflict between these two sides.
15:00: Keepers of the law and those who have faith.
15:05: And operate by the Spirit.
15:07: Now, having said that, remember, this conflict that Paul is having with the Judaizers.
15:15: does not concern the entire journey of salvation.
15:19: He is speaking about the book is specifically, and I'll go so far as to say exclusively about justification.
15:28: How do we begin our journey with Christ, with God?
15:35: And how are we made right before him so that we can walk with him.
15:41: Is it through the works of the law?
15:42: Do we have to work our way to be justified, or is it through faith?
15:46: That's what this whole book is about.
15:48: It does not talk at all about the process of sanctification.
15:53: It does not talk at all about the process of glorification.
15:58: which all of which is promised to the followers of Christ.
16:02: It is dealing with justification, and this now conflict between the works of the law as a path to, to be right with God.
16:13: And faith.
16:15: As a path to be right with God.
16:18: You know, can, can the sacrifice.
16:21: In the temple Can it make us right with God?
16:26: Ongoingly, can we follow the law so that, so that we're now right with God and we can depend on our human work to be right with him?
16:35: Or do we recognize we can never, we can never fulfill.
16:39: The works of the law.
16:41: It can never make us right with God.
16:44: That we are inadequate.
16:46: We are hopeless.
16:48: And it is through Christ's righteousness.
16:51: The holy Lamb of God and His sacrifice in His blood.
16:56: This is in fact how we are made right with God.
17:00: This is the whole conflict.
17:02: And so now we have this contrast between the two Jerusalems, between the two mothers.
17:09: You who desire to be under the law, your mother is the physical Jerusalem, and she can only produce slaves.
17:18: So Jerusalem, which is above is free, and she is the mother of us all.
17:23: So, so when she equips us or enables us or endows us with the Holy Spirit, we are now her children.
17:34: And we're free.
17:36: And so there's a big contrast now between freedom and slavery.
17:40: For it is written, rejoice, you baron, that bears not, and we went into Isaiah to see the whole context of this, beginning in Isaiah 53 to Isaiah 54.

17:52: So we saw this last week.
17:55: rejoice, you baron, that bears not.
17:57: So Sarah was barren.
18:01: And was, was not having any children.
18:05: And the instruction is, believe in God's promise and rejoice, break forth and cry, you that travails not.
18:13: So, the slaves have to work.
18:16: At this justification.
18:19: By symbolism, we don't work for justification.
18:23: We believe to justification, just as Abraham did.
18:28: For the desolate has many more children than she which has a husband.
18:33: And so, again, by analogy, Hagar was a concubine, a type of wife, and I had, she was, she was fruitful.
18:41: She had Ishmael.
18:43: Sarah had nothing.
18:45: And so now the desolate has many more children than she which has a husband.
18:49: Now this is in context of Isaiah.
18:52: This is speaking of the nation of Israel, who will be completely desolate and destroyed, and the enemies will surround and completely obliterate and decimate.
19:02: And yet, Israel has promised to be more fruitful than her enemies.
19:09: Now we brethren, as Isaac was, are the children of promise.
19:15: So we receive the Holy Spirit through faith in Christ, and this promise of glorification with Christ eternally.
19:24: And that's who we are.
19:25: We're, we're like Isaac.
19:26: And then I love this verse.
19:29: But as then, and this shows us how deep and intense the conflict and the contrast is between Paul and the Judaizers.
19:39: This is not just some sort of theoretical debate.
19:42: This is real and it's nasty, and it's, it has deathly consequences.
19:49: That's how severe this conflict is and how intensely carnal the Judaizers are, their robes and beards and righteous appearance notwithstanding.
20:01: But as then He that was born after the flesh, that's Ishmael, persecuted him that was born after the spirit, and this is, this is in the Torah, where once Isaac was weaned, Ishmael started to persecute Isaac and Sarah saw that and banished Hagar and Ishmael.
20:22: So he's saying it's the same thing today, where Isaac and the Judaizers are persecuting the child of Promise.
20:30: So it's the same way today.
20:32: Nevertheless, so don't be discouraged.
20:34: That's the way it is.
20:34: So he's, he's, he's really characterizing what's going on in Galatia.
20:39: And he came and established Galatia, established the congregation, and established them on faith in Christ.
20:47: Then the Judaizers come, and those that do not go with them, they are persecuted.

20:54: And they've been persecuting Paul to the point of stoning him to death.
20:59: Just that, that's the hatred that they have for this teaching that says Gentiles can come in and they don't have to be circumcised.
21:08: This is mind blowing to them.
21:10: It's like not, not possible.
21:11: And Paul himself was one of these Judaizers who was persecuting the church deathly to to the point of death.
21:19: So he says, nevertheless, The Child of the bondwoman, bondwoman or the children of the bondwoman.
21:29: They have the upper hand They have the upper hand.
21:34: The physical Jerusalem is in full swing.
21:37: The temple, sacrifices and the authority and the whole system is there, right up to 70 AD.
21:43: There it is.
21:46: the Jerusalem above, it's not here yet.
21:50: And the start of the church is fragile.
21:53: And so the Judaizers have the upper hand.
21:56: And carnally or physically, the Muslims who are following this takeover of Ishmael and his descendants, they will have the upper hand and they will surround Jerusalem.
22:09: But nevertheless, don't be discouraged because continue to read the scripture.
22:14: What does the scripture say?
22:15: This is what Sarah said, Cast out, cast out the bondwoman and her son.
22:23: Whew This is how serious this conflict is, for the son of the bondwoman shall not be heir with the son of the free woman.
22:32: We are like Isaac, we are children of promise, and we therefore are the children of Abraham.
22:38: And we therefore are co-heirs with Abraham.
22:43: And now we have these Judaizers in our midst.
22:46: And Paul is saying to the Galatians, get rid of them.
22:50: Do not accommodate them at all.
22:55: Get them out Because they're pretenders.
23:00: And what's going on inside their heart.
23:03: They will never be in the kingdom of God.
23:06: And so the scripture says, cast them out.
23:09: And this is, this is the intensity of the conflict.
23:13: And the conclusion of Paul's teaching, all of this theology, theological teaching, but now we're this is, this is it, get rid of them.
23:21: Cause they're not, they're not co-heirs.
23:24: So then, brethren, we are not children of the bondwoman, but of the free.
23:32: And it's when we're coming into chapter 5.
23:34: In fact, I was thinking just yesterday, I think I was I was doing the study that I think one of the things that would be helpful would be to take all the epistles of Paul.
23:45: And republish them as letters without any chapter breaks and without any verses, just as letters.

