48-Galatians-06

0:43: Well, greetings, brethren.
0:44: Welcome to another Wednesday night Bible study where together we study the scriptures line upon line and this evening, God willing, we will finish the epistle to the Galatians.
0:56: We'll also have a live Q&A and Pastor Murray is planning to join me for that.
1:01: So if you do have questions, maybe you could be thinking about those to submit them in the, in the chat, the live chat, and we'll do our best to respond to you.
1:10: Let me open with a word of prayer and then let's get into the final chapter of this most interesting epistle to Galatians.
1:19: Loving Father, we pause to come before you, before your throne.
1:23: This is our custom.
1:26: We want to thank you, Father.
1:27: We know how precious your words are.
1:31: Just how privileged we are to have access to scriptures that are thousands of years old.
1:37: To have an understanding of the teachings of Christ and the apostles.
1:43: And the customs of the early church, and here we are 2000 years later.
1:49: And to have that deep understanding and conviction to not be swayed by the evil that's around us.
1:56: We thank you, Father.
1:57: We We are just looking forward to the return of Christ.
2:02: And we thank you for this fall holiday season that we are now entering into.
2:08: And Father, we just seek your special edification in this period.
2:14: As well as your comfort.
2:16: As many of our brethren are going through various trials.
2:20: We praise you, Father.
2:20: We thank you so much, and we ask your blessing now in Jesus' most holy name.
2:24: Amen.
2:26: Let me just load up Rumble here.
2:30: And make sure that I'm coming through clearly.
2:37: Audio and video are clear.
2:38: Thank you so much, Pastor Murray, and let me a quick hello to Rosebud and Rose Betty.
2:43: Nice to see both of you, and I think it's Keith, Keith K.
2:47: Feder.
2:47: Nice to see you, brother.
2:51: And Chaw Jaws is here, Rosebud, I mentioned Carlotta, nice to see you.
2:56: And nice to see you, Pep Square.
3:02: And JD, nice to see you.
3:04: Jeff Flannick is here.
3:05: Nice to see you, brother.
3:08: And Merlinin, thanks for making it.
3:12: And Rick 4, thanks for making it.
3:14: Leslie, SF Leslie 5 FL.
3:18: I'm, or Lily, I'm, I might, pardon my eyes, Lily F5FL.

3:25: hm, first time seeing you here.
3:26: Welcome.
3:27: Nice to have you.
3:27: I'm thinking FL might stand for Florida, who knows?
3:31: CGI Burlington, welcome, and Pastor Murray is here.
3:35: And Pastor Murray is planning, he's here, he's planning to join me for the live Q&A.
3:40: it's good, it wouldn't, it's not gonna take me long to finish the chapter.
3:43: I think 3 an hour, 40 minutes, and then we'll have some time to talk through a couple of questions that we have received.
3:52: Let me share my screen.
3:55: Hope all of you are doing well.
3:56: We've had a little bit of rain here today.
3:58: Beautiful weather yesterday and the day before.
4:01: I think we're gonna have beautiful weather tomorrow and for a couple of days.
4:05: But today was very rainy, and the grass is very green, which is also very beautiful.
4:10: Let me share my screen.
4:13: And I want to actually begin today in Romans, and there's a lot of parallels between Galatians and Romans.
4:19: Romans was written later, and because it was written later, we can just see how deeply Paul came to understand this, what shall I call it, this sort of bifurcation, this, this dichotomy within Galatians, that the whole chapter is really split between I would say it's split between the, the Judaizers and the followers of Paul.
4:47: And the Galatians are caught in the middle of this crossfire, and it is crossfire.
4:52: I, I didn't realize how intense this conflict is.
4:57: And Paul is cursing the Judaizers.
5:01: They, they have come with another gospel, and Paul isn't pulling any punches.
5:06: He is cursing them and condemning them for what they are doing and how they are trivializing the blood of Jesus Christ.
5:16: And so that conflict or bifurcation is throughout the whole book.
5:23: And that's what really struck me last week when we were in Galatians 5 and just very familiar passage.
5:28: I, I, I didn't see that it just continues and, and it continues now into chapter 6, and, and we'll see that.
5:35: But before we get into it, I just want to fine tune what Paul is saying to the Galatians.
5:42: Through what he said to the Romans.
5:45: So let's look at Romans 8 and 5, for they that are after the flesh, and he's had this experience in Galatia with the Judaizers and no doubt in other places, and he comes to this conclusion.
6:01: They that are after the flesh.
6:04: Do you mind The things of the flesh, and so he used that analogy that there's a free woman and a bond woman and the child of the free woman and the child of the bondwoman, that the bondwoman, that that child is of the flesh and minds the things of the flesh.
6:19: The child of the free woman is of the new Jerusalem, and mind is spiritually minded is of faith and of promise.

6:28: So there's a group of people who are after the flesh, and they're focused on the flesh.
6:33: That's their focus.
6:34: But they that are after the spirit, mind the things of the spirit.
6:39: There's a difference.
6:41: Why?
6:42: He says, for to be carnally minded is death.
6:46: So these Judaizers are carnally minded, and they're influencing the Galatians to also be carnally minded and to be headed toward death.
6:57: And that's why Paul is not pulling any punches.
6:59: This is a pretty intense conflict that he's having with the Judaizers, but he says, but to be spiritually minded is life and peace.
7:09: Because the carnal mind is enmity against God.
7:14: He's speaking about the Judaizers.
7:17: Not, not exclusively here in Romans, but this is helping us understand the conflict he's having with the Judaizers, that they are carnally minded and therefore they are in enmity against God.
7:29: They can't help it.
7:31: They're of, he's saying they're of the devil.
7:33: For it is not subject to the law of God, neither indeed can be.
7:39: By implication, those that are spiritually minded are subject to the law of God.
7:46: That that the law of God becomes an expression, not a constraint.
7:51: Whereas to be carnally minded, the law of God is a constraint that the human nature does not want to conform to, and it's impossible for these Judaizers who are coming across as very religious.
8:03: It's impossible for them to please God.
8:05: They're carnally minded.
8:08: And to me, the only.
8:11: Today, it is the Islamic religion.
8:15: They are, they have a lot of righteous rhetoric.
8:18: They would fool a lot of people to think they're righteous people.
8:22: They can't, they don't have the Holy Spirit, and therefore they are carnally minded and their behavior is horrible.
8:29: In fact, they don't even have a moral system.
8:31: They just have halal and haram, permissible, non-permissible, forbidden and permissible, and whatever is forbidden under the right conditions or different conditions is totally permissible.
8:42: So carnal nature just runs wild, and these Judaizers are very similar, coming across very religious, but, but against God.
8:51: They're, they're, they can't help it.
8:52: It's the nature of human nature, so they cannot be subject to the law of God.
8:57: So then, they that are in the flesh cannot please God.
9:02: And these Galatians are confused and wanting to follow the Judaizers, but they're in the flesh, and they cannot please God.
9:10: But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwells in you.