23:55: So that we can't, we can't do what I do, which is go to chapter 5, and just pick up a passage and teach that passage in isolation.
24:05: Whereas now, you hear verse one, it's actually, there should be no chapter break.
24:11: The conclusion of casting out the bondwoman.
24:15: And her, her child and having nothing to do with them.
24:17: The conclusion of this teaching and, and all the theology that he shared with them is to stand fast, therefore, in the liberty.
24:25: In other words, resist the Judaizers.
24:29: Do not fall under their persuasion.
24:33: It's, it's like, it's Basically what Paul is saying is the Judaizers are of the devil.
24:40: I came and I taught you Christ.
24:43: The Judaizers are showing up.
24:45: They're using the name Christ.
24:47: They're talking about Moses and Abraham and and Israel and the covenant, but it's all a deception.
24:55: And they're from the devil.
24:56: That's what he's saying.
24:58: And therefore you have to resist them with all your might.
25:01: Stand fast, therefore, stand fast.
25:04: Don't, don't allow them to influence you.
25:07: Stand fast, therefore, in the freedom.
25:10: Wherewith Christ has made us free.
25:13: We're we're children of the free woman.
25:15: And, and the blood of Christ and our faith in that blood.
25:19: Has made us free.
25:20: We don't have to be under this stoakea and allow these temple authorities to have full control of us and all these do's and don'ts and these lists and, and we're forever in bondage.
25:32: We're out of that.
25:35: And he says here, and be not entangled again with the yoke of bondage, and that's what we were talking about earlier, where the stoakea.
25:46: Where he's saying, you know, you're, you're, you're steadfastly.
25:49: In a sort of a hypersensitive way.
25:53: Keeping days and meets and, and just following the stoa care, and he's saying, you just came out of that.
26:01: You were pagans And you were enslaved by these gods that are not gods, but you were following that system and even, even they would sacrifice their children.
26:11: I was reading about a cult that's tied to Moloch, and They had to sacrifice their firstborn.
26:18: When you as a couple have your firstborn child, the priest would come, and you need to take that child.
26:25: And unlike Moloch was a furnace, you put the child in the furnace.
26:28: This one is a statue that a bronze statue that you put the child in the hands of the god, and then you heat the statue.
26:36: So it becomes so boiling hot, it, it burns your first child to death.

26:41: And then the drummers are drumming so loudly that nobody can hear the cries and screams of the baby.
26:46: And the mother, she must not express any emotion.
26:51: If she expresses any emotion, then that sacrifice is invalid, and the next child, she has to sacrifice.
26:59: And then what the wealthy women would do is they would go to the poor women, and they would buy one of their children.
27:05: So the women need money, they'd give them money, they would take the child, and they would sacrifice a poor baby so that they wouldn't have to sacrifice their own child.
27:12: But it was grueling and torturous, and this was the demanding nature of the stoaa, these systems.
27:19: And Paul is saying like, you came out of that.
27:22: Why are you going back into it?
27:24: And again, we have to understand the whole context of this book is the conflict between the freedom in Christ and the slavery of the stoic.
27:33: So you make sure you stand fast in the freedom wherewith Christ has made us free.
27:38: And be not entangled again with the yoke of bondage, and that yoke is what the Judaizers will put on you, so that they can steer you and work you and drive you.
27:48: And you're, you're enslaved again.
27:51: Behold, I, Paul, say unto you.
27:55: That if you be circumcised, Christ shall profit you nothing.
28:00: Like that's a very powerful statement, because the whole thrust of the Judaizers is circumcision, you have to be circumcised.
28:08: And again, this is about justification.
28:12: Paul is not saying that there is no benefit to circumcision, just, just on health alone.
28:18: Just on health purposes alone, health benefits, circumcision is a good idea.
28:24: You know, if you're not circumcised just on health, you should be circumcised.
28:28: But that's not what he's talking about.
28:32: And he's not saying never be circumcised.
28:34: In fact, he took Timothy and made sure that he was circumcised.
28:37: So he's not against circumcision.
28:40: What he, again, the context is, how are we justified?
28:45: How are we made right with God?
28:47: And he's saying if you fall into that system, And believe that the way to be made right with God begins with being circumcised, and then following all these do's and don'ts and having the temple authorities governing over you and driving you like an animal with the yoke.
29:05: Then don't even mention Christ.
29:07: The path that you've chosen, Christ means Christ's blood means nothing to you.
29:13: So if you do, if you follow the Judaizers, Christ shall profit you nothing.
29:17: And again, this speaks to how intense the conflict is between Paul and the Judaizers.
29:24: This is serious.
29:25: This is, it couldn't be more intense.
29:29: So he's saying if you, if you allow them to influence you and you go and get circumcised, Christ means nothing to you.

29:34: There's no benefit to Christ's blood, for I testify again to every man that is circumcised that he is a debtor to do the whole law.
29:44: In other words, if you go and you do this circumcision, you have cut yourself off from faith in Christ.
29:52: And now to be right with God again, the topic is, the subject is justification.
29:57: So for you to be justified before God, you've got to follow that whole system.
30:03: Continually.
30:04: And now you're, you're, you're enslaved to the stoic here.
30:10: Christ has become of no effect unto you.
30:14: It, it is the sacrifice of the perfect Lamb of God.
30:20: Who becomes our Passover.
30:22: And now, through that blood, we can approach God, and he declares us righteous.
30:29: It is the blood of Christ that declares us righteous.
30:32: If we try to approach God with our own righteousness, it's like approaching him with a menstrual cloth and saying, here's my offering.
30:42: It is repugnant.
30:45: And so he's he's warning them, saying, you got to choose your path here.
30:49: And if you go with the Judaizers, forget Christ.
30:52: Christ means nothing to you in terms of justification.
30:55: Christ has become of no effect unto you, whosoever you are, again, this is whosoever you of you are you are, sorry, whosoever of you are justified by the law, that whosoever is again speaking to status.
31:10: Just like in chapter one, when he says, I don't care if it's an apostle.
31:15: I don't care if it's an angel from heaven.
31:18: If anybody dare preach another gospel, let him be accursed.
31:22: And he's saying the same thing here.
31:24: Anybody who seeks to be justified by the law is cursed.
31:28: And all these Judaizers are cursed.
31:31: Christ has become no effect unto you, so if you follow the Judaizers, you've lost Christ.
31:36: Whoever you are, that is seeking to be under the law, seeking to be justified by the law, you have fallen from grace.
31:45: That's how serious this is.
31:47: You, you, you can no longer be covered by grace.
31:50: You've chosen to reject the blood of Christ.
31:53: It's not good enough, and to follow the stoic care.
31:57: Well, go ahead.
31:59: You're now under, you have to follow the whole law, and you're now under a curse.
32:04: And you've fallen, you're, you're no longer under the umbrella of grace.
32:08: And this is the same thing we see here, that he, what he's teaching in Romans 9, that Israel Which followed after the law of righteousness, so they're trying to be righteous, they're following the stoic of the law, has not attained to the law of righteousness.
32:23: They're following after it, but they haven't attained to it.
32:26: Why?
32:27: Because they sought it not by faith.