9:16: Now, if any man think Judaizers, if any man have not the Spirit of Christ, he's none of his.
9:22: They're preaching the gospel.
9:23: They've got nothing to do with Christ.
9:25: They're they're of the fault of the devil.
9:29: For as many as are led by the Spirit of God, they are the sons of God.
9:34: So again, same conflict in Galatia.
9:37: That it's those that are led by the Spirit of God.
9:39: These are the sons of God.
9:42: These are the sons of the free woman.
9:45: For you have not received the spirit of bondage again to fear.
9:50: So it was the same thing in Galatia, this spirit of bondage, they came out of the stoakea of the pagan system where they would even sacrifice their babies.
9:59: They were just so enslaved to the system.
10:02: They came out of that, and the Judaizers were taking them right back into another form of slavery.
10:08: And so it's all about this, this conflict and this contrast between slavery and freedom.
10:15: Between carnality and spiritual, between works of the law and faith.
10:22: For you have not received the spirit of bondage again to fear, but you have received the spirit of adoption, whereby we cry Abba, Father.
10:31: So that's just some nice context, I think, helpful helpful explanatory context for Galatians.
10:41: Of course, Romans was written later, but clearly Paul crystallized his thinking on this matter.
10:47: So now with that crystallized thinking, let's review where we were, or the tail end of where we were last week.
10:54: And they that are Christ's, and these are the only ones that can be Christ are those that have the spirit.
11:00: They that are Christs have crucified the flesh with the affections and the lusts, unlike those that are not Christs who walk in the flesh, they cannot crucify the affections and the lusts.
11:13: They cannot be subject to the law of God.
11:16: But those with the Spirit.
11:18: We can So those that are Christ that have the Holy Spirit have crucified the flesh with the affections and lust, so clearly he's creating a contrast between the followers of Christ and the Judaizers.
11:32: If we live, if we live in the spirit, let us also walk in the spirit, and I'm just curious about this, walk in the spirit.
11:41: Yes, interesting.
11:43: OK, so the verb here for walking in the spirit from last week is stacquetto, stacquetto, and it's the verbal form.
11:54: Of the no stoyakea.
11:57: So let's park that, we'll come back to that.
12:00: It's interesting.
12:01: So, we have to walk in the spirit.

12:04: If we live in the spirit, we have to walk in the spirit.
12:08: He says, let us, in contrast to the Judaizers.
12:13: Not be desirous of vainglory.
12:17: In contrast to the Juda, so they were pursuing vainglory.
12:21: They're using religious words, they're speaking about Christ, they're speaking about covenant, they're speaking about salvation, but their motive is vainglory.
12:31: And Paul is contrasting the followers of Christ with that.
12:35: Let us not be desirous of vainglory, provoking one another, envying one another.
12:42: So, Unfortunately, This dark heart, this dark behavior can be in.
12:52: The Church of God can be amongst God's people.
12:57: And clearly, what's happening here from what I can see here is that the teaching of the Judaizers.
13:05: Is bearing bad fruit.
13:06: By their fruit, you shall know them.
13:09: So Paul comes back to this congregation, and there's, there's fragments, there's there's, there's factions, there's a conflict, and those who are beginning to follow the Judaizers are then persecuting those who are remaining faithful to what Paul taught and what the apostles taught.
13:28: So Paul is coming and seeing all of this, and he's correcting those that are going the wrong way and saying, don't, let's not follow the Judah, let's not follow the works of the Judaizers, the, the, the, the works of the flesh.
13:41: They don't really have fruit, but let's say bad fruit.
13:44: So let us not be like them.
13:46: Looking for vainglory, provoking one another, envying one another.
13:51: So hold that thought, but I just, before we go to Galatians 6:1, I just wanted to call your attention to verse 12.
13:59: So downstream in the chapter.
14:01: Is this as many as desire, so they're desiring vainglory, as many as desire to make a fair show in the flesh, they constrain you to be circumcised only lest they should suffer persecution for the cross of Christ.
14:18: So we'll unpack this later, but I'm just bringing it forward now to say this contrast and conflict.
14:27: Between Paul.
14:29: And the Judaizers, or the teachings of Christ and the teachings of the Judaizers, it's, it's still in view.
14:37: It's still in view.
14:39: So, so, you know, it's not when we leave chapter 4 that we think, OK, the the the theology of this around this conflict is done.
14:47: No.
14:48: Now, even in the practical application, we're still pushing back the influence of the Judaizers.
14:53: I just wanted to kind of pull chapter 12 forward, or sorry, verse 12 forward, just to make my point.
15:00: That Paul never deviates from the conflict, the intense conflict with the Judaizers.
15:10: So we come out of verse 26 in chapter 5, that we must not be like the Judaizers.

15:16: And so clearly some of the Galatians are following them and it's causing provocation, it's causing envy, it's causing vanity.
15:24: So, that's verse 26.
15:26: With that, we come to chapter 6, verse 1.
15:29: Brethren, if a man be overtaken in a fault, you which are spiritual restore such a one in the spirit of meekness.
15:39: So clearly, again, take chapter breaks out of this.
15:43: Clearly this is coming out of chapter 5.
15:46: Where he contrasts the works of the flesh, i.e., the fruit of the Judaizers, with the fruit of the spirit, i.e., the fruit of those who give their heart to Christ and believe in Him and are following Him through faith.
16:01: That's the conflict, that's the contrast.
16:05: And now within Galatia, we have brethren who are sincere, brethren who are not, how shall I say, motivated, like the Judaizers are, but they've been influenced by them.
16:22: As a result, human nature has taken over, and, and we can see, so go back to verse 26, we can see.
16:32: People perhaps now being desirous of vainglory, perhaps provoking and envying, and with that, all of the human nature, human nature comes as a package.
16:42: It's not like human nature, you only have human nature in this area and you're fine everywhere else.
16:48: Human nature is human nature.
16:49: So once human nature cannot be governed, it expresses itself many dysfunctional ways.
16:56: So it's the influence of influence of these Judaizers that is causing brethren to fall.
17:02: Now, those brethren that are following the proper teachings of Christ through Paul and the apostles, and the followers with Paul.
17:13: They are seeing Their brethren That have been overtaken.
17:19: This, this, this thing has taken over them.
17:22: It's just like you're caught off guard, and all of a sudden you're in another place.
17:28: You which are spiritual, and he just explained, he's just been explaining here, those that are spiritual and the fruit of the spirit, so we could do, he wants them to see very clearly there's a difference between the followers of Christ and the fruit that they produce, and the followers of the Judaizers, and the fruit that they, the fruit, the bad fruit that they produce.
17:49: So, those that are spiritual, that are following Christ.
17:54: Restore such a one in the spirit of meekness.
17:58: So we acknowledge they've been influenced, they've been overtaken, they're in a bad place.
18:06: Have a spirit of restoration.
18:09: Even this kind of speaks to Matthew 18.
18:12: But have a spirit of restoration and a spirit of meekness, an intent of restoration, and a spirit of meekness, considering yourself, lest you also be tempted.
18:25: So that, what did God say to Cain, sin lies at the door, but you must master it.
18:31: So it's always there that human nature is there, and It's not to look at somebody who's just sort of offside.
18:40: And feel superior.

18:42: And so because I'm superior, and have a spirit of haughtiness like the Judaizers, let me tell you what's wrong with you.
18:50: Rather, it's like, wow, this brother was overtaken.
18:56: And that can happen to any of us.
18:58: Once we let our guard down, we can be overtaken.
19:03: It's like he said to them earlier, what hindered you?
19:08: This race that you're running, what, what's hindered you?
19:11: It's like, yeah, we're running a race and we can be doing well and then suddenly we're hindered.
19:16: Suddenly we're overtaken.
19:18: We're in this race and we're falling behind.
19:21: But, but realize that whatever's happening to this brother.
19:25: In a different circumstance, it could happen to you.
19:28: So Approach him the way you would want to be approached, considering yourself, lest you also be tempted, and this is also saying if you come with pride.
19:39: That's the key.
19:39: That's, that's the unlock to get human nature into you.
19:44: So as long as you have pride, you're subject to influence by the devil.
19:48: So when you see somebody falling, To be meek And then he says, on the heels of this, bear you one another's burdens, and so fulfill the law of Christ, and you'll see here in Romans 1380 says, oh no man anything but to love one another, for he that loves another has fulfilled the law.
20:09: So by loving each other, that's how we fulfill the law.
20:13: And so when someone has a burden, we need to bear it with them, and not just, you know, look from a height of superiority, looking down on them like they're nothing.
20:25: Bear one another's burden.
20:27: The spirit in us must have this agape love, that's extending ourselves for them, and that's how we fulfill the law.
20:34: The whole point of the law is to bring us to this agape love.
20:39: So the word here for burdens, we just want to highlight this, it's gonna be different.
20:43: This is barros, so it's a load, it's a weight.
20:47: So bear the weight that each other are carrying, and that's how we can fulfill the law of God.
20:53: That's how we can love one another.
20:55: Now, in verse 3, he says, Cause if we don't do this, if we don't have this gentle approach, this understanding of what's happened to this brother or sister could happen to us.
21:09: If instead we think like the Judaizers were superior, for if a man think himself to be something.
21:15: When he is nothing, he deceives himself.
21:19: Again, if you follow the Judaizers and their example, you're deceiving yourself.
21:23: So we really are nothing.
21:25: If we are anything, it's because of Christ in us.
21:29: It's because of the Holy Spirit operating within us.
21:32: We give glory to God.

21:33: But sometimes it can happen, human beings being who and what we are, that we begin to give ourselves credit for things that are spiritual.
21:43: The credit belongs to God.
21:45: And so that's what he's saying when, when you see somebody not being overtaken.
21:50: And you're not there Don't think yourself superior.
21:55: This is a very, we're running a marathon.
21:58: There's a lot of ground yet to cover.
22:00: Anything can happen.
22:02: Be humble.
22:03: God, God approaches the humble.
22:06: He resists the proud.
22:08: So, Paul is clear about himself.
22:11: He's nothing.
22:12: He says he's the least of all the apostles.
22:15: So we need to be clear minded and not deceive ourselves.
22:19: But let every man prove his own work.
22:23: And then shall he have rejoicing in himself alone and not in another kind of.
22:31: Strange King James wording.
22:34: But Verse 2 is to bear one another's burdens, and that's how we love each other, and that's how we fulfill the law of Christ.
22:45: Verse 3, don't be delusional.
22:48: Don't deceive yourself.
22:50: Instead, prove your own work.
22:53: Prove it.
22:54: Test it.
22:59: It's to, to prove, to test, to approve.
23:02: So, What is the nature of our work?
23:05: Do we have fruit?
23:06: Are we bearing good fruit?
23:09: So let every man prove his own work.
23:11: Is it from Agape?
23:13: And then if we can prove our work, then shall he have rejoicing in himself alone and not in another.
23:22: So another way I would say this is.
23:26: Test your work.
23:28: Against the standard of Jesus Christ.
23:32: Test your work and see if in fact you are operating from the Holy Spirit, from a position of agape, where you truly care for your brothers and your sisters, and you're not trying to put on an air of superiority.
23:47: Test that.
23:49: Test that because we have examples all around us of people doing works, but it's from a position of pride.
23:56: They want to be the teacher, they want to prove how smart they are, they want to prove how spiritual they are.