32:30: But as it were, by the works of the law, it's the very same conflict we're seeing in Galatia.
32:35: That's, this is, this is Israel's story.
32:38: And now the Gentiles are following the same story, but the Judaizers didn't tell them, it didn't end well for us.
32:45: For they stumbled at that stumbling stone, as it is written, Behold, I lay in Zion a stumbling stone and a rock of offense.
32:55: This is an offense.
32:56: Our Messiah was spat upon.
33:00: Our Messiah was crucified.
33:02: Our Messiah was weak and didn't fight back.
33:06: This is, no, our Messiah is a mighty king.
33:09: He's the lion conquering lion of the tribe of Judah, he's coming to crush our enemies, and now you're telling me that I have to accept.
33:16: This crucified man is my savior.
33:20: Behold, I lay in Zion a stumbling stone and a rock of offense.
33:27: And whosoever here we see another whosoever, no regard to status, whosoever it is that seeks to be justified by the law is cursed.
33:35: Whosoever believes on him shall not be ashamed.
33:38: In Acts 15.
33:41: When they are trying to make this decision about whether or not, or come to a conclusion, very hot debate about whether or not Gentiles have to be circumcised, in Acts 15 and verse 10, he says, now therefore, Why tempt you, God?
33:57: To put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear.
34:07: They acknowledge they, they were, they were inadequate.
34:10: And they were unable to do this and and be right before God.
34:15: And so now we're saying to the Gentiles that they have to try to follow what we know we failed at.
34:21: And so they came to the conclusion that no, the Gentiles did not have to be circumcised, and so they taught them what was urgent, and then the rest, they would be taught in the weekly Sabbath service, because Moses all over as if being taught in the synagogues on Sabbath.
34:38: So let's go back to Galatians 5:5.
34:42: for we.
34:44: So it doesn't matter who tries to be justified by the law, they, they're cursed.
34:49: We, through the Spirit, wait for the hope of righteousness by faith.
34:57: This is believing in the promise.
34:59: Through faith, like Abraham, this is, this is just like Abraham.
35:03: He, he believed, and it was counted to him for righteousness, for we through the Spirit.
35:08: It's the spirit within us.
35:11: That sees the hope, sees the vision.
35:14: And, and we're waiting because of the righteousness by faith.
35:19: For in Jesus Christ, neither circumcision avails anything, nor uncircumcision.

35:26: So this is what we saw in chapter 4, when he says Jerusalem above, is the mother of us all.
35:32: Once you have the Holy Spirit, and that's also the, you know, Peter had to see Cornelius, it's like, he's got the Holy Spirit, and that's sort of the one exception where the Spirit was given first so that Peter could get his head around that, yes, Gentiles are a part of this.
35:47: But once we have the Holy Spirit, it doesn't matter whether we're circumcised or not circumcised.
35:53: We have believed in Christ.
35:56: We've repented, we've been baptized, we've received the laying on of hands.
35:59: We've received the Holy Spirit.
36:00: Jerusalem above is our mother.
36:03: And so, the justification.
36:06: does not come.
36:09: Through circumcision.
36:11: Through the cutting off of some flesh.
36:13: For in Jesus Christ, neither circumcision avails anything, nor uncircumcision, but faith, which works by love.
36:22: And, and, and this is now important because faith is active.
36:29: It works.
36:30: So there's the works of the law.
36:34: Seeking justification, and Paul is making it clear, you are insulting the blood of Christ.
36:41: It is through faith in his blood that we are justified and made right before God.
36:48: Now, once we have this faith, once we are justified, faith works.
36:55: By love In fact, I meant to find the verse.
36:59: Maybe Pastor Murray, you could just post it in the chat for me, where Paul says, That love, agape, is the objective of the law.
37:08: It's the end of the law.
37:10: The whole purpose of the law was to develop love.
37:13: The law is a schoolmaster to develop agape for us to understand the mind of God.
37:19: But faith is not passive, and faith is not lazy.
37:24: Faith is active.
37:27: And, and once we have this Holy Spirit, faith works because of Agape, because of our love for God, our love for our brethren, faith works.
37:35: So there is work.
37:37: And there are works.
37:39: It's just where do the works fit?
37:42: Do we do the works in order to be made righteous before God?
37:47: And therefore, we really don't need God.
37:49: We just like, God, just tell us what to do.
37:51: And through our human effort, you know, we're basically good.
37:55: And so we will, we'll be right before you.
37:59: Or is it through faith we're made right before God?
38:04: We receive His Holy Spirit, and then that whole mind of God, which created.
38:11: The Torah.

38:13: And the instructions said in the Torah.
38:16: Through the Holy Spirit, that whole mind becomes our mind.
38:22: That heart becomes our heart.
38:24: And now we express our love through works.
38:28: So works don't disappear, and that's what James tried to make clear in James 2, and I'm saying this because I can totally understand.
38:37: Why traditional Christians will read Galatians, and conclude, laws done away.
38:45: We can eat whatever we want, we can worship whenever we want, we can do whatever we want, and Christ, Christ is the one that does everything.
38:53: And so, we just do whatever we want.
38:56: I, I can actually see how they can make that argument.
38:59: But that's not the argument Paul is making.
39:01: This is the Galatians is a conflict over how are we made right before God?
39:05: How are we justified?
39:07: But then it's very clear to Paul and his by his example, that works still matter.
39:13: It's just where do we place them?
39:15: Are they the vehicle for justification or the expression of love after justification?
39:21: So James says this beginning in verse 14 of chapter 2, what does it profit, my brethren?
39:27: Though a man say he has faith, so any one of these Galatians now says, oh, I heard Paul and I have faith, James is saying, well, what's the point?
39:36: What's the benefit if you say you have faith and you don't have works?
39:41: So what did Paul say?
39:42: That faith which works by love, it works.
39:47: So James is saying, What's the profit, my brethren?
39:50: Though a man say he has faith and have not works, can faith save him?
39:54: And so again, we've got, what are we talking about?
39:59: Paul is talking about justification.
40:03: James is talking about sanctification.
40:05: There is a process after we've been justified, the salvation is a process.
40:11: And so James is talking about sanctification.
40:14: Paul was talking about justification.
40:17: So through the sanctification process, just sitting and saying I believe in the Lord, I love the Lord, and doing nothing.
40:24: Having no fruit Can that save you?
40:27: Will that sanctify you?
40:29: If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace and be you warmed and filled, but you do nothing.
40:40: Notwithstanding, you give them not those things which are needful to the body, what does it profit?
40:45: You're gonna watch somebody actually starve to death and suffer, and you're not moved.
40:50: The whole point of receiving the Holy Spirit is to receive the mind of God and the love of God, and the whole law is the love of God.
41:01: What did Christ say?

41:02: That the, the two great commandments are to love God and to love your neighbor, and that the law is love.
41:10: And God is love Even so, in the same way.
41:14: Faith, if it doesn't have works, it's dead, being alone.
41:21: So to read Galatians, and come to the conclusion that we don't need to do anything.
41:27: Christ did it all.
41:29: We just have to believe.
41:31: James is making it very, very clear.
41:34: That is not the path to salvation.
41:37: And in fact, spiritually, that faith is dead.
41:41: This is what we call the atrophy, or the atrophying of the Holy Spirit.
41:49: So if you don't have, if you have faith, but there's no works, it's dead, being alone.
41:52: Yes, a man may say you have faith.
41:56: And I have works.
41:58: So, so one has faith, one has works.
42:01: Show me your faith without your works.
42:05: So, so again, those who are studying Galatians incorrectly, or concluding from their study incorrectly that they just need faith, James is saying, show me your faith without your works, and I will show you my faith by my works.
42:19: This this is profound.
42:22: Faith is active, the Holy Spirit is active, the mind of God is active.
42:26: Christ, when he was on earth, he said, my Father works.
42:29: And I work all the time.
42:32: And that's the mind he puts in us, that we work.
42:36: And so show me your faith without your works.
42:39: I'll show you my faith by my works.
42:43: Whether or not we really believe something is based on what we do.
42:47: Christ says judge them by their fruit.
42:50: And you have people who are like a lot of big talk.
42:53: A lot of big talk, show me your fruit, cause that's how we're to judge.
42:57: And you can't have fruit if you don't till the soil, if you don't plant the seed, if you don't water it and and nourish it.
43:05: And, and protected and, and ward off animals.
43:08: You can't have fruit then.
43:09: You can't just say, oh, I, I believe, I'm gonna plant the seed and I believe it will just, everything will just take care of itself.
43:16: No, I believe God will bless us.
43:20: And I'm gonna show you that belief, cause I'm getting up at 4:30 every morning to make sure I do what I have to do to make the the ground fruitful.
43:29: And I do that every day, so you believe when you're doing nothing.
43:32: Let me show you my faith by what I do.
43:36: Back to Galatians 5, you did run well, he says.
43:40: Who did hinder you?
43:42: That you should not obey the truth.

43:44: So you're running a race.
43:47: And when I left you, let's say it's a long run, it's a marathon.
43:51: When I left you, you were good pace, good timing, heart and lungs are doing well.
43:57: You look like you're gonna run the distance.
43:59: This is very, very good.
44:00: You're not, we didn't start out too fast.
44:02: You're not logging, lagging behind, you're keeping pace.
44:05: Excellent.
44:06: You're coming in at the exact time that we had planned.
44:10: Then I looked away and I came back, and like, who tripped you?
44:16: Who, who injured you?
44:18: That you're not able to run anymore, and now you've lost the race.
44:23: So now, The Galatians, who started so well, are no longer obeying the truth.
44:31: In other words, they're now obeying the devil.
44:33: And this is what he meant in chapter 3 and verse 1, when he called them foolish, you foolish Galatians, and then he says this, who has bewitched you?
44:44: There's been a bewitching.
44:46: You, you were all caught up with their robes and their beards, and, and their, their beads and whatever other accouterments they might have.
44:55: You got all caught up with that, a form of witchcraft, to, to capture your brain.
45:01: And then whatever they say, you accept it on their authority.
45:04: And that's why he's constantly saying you, they're cursed, it doesn't matter what authority they have, but they've hindered you.
45:11: They've bewitched you that you should not obey the truth.
45:13: They've hindered you that you should not obey the truth.
45:18: He says this persuasion comes not of him that calls you.
45:25: Well, what's another way of saying this?
45:28: He says, This persuasion.
45:32: That they're taking you off course, it's of the devil.
45:36: I don't care that they come from Jerusalem.
45:39: I don't care that they have lots of knowledge about the history of Israel, and they can teach with authority and charisma.
45:46: I don't care.
45:48: They're of the devil.
45:49: It doesn't come from Christ.
45:52: A little leaven leavens the whole lump.
45:55: Again, this is the, the, the conflict here with the Judaizers.
45:58: And they just have to start with circumcision.
46:03: No big deal, we're just asking you to be circumcised so that you can be part of the covenant, and that little leaven will leaven the whole lump.
46:10: Now, now you're in bondage, and you just need one person in the congregation to start listening to this, and before you know it, the whole corrupt, the whole congregation has been corrupted.
46:23: So as congregations, we need to be diligent and vigilant.

46:29: In fact, I had a sister approach me just on Sabbath to say something that she observed.
46:35: Just to point out to me that I might be allowing a little bit of leaven to come in, and I'm like, wow, I've got to consider this.
46:43: Why?
46:44: Because a little leaven, leavens the whole lump.
46:47: And so we have to be really, really diligent here.
46:52: And, and this, this, this is the opposite of this laissez-faire, this tolerance, which is the modern way, and that creeps into the churches, where we just, anything goes, and we can see in front of us.
47:06: You know, it's a simple one to point to is how women dress.
47:10: In this immodest way.
47:11: And I've, I've heard Christian women.
47:15: Woman shows up and plunging neck line and and tight clothes, and hear another woman say, another Christian woman say to this Christian woman, you look so sexy and celebrating this.
47:26: And and that's how it starts.
47:28: Like you, how did we get there?
47:29: We didn't get there right away, just a little 1, and then it just keeps going.
47:34: And so we need our Christian sisters to do the opposite.
47:38: Actually pull the woman aside.
47:40: And say, Do you need help with shopping?
47:45: Can I help you maybe buy clothes that are appropriate?
47:49: And just make them know this is inappropriate before God.
47:53: So the Judaizers are coming in, they're influencing Galicia.
47:56: And he's saying this little bit of influence that they're having, this traction that they're getting, that, that they're hindering brethren, not the whole congregation, but he's saying eventually it will be the whole congregation.
48:07: But I have confidence in you through the Lord that you will be none otherwise minded.
48:12: In other words, you'll get the leaven out.
48:15: And you'll be united in Christ.
48:18: But he that troubles you shall bear his judgment, as he said in chapter one, let him be accursed.
48:24: So what they're doing to hinder you, to pull you aside, to bewitch you, Paul is calling a curse on them.
48:31: He that troubles you shall bear his judgment, whoever he is, I don't care about status.
48:35: Obviously, there are some men of great status here, actually, including Peter.
48:38: Peter was all caught up in it.
48:40: Barnabas got all caught up in it as well.
48:42: And he said, it doesn't matter.
48:43: They've got, that's why he had to force Peter to repent and then snap Barnabas out of it and the others.
48:48: But these Judaizers, it doesn't matter what their authority is.
48:50: Yes, they come from Jerusalem.
48:52: That's the mother of slaves.