24:03: Well, they need to look at themselves and not deceive themselves because we can easily deceive ourselves.
24:09: So we need to prove that we're not deceiving ourselves, that Christ in fact is working through us.
24:15: When we do that, we will have rejoicing in ourselves alone and not in another, so.
24:23: Human nature always wants to compare.
24:28: And I feel spiritual because I'm seeing a brother fall.
24:32: And I, I, I don't fall like that.
24:34: I haven't fallen like that.
24:36: Therefore, I must be super spiritual.
24:38: So my rejoicing is coming from a place, a position of comparison.
24:43: What Paul is saying is, don't compare yourself to others.
24:48: Prove yourself through the standard of Christ.
24:52: And are you truly coming from a position of humility, from a position of agape, in, in, in comparison to Jesus Christ?
25:01: And if you can see Christ working through you, you can rejoice in that you have the right measurement.
25:09: You're not measuring yourself against a brother or sister who's falling.
25:13: So you'll have rejoicing by by being not deceived, by being clear-minded.
25:19: Is God really working through me?
25:21: And so you're not gonna rejoice because you're better than somebody else.
25:25: You're gonna rejoice because like, wow, God is truly working through me.
25:31: For every man shall bear his own burden.
25:33: So here we see, bear you one another's burdens.
25:37: And again, just to be clear about the Greek, this is Barros.
25:41: And now we have, every man will bear his own burden.
25:45: Is it contradicting?
25:46: It's a different, it's a different word, so it's translated burden in English, but this now is really, if you look here, it's a task or service.
25:56: It's a work.
25:58: So if you are able.
26:02: To to discern that God is actually working through you, you're gonna have, you're gonna have joy, knowing that God is working through you.
26:12: Because you have a work.
26:14: There's no such thing.
26:17: As a spirit-filled Christian.
26:20: That comes to services once a week and puts their feet up.
26:25: This, this is an oxymoron, a Christian who doesn't work.
26:32: This doesn't work.
26:33: This is, this is an oxymoron.
26:35: Because A Christian is a member of the body of Christ.
26:42: And Christ said, my father works and I work.
26:45: So Christ's body is always working.
26:48: And then he infuses us with His Holy Spirit to put us to work.

26:54: So every one of us that has the Holy Spirit, every one of us has a work.
27:00: Your work is not my work.
27:01: My work is not your work, but you have a work and I have a work.
27:05: So every man, once we can prove our own work, so let every man prove his own work, then we'll know that God is, God is working through us.
27:14: We have a part in this.
27:16: And we have to bear that work.
27:19: But we have to know that God is working, so we have to do verse 4 in order to fulfill verse 5.
27:25: Then he says this, so every man has to do his own work.
27:29: Let him that is taught in the Word.
27:33: So are you taught in the word because none of us.
27:37: are just born with this wisdom.
27:40: We have to be taught You know, the, the, eunuch on the way that was met by Philip, who, he was studying Isaiah, he didn't know what he was reading.
27:50: He needed to be taught.
27:52: So we need to be taught If you are one who's being taught.
27:57: Communicate unto him that teaches in all good things.
28:02: In other words, this is the verbal form of oinania, fellowship.
28:08: So fellowship unto him, which really means financially support.
28:12: Or, or just support those that are doing the teaching.
28:18: This is, this is, everyone has his own work, but there are teachers.
28:23: And we should support the teachers, is what he's saying, because it all starts there.
28:27: The mind has to be framed properly for everything else, all goodness to flow from there.
28:34: Then he says this, Don't be deceived, be not deceived.
28:38: God is not mocked.
28:40: For whosoever so whatsoever a man sows, that shall he also reap.
28:45: He says that on the heels of saying we have a responsibility.
28:49: To support those who are teaching.
28:52: So you can't receive.
28:54: And receive and receive and receive and not support.
28:58: So once you receive, he says, don't be deceived.
29:01: If you receive, don't be deceived.
29:03: God isn't mocked.
29:04: There's an expectation, basically what he's saying is, if you're taught, there's an expectation that you'll support.
29:11: The one that's teaching or those that are teaching, don't be deceived.
29:13: God isn't mocked.
29:15: Whatsoever a man sows, that shall he also reap.
29:19: For he that sows to his flesh shall of the flesh reap corruption, but he that sows to the spirit shall of the spirit reap life everlasting.
29:29: Again, verse 8, again, it's very clear this conflict.
29:34: Between the Judaizers, beginning in verse 1, all the way to the end of chapter 6, it's constantly in view.