48:56: And I, brethren, if I yet preach circumcision, so it's obvious the claim here is that while Paul agrees with us and he's preaching circumcision, he's saying, well, if I preach circumcision, why do I yet suffer persecution?
49:10: The, the, the, the son of the bondwoman persecutes the child of promise.
49:15: I'm being persecuted.
49:16: Why would I be persecuted?
49:18: All I have to do is say, yeah, you have to be circumcised, and that ends the conflict because the Judaizers are not against Christ.
49:25: The Judaizers are not against Gentiles being included in the covenant.
49:30: The Judaizers are against anybody who says circumcision isn't necessary.
49:34: So all he has to say is circumcision, sorry, circumcision is necessary, that's all he has to say.
49:41: If he preaches circum, he's not going to be persecuted by the, the child of the bond woman, but he won't, he refuses to.
49:48: He he thinks this is a a degrading of the blood of Christ.
49:53: So if I preach circumcision, why do I yet suffer persecution?
49:57: Then is the offense of the cross ceased.
50:00: So the cross is the offense.
50:02: That's the stumbling block to Israel.
50:06: And if I just say, no problem, you have to be circumcised, then the importance of the cross is diminished.
50:13: But I refuse to do that.
50:16: The cross is profound.
50:19: The cross is everything.
50:21: And circumcision is nothing.
50:23: And because of that stance, I'm being persecuted.
50:25: So don't believe anybody who says I preach circumcision.
50:28: I preach the cross, the cross of Christ.
50:31: I would, I wish they were even cut off, which trouble you, and this, cut off.
50:42: Apocrypto.
50:44: Apocopto is to castrate.
50:48: So they want to take a bit of skin off.
50:51: I wish they would cut the whole thing off.
50:54: Because they're useless.
50:56: Whatever they're, whatever they're reproducing, they're reproducing onto, they're reproducing unto, Slavery So rather than allow them to produce under slave, don't, while, while you have the knife, don't just cut off the foreskin, cut off the whole thing.
51:16: That's what I wish, that you're ineffective and you, you, you have no spiritual fruit.
51:21: And this when he says, who?
51:24: Did hinder you.
51:25: It's the helicopter.
51:28: So who's hindering, who's cutting you off?
51:31: They're cutting you off from Christ.

51:33: I wish with this obsession they have on circumcision, they would just cut the whole thing off and show how emasculated they are, show how fruitless they are.
51:45: I would even, I wish that they were cut off, which trouble you.
51:50: And this is what he's saying here, that I marvel that you're so soon cut off, you're so soon removed from Christ.
51:57: They've cut you off from the grace of Christ.
51:59: You're not under, you've fallen from grace.
52:02: Onto another gospel.
52:04: So who's hindered you?
52:06: Which is not another, but there be some that trouble you.
52:10: This is the trouble.
52:12: And would pervert the gospel of Christ.
52:15: But though we or an angel from heaven, preach any other gospel, we've got to get the gospel right.
52:23: There are not 2 gospels, there's not 3 gospels, there's not a gospel of the Old Testament, the gospel of the New Testament.
52:28: There's 1 gospel.
52:30: And if we preach any other gospel unto you than that which we have preached unto you, let him be accursed.
52:36: As we said before, so say I now again, if any man preach any other gospel unto you than that which we have received, that you have received, let him be accursed.
52:46: So it's the, the stakes are very high.
52:49: Verse 13, for brethren, you have been called unto liberty.
52:54: Do not be entrapped by these Judaizers coming out of the pagan Stoakea into the Judaizer Stoica.
53:03: It never works.
53:04: It leads to slavery.
53:06: It is slavery.
53:07: It leads to destruction.
53:09: For brethren, you've been called into liberty.
53:12: Only use not liberty for an occasion to the flesh, but by love serve one another.
53:19: So this is what he was saying earlier, that it's faith.
53:23: It's, it, it's the work of faith by love.
53:27: But the whole point of the law, and let me just check, customers was able to put that in the chat.
53:35: Galatians 3:24.
53:37: Wherefore the law, that's actually not the one I was thinking of, wherefore the law was our schoolmaster to bring us into Christ that we might be justified by faith, yes.
53:44: The one that I'm thinking of, Pastor Murray is I'm trying to think of where it is, it might be in Romans, but he says that the end of the law, let me just see if I can find it here.
53:57: The end of the law.
54:04: it's, it's the wording.
54:06: the end of the law is love.
54:07: The objective of the law is love.

54:10: that's the one that I was thinking of.
54:12: Oh, actually, maybe I, maybe I've put it here.
54:15: Maybe I did find it, it's here in Galatians 5.
54:19: I don't know, this is not it.
54:20: This is not it, there's another one, but this will, this will do.
54:23: you've been called into liberty.
54:25: That's what we're the, we're called into liberty.
54:29: Only don't use liberty for an occasion to the flesh.
54:32: So, obviously in the conflict that's taking place in Galatia.
54:36: There's all this occasion for the flesh, and that's the fruit or the works of the Judaizers.
54:42: Now there's this competitive party spirit within the congregation, and he's saying, don't do this.
54:47: Similar to what how he taught the Corinthians.
54:49: Instead, by love, serve one another.
54:53: That's the whole point of the law.
54:55: The end of the law is love.
54:57: And so if the Judaizers had real fruit, if they were teaching truth, their fruit, you would see a healthier congregation.
55:05: Instead, now we see a congregation at war, we see a congregation in conflict, because that's the works of the flesh.
55:11: So snap out of that.
55:14: And love and serve one another.
55:17: Why?
55:18: For all the law which the Judaizers are pushing, again, that's the context that I missed here when I used to teach Galatians 5, all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as yourself.
55:31: The, the entire system of code of conduct comes out of God's mind, and it's all about building relationships forever.
55:41: That's why we're given marriage, to understand how to love your neighbor as yourself, and then to take that and teach your children.
55:50: And then to take that and influence the community, and to build healthy congregations where everybody loves each other the way they love themselves.
55:58: That's how, that's, so that's what the law is.
56:01: It's a schoolmaster.
56:03: And that's the, if we understand Torah, every judgment in the Torah, we understand God's love.
56:10: And then how it protects relationships, really what the law is all about.
56:15: How do we protect relationships?
56:18: So all the laws fulfilled in one word, even in this, you shall love your neighbor as yourself.
56:21: So what are the Judaizers teaching?
56:23: You're, you're, who did hinder you?
56:26: You started off so well.
56:28: Now you're following these Judaizers, you don't have any fruit.

56:31: Look at the conflict.
56:34: Don't follow these people, they're of the devil.
56:37: And this, this, I would just, to me, I would just sort of jump in in the past and teach this.
56:44: And not realize the context.
56:47: The context is the influence of the Judaizers is causing the division in the congregation.
56:53: And it's causing them to bite and devour one another.
56:56: That's, that's the work.
56:57: So that's the quote unquote, the fruit, the bad fruit.
56:59: Christ says judge them by their fruit.
57:01: That's the fruit of these teachers.
57:04: Paul's fruit is to have them love one another, to serve one another, to look out for one another.
57:11: But if you bite and devour one another, implication being that's what you're doing now, under the influence of the Judaizers.
57:17: If you bite and devour one another, beware, take heed that you be not destroyed by each other.
57:24: That's the path you're on.
57:26: Who did hinder you?
57:28: You were running so well.
57:29: Who, who took you out of the race?
57:32: And how, well, this is how.
57:35: Beware that you're not, you don't destroy each other.
57:38: This I say then, walk in the spirit, and you shall not fulfill the lust of the flesh.
57:45: They are fulfilling the lust of the flesh, because they're following the Judaizers.
57:49: In fact, the Judaizers are fulfilling the lust of the flesh.
57:51: Remember he said to them that they are trying to attract you to them, so that they can rejoice in your flesh.
58:01: That they can boast how they've brought you into circumcision.
58:05: So that's all carnal mindedness.
58:08: But he's saying don't do that.
58:09: Walk in freedom, walk in the spirit.
58:12: And, and I'll talk about this a little later as we go through this, but think of the law as the guardrails.
58:20: Think of the law as sort of the sidewalks.
58:24: The road is in the middle, and the law is all there to keep you in the road.
58:29: Don't drive on the sidewalk and knock down pedestrians.
58:35: So the law is there to make sure you stay in the road and don't.
58:39: Excuse me, don't drive on the sidewalk.
58:42: When you receive the Holy Spirit.
58:45: You don't need to be told.
58:47: Don't knock over pedestrians when you drive.
58:50: You don't need to be told that anymore.
58:52: You're now driving in the road, being careful of other motorists and other pedestrians.
58:59: You don't need any laws to tell you what to do, you want to do what's right.

59:04: And so the, the, the spirit doesn't negate the law.
59:09: What it does is it in a sense, makes the guidance of the law redundant.
59:15: Because the expression of love is in the heart.
59:17: Instead of being outside and trying to, trying to influence and guide the beast of human nature, you take the beast of human nature out and you put God's love there, and now the law is redundant because it's already in the heart.
59:33: This I say then walk in the spirit, and ye shall not fulfill the lust of the flesh, and the Judaizers will be irrelevant.
59:42: And that's why it says here, he who was of the bond woman was born after the flesh.
59:47: That's the context of this that I completely missed before.
59:51: That fulfilling the lust of the flesh is following the bondwoman's children.
59:56: The one that was born after the bondwoman was born after the flesh, but he of the free woman was by promise, and that's what he's bringing out here.
1:00:05: You can be of promise, or you can be of the flesh.
1:00:09: If you're of the flesh, it's gonna be ugly, and you're gonna bite and devour each other.
1:00:14: Here in John 8:7.
1:00:17: When they continued asking him, this is the woman caught in adultery, he lifted up himself, and that's another story that I can't get into now, but people think, oh, Christ just forgives sin willy-nilly, that's not the case, but that's another story.
1:00:31: he lifted up himself and said unto them, he that is without sin among you, speaking to the Pharisees in all their robes and religious garments and their, their authorities and people respect them, and he says, he that is without sin among you.
1:00:43: Let him cast, let him first cast a stone at her, which is what the witnesses were, were to do.
1:00:49: And again he stooped down and wrote on the ground.
1:00:51: And they which heard it being convicted by their own conscience.
1:00:56: They, they couldn't, if they, if they were to throw a stone at her and he reveals their sin.
1:01:01: And what they're hiding, they would also be subject to the death penalty.
1:01:06: They went out one by one, beginning at the eldest, the most the one in the highest authority.
1:01:11: He went first, even unto the last, and Jesus was left alone and the woman standing in the midst.
1:01:16: And so you need two witnesses.
1:01:19: To incur the death penalty or inflict the death penalty, and there were no witnesses.
1:01:24: And so Christ could not stone her to death because he had to be perfectly Torah compliant.
1:01:29: If he was just willy-nilly and just said, I don't care about the Torah, I forgive you of your sin, then he would not be the perfect sacrifice.
1:01:37: He's the perfect sacrifice because he was 100% Torah compliant.
1:01:42: But what I wanted to point out here is how filthy these men were.
1:01:47: They were Pharisees, they were doctors of the law, they were teachers of the law, and they were filthy inside.

1:01:54: In fact, in Matthew 23:27, Christ says to them, woe unto you, scribes and Pharisees, these are the religious authorities.
1:02:03: These are the coming out of the temp hole system.
1:02:06: You hypocrites, for you are like unto whited sepulchers which indeed appear beautiful outward but are within full of dead men's bones and of all uncleanness.
1:02:19: This is the reality of these Judaizers.
1:02:23: This is the reality of human nature.
1:02:25: Without the Holy Spirit, all we have is human nature.
1:02:30: that we can decorate.
1:02:32: We can decorate it with robes, we can decorate it with long beards, we can decorate it with great religious speech, but all we're doing is decorating filth.
1:02:41: And that's what these Judaizers were decorated filth.
1:02:45: And they were coming with their religious talk and religious appearance.
1:02:49: But inside is filth.
1:02:50: And that's why Christ said, you have to judge teachers by their fruit.
1:02:55: A good fruit bears, a good tree bears good fruit.
1:02:59: It's impossible for a bad tree to bear good fruit.
1:03:03: And that's basically what Paul is teaching, Paul is teaching here in Galatians.
1:03:07: So Christ says, you're, you're, you're inside, you're filthy, but on the outside, you appear glorious.
1:03:15: Even so, you also outwardly.
1:03:19: Appear righteous unto men.
1:03:21: You men from Jerusalem in Galatia, you appear outwardly to be righteous to the Galatians, and you've bewitched them.
1:03:29: But within, you're full of hypocrisy and iniquity.
1:03:33: And that's what's happening here in Galatia, that's the conflict that's taking place.
1:03:37: He says, but if you be led by the spirit, you're not under the law.
1:03:43: And again, he's he's not saying the law has no value.
1:03:47: If you're led by the spirit, we forget the law.
1:03:51: What he's saying is, to be under the law is to be under the curse of the law.
1:03:56: And these men are under the curse of the law.
1:03:58: Every single one of them deserves the death penalty, and there's no way they can get out of it.
1:04:03: But if you're under the spirit, you're not under that curse.
1:04:07: Now The works of the flesh are obvious.
1:04:12: Which are these?
1:04:13: And again, I, I'm just seeing it so clearly now.
1:04:16: This is what we could call the fruit of the Judaizers.
1:04:21: They're not capable of, of spiritual fruit because they don't have the Holy Spirit.
1:04:27: What they have is decoration, religious decoration, and a heart of filth.
1:04:32: And so, as they influence the congregation, they're stirring up strife.
1:04:38: And, and competitive spirit.
1:04:41: That's what they do.
1:04:42: That's who they are.