29:42: This is such a serious matter, people's salvation is at stake.
29:47: And it, it, we must not read any of this, what I'm seeing now, we must not read any of this epistle and take that conflict out of view.
29:55: It stays center frame.
29:58: Stays in focus.
30:01: And, and so there are brethren now that are maybe receiving teaching from Paul, but following the Judaizers.
30:10: And if you sow to the flesh, you're going to reap corruption.
30:14: But he that sows to the spirit, shall have the spirit reap life everlasting, and this again is in the context of every man has his work.
30:23: Make sure that you're able to prove yourself, not comparing yourself to others, but comparing yourself to Christ and seeing is the Holy Spirit working within you.
30:31: If it is, you have a work.
30:34: And while you're going about your work, you need to be edified, make sure you're supporting those who are doing the edifying, and don't play games here.
30:44: This is a requirement.
30:47: And God will not be mocked.
30:50: He, he, you, you need to be fed.
30:52: He's gonna make sure that you're fed so that you have the energy, the spiritual energy to do the work.
30:58: And if you are following the Judaizers, where you're becoming just selfish, vainglory.
31:05: Pursuing a carnal objective.
31:09: It's not gonna end well.
31:11: These Judaizers is not going to end well for them.
31:14: But if you're following the fruit of the spirit, if you're following the, the, the promises of, of God and the faith of Christ, It's like, it's eternal life.
31:24: That's what life, that the stakes are high, couldn't be higher.
31:29: And let us not be weary in well doing or let us.
31:35: Who are being persecuted by the Judaizers.
31:40: Because we have the spirit of Christ, because we have the faith of Christ, we who are being persecuted by the Judaizers, let us not be weary and while doing it.
31:48: It, it can be tedious.
31:51: If you're constantly being persecuted and accused and and provoked.
31:57: It's, it's easy to maybe get into a retaliatory spirit.
32:01: Don't be worrying while doing, for in due season we shall reap if we faint not, and this in due season we shall reap goes back to chapter 4.
32:13: Where he's talking about the, the woman, the, the wife of the flesh, who, who, who the wife of bondage and the free woman.
32:25: And the carnal child is of the bond bond woman, and she has the upper hand.
32:31: And Jerusalem today, or in his day, has the whole system has everything running, and is persecuting the child of the free woman.
32:41: But the promises to the, to, to the free woman's child.
32:45: And she will reap that, she will inherit everything, but she has to endure.
32:51: And so we, the children of the free woman, we shall reap as long as we don't give up.

32:57: And yes, the persecution is hot.
33:00: Yes, it's difficult, especially when you do your best and you're insulted and accused falsely, but don't faint.
33:09: So because we have this knowledge that we are the heirs.
33:13: And we will inherit everything with Abraham.
33:17: because of that knowledge that we succeed in the end, as we therefore, as we have therefore opportunity, let us do good unto all.
33:27: Let us do good unto all, but especially unto them who are of the household of faith.
33:34: And again, I've read this passage so many times, but I have never seen it in context, and the context is not everybody in Galatia is of the household of faith.
33:46: The Judaizers are the opposite.
33:49: They're the children of the Bond woman.
33:52: They have no faith.
33:53: They're the children of works, and they're condemned.
33:57: It's those that have accepted Christ and believe in Christ.
34:02: These are the household of faith.
34:04: So do good to everybody and don't faint, so even when you're persecuted, don't retaliate, but especially do good.
34:11: Unto the household of faith.
34:13: That that should be your priority.
34:16: And then he says, so he's wrapping up.
34:19: And he says, you see how large a letter I have written unto you with my own hand.
34:27: It's like, this is authentication.
34:29: This, this is coming from me.
34:32: And you know it's coming from me, because who else would write such big letters.
34:37: You, you know, I have eye problems.
34:40: There's some problem I have.
34:42: And, and because of this, I have to write with really big letters.
34:46: And you're, you have the letter and you can tell this is written by me.
34:51: Usually they would have what I think the term is mensuensis.
34:56: It's basically a scribe for them, so they will talk, and the scribe will do the writing, and maybe some editing for them, but Paul is saying, I, I wrote this with my own hand.
35:08: Cause I want you to know it's from me.
35:13: So this, this comes from me.
35:15: Again, the conflict, the contrast.
35:18: I'm teaching faith in Christ, the Judaizers have a false gospel.
35:24: So he's contrasting himself now.
35:26: This letter is from me.
35:28: Teaching Freedom in Christ.
35:32: Then there's the bondage.
35:35: As many As desire To make a fair show.
35:40: In the flesh So that's their vainglory, that's what they want.
35:45: They, they want presentation, they want to be honored, so they're trying to make a presentation in the flesh.

35:52: They are forcing you to be circumcised.
35:55: I'm, I'm telling you, you have freedom in Christ.
35:58: You, if you are circumcised, then Christ means nothing to you.
36:02: If you're being circumcised for justification, if you believe that you need to do these physical works to be right with God, you're done.
36:11: The blood of Christ means nothing.
36:13: But they have a different intention.
36:15: And they're forcing you to be circumcised.
36:18: Why?
36:19: Only lest they should suffer persecution for the cross of Christ.
36:24: They want to be as far away, even though they accept Christ.
36:28: They accept that through Christ, the Galatians, the Gentiles can come into the covenant.
36:34: They accept this.
36:36: But they want nothing to do with the cross of Christ.
36:40: In the sense that they don't want to be persecuted by the likes of Paul before he was Saul, before he became Paul, he saw how he was hunting down the Christians.
36:51: So that intense conflict with the Jews is still extant, it's still happening, and they don't want to be associated with that.
36:58: They want to say, no, we're all about circumcision.
37:00: OK, good.
37:03: You've now come in.
37:05: To the faith, to the, to the covenant.
37:09: They want to make sure that you get circumcised so they can show their fellow Jews, no, no, no, we're forcing them to be circumcised, make no mistake.
37:17: So that's, it's just a caring about what other people think.
37:21: That's what they're doing.
37:23: And Paul is telling them, look, you've got two ways of life.
37:28: I'm preaching the true gospel, they're preaching a false gospel.
37:32: So he's creating this contrast.
37:34: Now, for, so as many as desire to make a fair show of you in the flesh.
37:41: They neither themselves who are circumcised, keep the law, for neither they themselves who are circumcised, keep the law.
37:50: They're forcing you to keep the law.
37:52: They're circumcised, they're saying you must be circumcised to keep the law.
37:57: They're circumcised, they don't keep the law.
37:59: So they're leading you down the garden path.
38:02: For neither they themselves who are circumcised keep the law, but desire to have you circumcised.
38:09: Why would they, they don't keep the law.
38:11: They're circumcised, they don't keep the law.
38:13: Why are they forcing you to be circumcised, that they may glory in your flesh, that they can say to the Jews, look, look, look, we got them circumcised.
38:22: But God forbid that I should glory.
38:26: Except in the cross of our Lord Jesus Christ.

38:30: There's a real contrast here, and it begins at the beginning of the letter and it runs all the way to the end.
38:38: And the Galatians have to make up their mind.
38:40: It's like Elijah saying, you know, make up your if Baal is God, follow him.
38:46: But if Jehovah is God, follow him.
38:49: And the Israelites were confused.
38:50: They didn't know which way to go, so God had to prove to them that he's the true God.
38:55: But this is like, you've got to understand the gospel.
38:59: And if, if the Judaizers are preaching, you believe they're preaching the true gospel, follow them.
39:05: But if I'm preaching the true gospel.
39:08: Then follow me as I follow Christ, is what he's saying to them.
39:12: God forbid that I should glory.
39:14: Paul knows too much.
39:16: To deceive himself.
39:19: And, and fall into glory in anything else, vainglory.
39:22: This is really about the contrast between desiring and vainglory, and, and he says, you know, see, what did he say here in verse, 11.
39:33: Look how large a letter I've written unto you with my own hand.
39:36: This is like saying, do you see how much I love you?
39:40: The Judaizers just want to use you.
39:44: They don't really care about you.
39:46: I struggle to write.
39:49: But I love you so much.
39:50: I'm, I'm making the effort.
39:52: I'm a true shepherd.
39:55: I'm a true shepherd.
39:56: They're just using you.
40:02: He says, but God forbid that I should glory excepting the cross of our Lord Jesus Christ, by whom the world is crucified unto me.
40:10: I don't care what people think.
40:12: The world is crucified unto me, and I unto the world.
40:16: The Judaizers are trying to win the world, they're trying to participate in the world.
40:21: I'm done with it.
40:23: Christ crucified, and that's it.
40:27: For in Christ Jesus, neither circumcision avails anything nor uncircumcision.
40:34: But a new creature, it really doesn't matter whether you're circumcised or not.
40:40: As far as justification goes, there are reasons why you would want to be circumcised, but not as a work to be justified before God.
40:52: But a new creature And as many as walk according to this rule, so we have 2, so we have as many as desire to make a fair show in the flesh, that's one category.
41:03: So there's many of them, that that's their objective, contrasting that with And as many as walk according to this rule.
41:14: Peace be upon them.

41:16: So this rule is a canon.
41:20: So it's a principle.
41:22: And walk is the same walk we saw earlier.
41:25: That if we are led by the spirit, let us walk in the spirit.
41:29: It's stoakeo, which is the verbal form of stoakea, and you can really think of this as an army.
41:38: In a, in a phalanx, set in battle array and walking in perfect unity.
41:46: With purpose This, this is what Paul is saying we need to be very, very clear.
41:53: If Christ has called us that we fit into his agenda.
41:57: With his objective, and we're working together.
42:01: And as many as walk according to this rule, he says, peace be on them.
42:07: I.e., not on anybody else.
42:10: Not on the Judaizers.
42:12: Peace be on them.
42:14: And mercy.
42:16: And then he says this, and upon the Israel of God.
42:21: What does he mean now?
42:23: Upon them and the Israel of God.
42:27: How I interpret this.
42:30: My best understanding right now.
42:33: I This is the first fruits he's talking about now.
42:40: But he hasn't forgotten as much as God has brought in Gentiles, and there's no difference between Jew and Gentile.
42:47: We are the first fruits.
42:49: But everything here is about covenant.
42:52: And Paul has not forgotten the covenantal purpose of God.
42:57: You even say Gentiles are being brought in for that covenantal purpose.
43:01: And so ultimately, Upon the Israel of God.
43:06: There will be peace and mercy.
43:08: That is to say, and he's going to say it here, upon the Israel of God.
43:14: Not on the Israel of Satan.
43:17: Because not all Israel is Israel.
43:20: But there is an agenda.
43:21: There is a plan to redeem Israel.
43:24: And so let's first fruit, in fact, the presence, the presence of the first fruits, we as first fruits.
43:30: Our presence as first fruits is indicative of the holiness of the whole lump.
43:38: If the first fruit be holy, then the lump is also holy.
43:43: So he, he uses that in one instance, but we can use it here as well.
43:47: That if we, if we're first fruits, it's pointing to the fact that there's a lump, and the whole lump is holy.
43:54: And so I think that's what I'm seeing here, that those that walk according to this rule, the only way you can walk according to this rule is if you have the Holy Spirit.
44:02: And if you have the Holy Spirit, your first fruits.

44:06: But if you're first fruits, it means you're first of what?
44:09: There's a fault, there's a harvest.
44:11: The later harvest and all of that is holy as well.
44:15: And that's where we see the, the Day of Atonement.
44:17: So Christ returns symbolized by trumpets, his return, and immediately after his return before tabernacles.
44:24: Is the day of atonement, the day of atonement when the whole lump is made holy.
44:31: So here now he says, the first point that it's upon the Israel of God.
44:35: In Romans 9:6, he says, not as though the word of God has taken no effect.
44:40: God's promises will always be true.
44:43: But for they are not all Israel, which are of Israel, so peace and mercy upon the Israel of God.
44:52: Because from the Judaizers and the way they're heading, not all Israel are Israel.
44:58: And then in verse 11, He says for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand.
45:10: If it's by election, it's not by works, not of works, but of Him that calls.
45:16: Verse 16 of Romans 11.
45:19: For if the first fruit be holy The lump is also holy, so he's applying this to a very specific, in a very specific way.
45:29: But the first fruit is holy, the lump is also holy, and if the root be holy, so are the branches.
45:34: So clearly here the root is the patriarchs.
45:37: And if the patriarchs are holy, so are their descendants.
45:41: And if the first fruit be holy, the lump is also holy, so eventually all Israel will be holy.
45:50: Verse 28.
45:52: As concerning the gospel.
45:55: These Jews are enemies for your sakes.
45:58: It's for your sake, Gentiles have been brought in, that the Jews are your enemies.
46:05: But as touching election, touching the election, they are beloved for the father's sake.
46:13: So we don't know what their fate will be.
46:16: But we know there will be an Israel of God.
46:20: And so we know who the first roots are now, they have the Holy Spirit, but we also know there's going to be an Israel of God.
46:26: Because it's by election.
46:30: And so, yes, there are enemies today.
46:33: But it's by election, not by works.
46:37: And so they are beloved by election.
46:41: For the gifts and the calling of God are without repentance.
46:46: God is not going to go back on his word.
46:49: He has called Israel, and he's going to fulfill his promises, and that's what my book Salvation is all about.
46:55: And we have to understand what the Bible is saying from Genesis to Revelation.
46:59: It's without repentance.
47:01: There is going to be an Israel of God.