1:04:44: Now the works of the flesh are obvious.
1:04:45: In other words, Christ said, judge by fruit, you should have no problem discerning the difference, let's say if Paul is speaking, between the Judaizers and what they're teaching and what I'm teaching you.
1:04:59: Look at my fruit and look at theirs.
1:05:02: It should be obvious.
1:05:04: Now the works of the flesh are obvious, they're manifest, which are these adultery, fornication, uncleanness, lasciviousness, basically breaking faith.
1:05:15: breaking covenantal faithfulness.
1:05:18: Idolatry, witchcraft, who has bewitched you?
1:05:22: Hatred, variance, emulations, wrath, strifes, seditions, heresies, all of the envyings, all of this coming into the congregation now.
1:05:31: As a result, you, you started so well.
1:05:33: When I left you, you were in good hands, you started so well.
1:05:36: When I come back, what's happened?
1:05:39: How, how has this leaven crept into the congregation?
1:05:42: Envyings, murders, drunkenness, revelings, and such like.
1:05:47: So this is the whole category of bad fruit.
1:05:52: Of what human nature produces.
1:05:55: And a little leavens the whole lump, eventually you'll, you'll just be overrun with this.
1:06:02: Of the which I tell you before, as I have also told you in time past, that they, and again I missed this, the they are the Judaizers.
1:06:13: And those that are following them, that Paul says, let them be accursed, that they which do such things, and Christ called them out on the outside, they looked wonderful.
1:06:26: But on the inside, they were filthy.
1:06:29: They were the ones going to the prostitutes.
1:06:32: And this woman's caught in adultery.
1:06:34: Yeah, well, where's the man?
1:06:38: So, it, I guess.
1:06:43: This thing called human nature.
1:06:46: Without the Holy Spirit, we're doomed.
1:06:49: We are doomed.
1:06:51: And we have to look at men like Hitler, men like Muhammad, men like Mao Tse Tang and Pol Pot.
1:06:59: We have to look at these men.
1:07:02: Charles Mason or Manson, we have to look at these men.
1:07:07: And we need to say, there but for the grace of God go I.
1:07:11: Whatever that is in them that caused them to be so demonic, so demonically inclined, I have that too.
1:07:20: And that's why only fools fall for communism and socialism.
1:07:24: To say, well, in the past it wasn't done right, but give me all the power and I'll do it right.
1:07:28: No, power corrupts because of this human nature.

1:07:31: So this is what's in the Judaizers, and those that are following them are following this, and that's why we have this chaos and conflict in the congregation, that they would do such things shall not inherit the kingdom of God.
1:07:44: Let them be accursed.
1:07:46: But the fruit of the spirit is, and so now look at Paul, Paul is really saying, judge by fruit.
1:07:53: Look at what they've produced, what they've, what does it say that the bond woman, or the, the Jerusalem engenders to bondage.
1:08:03: And carnal nature.
1:08:05: Now, study me and my work and my fruit.
1:08:09: And the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.
1:08:18: These are the fruit of the spirit.
1:08:20: And it's really it's one fruit expressed in these ways, because the end of the law is love, the objective of the law is love.
1:08:27: So, This is the works now.
1:08:33: Of the spirit.
1:08:36: And he says, against such, there is no law.
1:08:41: I think the analogy that I gave of driving a motor vehicle, and you would never drive it into the sidewalk to knock down pedestrians.
1:08:50: You would never be reckless on the road to endanger other motorists.
1:08:55: So whatever all the laws are about road safety.
1:09:00: There's no law against how you're driving.
1:09:04: What we're not saying is there's no such thing as law.
1:09:09: What we are saying is Jeremiah 31.
1:09:12: That the new or the renewed covenant, God now takes his mind, and this set of laws, and he writes them into Israel's heart.
1:09:24: So that instead of being guided externally, they are rewired internally, and their expression is always lawful.
1:09:35: It never contradicts the law.
1:09:39: So, there's no law against the expression of the spirit.
1:09:42: It's not saying there's no law.
1:09:44: And see, again, I can understand Christians taking this the wrong way and saying we can eat whatever we want, we can worship whenever we want, we don't really, we can break the law, but Christ's blood covers everything, so we don't really have to work at anything.
1:09:59: No, all those things, there's laws against those things.
1:10:04: But when the spirit is in us, there's no offense that we can be called out on.
1:10:11: Because the end of the law is love.
1:10:14: And through our faith, it's actively working the expression of love.
1:10:21: Against such there is no law.
1:10:22: Listen to this now.
1:10:24: Before Moses, Genesis 26:5, he says, God, God declares that Abraham obeyed my voice and kept my charge.

1:10:35: God had a charge, and my commandments, God gave his commandments to Abraham, and he kept them, and my statutes, and my laws.
1:10:44: So long before the Mosaic covenant, right at the establishment of Abraham, the father of the faithful, God's commandments were in place, and Abraham, who was the father of the faithful, who believed God and was counted to him for righteousness, that's how he was justified.
1:11:01: But then through faith, he kept God's commandments, and Abraham, Abraham was called out by God to say, OK, I know he will keep my commandments and my laws, and he'll teach his children.
1:11:13: In John 8, when Christ was on earth.
1:11:17: Verse 29, he says, and he that sent me is with me.
1:11:21: The Father has not left me alone.
1:11:23: Why?
1:11:23: For I do, I do always those things that please him.
1:11:30: Rice never ate pork.
1:11:32: Christ never ate shrimp and lobster.
1:11:36: And he never broke the Sabbath.
1:11:38: He kept the loss, as did Abraham.
1:11:42: Now, and, and I went into this in more detail on the Sabbath in our, in our campaign on, on the Sabbath.
1:11:49: But let me just quote this again, just in this context.
1:11:53: Going well into the future, Isaiah prophesized, or God prophesized through Isaiah, also the sons of the stranger.
1:12:02: The Gentiles that come in.
1:12:04: That joined themselves unto Jehovah to serve Him.
1:12:08: And to love the name of Jehovah, in other words, they, they love the covenantal faithfulness of Jehovah.
1:12:16: To be his servants.
1:12:18: Now, which ones are these that love God, that joined themselves to him, they want to serve him, they love the covenantal name of the Lord, they want to be his servants, who are they exactly?
1:12:29: Well, they're Christians.
1:12:31: We're going into the future now.
1:12:32: Christ is here.
1:12:33: He sacrificed this as well into the future.
1:12:35: You, you have to then accept the blood of Christ.
1:12:38: But how else does God characterize them?
1:12:41: Every single one.
1:12:43: That keeps the Sabbath from polluting it.
1:12:47: And I went into great detail on that, on the Sabbath in a two-part series, that the Sabbath is holy time.
1:12:55: It's real.
1:12:56: It's God.
1:12:56: God declared this right of creation.