47:04: The patriarch is the patriarchs are holy, their descendants are holy.
47:09: Verse 30, for as you in times past have not believed God.
47:14: So before you didn't believe God, yet have now obtained mercy.
47:18: Well, look at that.
47:20: You didn't believe in God before.
47:22: You were hardened towards God.
47:24: And now you've obtained mercy through their unbelief.
47:28: It's, it's because of their unbelief that you as Gentiles have received mercy.
47:32: Well, look at that miraculous turn of events.
47:34: You didn't know God, you didn't care about God, but because of their unbelief, you were brought in.
47:40: In the same way In the same way Have these also now not believed, so the same way you didn't believe, these now don't believe.
47:51: That through your mercy, they also may obtain mercy.
47:56: So peace and mercy on the first roots.
48:00: But also on the Israel of God.
48:02: Because right now they're cut off from God, but through your mercy, you're understanding the purposes of God, you're understanding the covenantal faithfulness and nature of God, you are now committed to his purpose.
48:16: And through that desire, that that zeal that he has for his people, you now have it as well.
48:22: And through your mercy, preaching the gospel, doing good unto all men, preaching the gospel, understanding the purposes of God, eventually they're going to repent.
48:32: They're going faith comes by hearing.
48:34: Somebody has to be preaching for them to hear.
48:37: That through your mercy, they who don't believe now, who are your enemies now, they also may obtain mercy.
48:45: For God has concluded them all in unbelief.
48:49: Isaiah 6.
48:52: That God has set them and hardened their hearts and concluded them all in unbelief, so that you can come in and that he might have mercy upon all.
49:02: Through now your mercy and your commitment and your work, they can now come to repentance, and God can have mercy on all.
49:11: And they also The same way he worked with you, if they abide not still in unbelief, they shall be grafted in, because God is able to graft them in again.
49:24: He, he is able to graft them in again.
49:26: I wanted to just show here in Psalm 125, I just want to wrap up quickly so I can bring Pastor Murray on.
49:33: you'll see here verse 125 verse 5, peace, the last part, part B of the verse.
49:40: Peace shall be upon Israel.
49:41: This is prophesized.
49:43: Peace shall be upon Israel.
49:45: In verse 128 and verse 6, you shall see your children's children, and peace upon Israel.

49:53: So we must not forget the purposes of God, because Paul, as much as he's working with Galatians, he's not forgotten the purposes of God and the role Galatians will have in redeeming God's people.
50:06: Verse 17 of Galatians 6, from henceforth, from now on, let no man trouble me.
50:13: I, I don't have to put up with these people.
50:15: For I bear in my body the marks of the Lord Jesus.
50:20: He's been whipped.
50:21: He's been beaten, he's been stoned.
50:23: That if you were to look at his body, you would see that he has suffered for Christ.
50:29: And so he doesn't have to be in this petty contest with people.
50:33: He, he actually has the authentic marks that he has sacrificed himself for the Lord and for the Lord's people.
50:40: And then he concludes, brethren.
50:43: The grace of our Lord Jesus Christ, the grace of our Lord Jesus Christ be with your spirit.
50:50: Amen.
50:52: So that is, and that was written from Rome, that is the epistle to the Galatians, fascinating, fascinating book.
51:01: I certainly hope that you have gotten as much out of it as, as I have.
51:06: It's been a remarkable study for me and Pastor Murray should be here now.
51:12: There you are, Pastor Murray.
51:15: Welcome.
51:16: Hey, good evening.
51:17: How are you?
51:17: Good, good.
51:18: How about you?
51:19: Very, very good, yeah, good.
51:20: Hopefully you heard the tail end there.
51:23: yep, yep, I heard the whole thing.
51:23: Yeah, yeah.
51:25: So would love to just maybe get your thought before we get to the Q&A, just your thoughts on this, wonderful, quite remarkable.
51:33: Epistle to the Galatians.
51:35: Yeah, sure, it's a remarkable epistle.
51:37: Certainly appreciate all the work that you did over the last number of weeks putting that together.
51:41: just before I go though, over the last 40 minutes, my internet has cut out a few times.
51:45: So if that had 5 freeze, I just wanted to give you a feeler.
51:48: I hope it doesn't happen.
51:49: You're coming in.
51:50: You're coming in really clearly right now.
51:52: Perfect.
51:53: so I think, the one huge takeaway, and there were, there were many, but I think the one huge takeaway that we need to get from this is.