1:12:58: This is a holy period of time.
1:13:01: And so everybody who comes to know the Lord cannot pollute the Sabbath and say, well, Paul taught Galatians we can do whatever we want.
1:13:08: No, there's no law against the expression of faith.
1:13:12: And Abraham, the father of the faithful, kept God's commandments.
1:13:17: And those now the stranger in the future that comes into covenant will not pollute the Sabbath.
1:13:23: And take and takes hold of my covenant.
1:13:26: Even them will I bring to my, even the Gentiles, I will bring them to my holy mountain and make them joyful in my house of prayer.
1:13:36: Their burnt offerings and their sacrifices shall be accepted upon my altar.
1:13:40: Oh, I thought through Christ there's no burnt offerings, and there's no more sacrifices.
1:13:46: This is the future.
1:13:47: And, and the, these things are a schoolmaster.
1:13:51: And these things have to be taught.
1:13:54: For my house shall be called a house of prayer for all people, Gentiles included, in Isaiah 6616, for by fire and by his sword will the Lord plead with all flesh.
1:14:08: God, in other words, God is going to slaughter what says here, and the slain of the Lord shall be many.
1:14:12: This is Jesus Christ.
1:14:14: Jesus Christ is coming to slaughter many.
1:14:17: There's gonna be intense conflict, and that's why I keep teaching about the covenant.
1:14:22: Because if we don't understand the covenant and we get on the wrong side of it, we will find ourselves enemies of God.
1:14:29: He's coming to the covenant faithful, and he's coming to be faithful to his covenant.
1:14:34: And if we don't understand that and don't understand the name of the Lord, then we will find ourselves siding with his enemies, and the slain of the Lord shall be many.
1:14:44: They that sanctify themselves, oh, we've got people now who are calling themselves Christians apparently, and they're sanctifying themselves, and they purify themselves in the gardens behind one tree in the midst, but what else are they doing?
1:15:00: Eating swine's flesh.
1:15:02: And the abomination.
1:15:04: Oh, I, I, I thought through Paul.
1:15:07: We were taught we could eat whatever we like, and it didn't matter.
1:15:10: That's all Old Covenant stuff.
1:15:13: Now through Isaiah we're seeing the future.
1:15:16: And God is furious with those who have a show of righteousness, but they don't obey His commandments, eating swine's flesh and the abomination.
1:15:26: The abomination is always the abomination.
1:15:29: And the mouse, they will be destroyed altogether, says the Lord, for I know their works and their thoughts.
1:15:38: It shall come that I will gather all nations and tongues, and they shall come and see my glory.

1:15:45: So You know, I said these sidewalks on the side where we don't want to run over pedestrians, that's sort of one way of presenting the analogy.
1:15:54: Another might be like deep gutters.
1:15:56: And you could drive off on the right and end up in the in the ditch, or you could drive off on the left and end up in the ditch.
1:16:03: So you could be like the Judaizers and try to justify yourself through your works, and that's a ditch.
1:16:10: Or you can be lawless.
1:16:14: And iniquity abounds and you get caught up in this lawlessness, and that's another ditch.
1:16:19: The expression of faith is in the middle, the narrow path.
1:16:24: And it's an expression of love, and there's no law against this expression.
1:16:30: Galatians 5:24, just the last few verses, and we'll wrap up.
1:16:35: And they that are Christ's have crucified the flesh with the affections and lust.
1:16:42: Again, in context, he's saying, the Judaizers are of another persuasion.
1:16:48: And they are not Christ's.
1:16:51: And that's why their influence has brought the works of the flesh into the congregation.
1:16:56: But they that are Christs have crucified that.
1:17:01: With the affections and lusts.
1:17:04: If we live in the spirit, let us also walk in the spirit.
1:17:08: Let's not be hypocrites.
1:17:10: And you can't have it both ways.
1:17:12: Let's understand very clearly, this is sort of the application of the theology in chapters 3 and 4, and once we understand that, Let's stand fast in the liberty wherewith Christ has made us free.
1:17:27: If we live in the spirit, let's walk in the spirit, but, but let's say, walk in the spirit.
1:17:32: Let's, let's do in the spirit.
1:17:34: Let's be active in the spirit.
1:17:36: So you can't live in the spirit and you're, you have no works.
1:17:40: You have faith, but you have no works.
1:17:43: You've got to have works as an expression of that faith.
1:17:48: So be active in the spirit.
1:17:52: And then he concludes this chapter.
1:17:55: Let us not be desirous of vainglory like the Judaizers.
1:17:59: That's what they were after.
1:18:01: And that's why they're full of works of the flesh.
1:18:04: Don't follow them Let us not be desirous of vainglory, provoking one another, envying one another.
1:18:11: This is the fruit of this teaching.
1:18:12: So chapters 3 and 4 is a, is a pure theology.
1:18:18: And the fruit of that theology is love and and joy.
1:18:24: And meekness Looking out for each other.

1:18:30: The, the theology that the Judaizers were teaching, the fruit of that is the Galatians provoking one another, and envying one another, and desirous of vainglory.
1:18:41: So that is Galatians chapter 5.
1:18:46: And hopefully, you found it as enlightening as I did.
1:18:52: As I said, I, I just, I'm, I'm very familiar with Galatians chapter 5.
1:18:56: I love Galatians chapter 5.
1:18:58: I just never understood it in its proper context.
1:19:02: So hopefully that was edifying for you, and let me just check and see.
1:19:07: In Romans 13:10, love works no ill to his neighbor, therefore, love is the fulfilling of the law.
1:19:15: Thank you, Pastor Murray, that's exactly what I knew it was in, I thought I knew it was in Romans, but that's exactly what I was looking for.
1:19:23: Thank you, Judy and Chuck.
1:19:25: Thank you so much for your attention, and God bless you all.
1:19:30: This coming Sabbath.
1:19:33: Deacon Jan will be bringing us the sermon.
1:19:36: So hopefully, you'll be able to join us this coming Sabbath.
1:19:40: And let me make sure that I have the right card here.
1:19:44: Nope, that's not the right one.
1:19:45: This is the right one.
1:19:47: Yeah, so this coming Sabbath at 1:30, join us, we'll return, we'll resume our regular service.
1:19:54: And Deacon Jan will be giving us the sermon in preparation for the upcoming Feast of Trumpets, which will be one Sabbath away, when we get together on the Sabbath.
1:20:06: We love you, brethren, and we appreciate your Our faithfulness, we appreciate you constantly leaning into the word of God, not thinking we have it all figured out already, but instead growing in the grace and knowledge of our Lord and our Savior Jesus Christ.
1:20:24: God bless you all.