52:01: The point that you made about this is specifically referring to justification.
52:05: And I think, I think as we process that, in line with some of the other teachings with regard to covenant theology and how that all plays together with the, the book, the salvation book, things are starting to, kind of fit together a little better, as far as being able to explain the, the nuances that, sometimes our, our explanations were weak, in the past.
52:32: So, And it's, it was, it was an interesting book or the epistle to walk through because of his focus on the complete faith in Jesus Christ.
52:44: When we consider that, you know, from this platform, we do a lot of teaching, that everything starts in Torah, but that needs to be taken in context with, with the entire message of the scriptures that it is not.
52:58: Torah first, it is Christ first, and all of that was pointing to Christ.
53:03: So, as much as, as we talk and teach about Torah, that does not override the initial path to, To God, which is through, Jesus Christ.
53:19: And I think Paul did a great job, differentiating that there.
53:25: And it certainly, when you pair this with the teachings on covenant theology, it helps to explain how, I think one of the previous studies you said you can see how, New Covenant, believers.
53:43: could misinterpret some of the scriptures, but if you combine that with, with a full understanding of the scriptures right from Genesis and understanding, the intent of, of how Christ organized His word, it makes a lot of sense.
53:59: Yeah, it's very important for us to understand that Torah is the foundation of faith, that Christ was the living Torah.
54:07: Christ was the word.
54:08: Christ was the Torah walking among us and, and living out the Torah, and the only way he could be the perfect sacrifice is because he was 100% in compliance with Torah.
54:21: So I think the Torah has to be the foundation.
54:23: Absolutely.
54:24: And whenever we deviate, or if we have the wrong foundation, then we're building on sand.
54:31: And what was he faithful to?
54:32: He was faithful to Torah, which is, which was the, the way that he and the Father created us to live.
54:40: And I think sometimes we as Christians, when we hear Torah, we think 10 Commandments.
54:46: The Torah begins in Genesis 1:1, right?
54:49: And it's the 1st 5 books.
54:51: And everything when Paul is teaching, he's going back to Abraham, because that's Torah, right?
54:57: Absolutely, yeah, yeah, yeah, the, As you said, we misinterpret exactly what the Torah is.
55:05: It, it can become a list of do's and don'ts.
55:09: It can take on the notion of the 613 laws that are, are just impossible to keep, when it's really the way, and it is how Noah was considered deemed righteous before the Father, before God, and it goes all the way back, as you said, to creation.

55:29: Yeah, and I think we, we need to be grounded.
55:33: The Satan is at work to overthrow faith.
55:38: And if we're not grounded.
55:40: These, satanic intellectuals and activists are going to uproot us, that Satan is playing for keeps.
55:50: But if we are fully grounded, then when we're in that moment where we have to testify, because we have the right foundation and we have the fundamental principles, we'll be able to address anything because we're coming from the foundation.
56:06: and you know, it's interesting that Satan, can use, both sides.
56:10: He can use Judaizers or he can use, New Covenant theologians or, or, he can, he can come at it from both philosophers or philosophers, any, anything, right?
56:23: Yeah, so he, we need to be grounded as you said.
56:27: Very good.
56:28: Any other thoughts, brother?
56:30: not, I, I really, it's, it's really the, the whole point of justification.
56:34: I think we really need to keep that, that in mind, you know.
56:37: There are some other, there were some other takeaways that were, were telling and really spoke to Paul's, intensity, as I think was one of the words he used, you know, talking about, being fascinated or how you fell, bewitched, fell into a, a sphere of bewitchment, by, by following some of these folks and some of the other story was a good teaching as well, but really, and I think we'll see that at play when we go through some of the questions is it's really understanding that this is specifically referring to justification.
57:11: And when we understand justification as being the initial, the initial, step in the path, to, salvation, you know, Romans, I think the end of Romans verse 8 talks about that, you know, who he was predestined, he called who he called he justified, who he called it, was, it's just part of the, the initial part of the process, right?
57:31: Yeah, we can't even have a relationship with God unless we're justified, right.
57:36: Very good.
57:38: We did have, I know we had two questions that came through over the last number of weeks, but I thought, what we should do probably is address one that came through during the study, first, because it's, I think it's, it's a more foundational question that speaks to what we're talking about here.
57:59: It comes from 22 Smooth.
58:03: And the question is, were the Judaizers baptized Gentiles and or baptized Jews that broke away from the belief in Jesus Christ?
58:12: And the basis for this question comes from the thought that Judaizer's insistence on being circumcised and adhering to the Mosaic law indicates that they were baptized Jews that returned to ritual Judaism.
58:25: Yeah, 100%.
58:27: you can actually see that conflict in in Acts 15, how serious this issue was.
58:33: Like we, we are the children of Abraham, we have the mosaic law, circumcision is prescribed, or it's, it's critical.
58:41: Nothing, nothing, you're not part of the people of God unless you are circumcised.

58:46: So these are Judaizers that like in Acts 15, how do we handle the fact that these Gentiles are coming to faith?
58:53: They're, they're becoming part of the covenant, and, and I, I have to say that I, I can see where they're coming from, that without the correct teaching, it's just a natural conclusion.
59:04: OK, yeah, clearly you guys are in, we have to have you circumcised, and not understanding that circumcision was pointing to baptism.
59:13: And it's that spiritual circumcision.
59:16: That's, that's actually what we're after and that comes through faith, not through cutting the flesh.
59:20: So yeah, these were, these were Jews who were insisting, really to please the, the, these are, could say Messianic or Jews that accept Christ and accept the fact that Gentiles were in covenant, but they're now having to please their fellow Jews, because they're, they're functioning in Jerusalem in the temple.
59:40: And they will be persecuted intensely.
59:42: They think of how Paul hunted down the church.
59:45: They don't want to be subjected to that.
59:47: So they want to make sure that they're conforming to the requirement of, of circumcision.
59:52: And keep in mind as well, the, the flip side of that coin, when we did the study on on Hebrews, which was, you know, in the face of persecution.
1:00:04: people naturally fell back into the comforts of Judaism as well.
1:00:08: So, from the Galatians standpoint, as you pointed out, this was a, a, persecutory type of attack.
1:00:15: On the, the Hebrew side, it was more falling back into a comfort zone, so it can be both sides, and both sides to avoid persecution.
1:00:26: Yeah, yeah.
1:00:27: So, hopefully that, helps, answer that for you 22 smooth and 22 smooth, nice to see you.
1:00:34: I haven't seen you before.
1:00:37: we did have a couple of, questions, longer in nature, so I, I don't want to read the entire thing, but I just really just want to maybe just get down to the gist of it here and, what the First part of the question from my brother Chuck, talks about the topic of faith in Christ versus the faith of Christ.
1:00:59: And, he wants to clarify how, if his, if his understanding is correct and says that Christ's faithful obedience culminates in his sacrificial death, which is the foundation upon which the promise rests.
1:01:17: the promise is then given to those who believe and one's faith does not earn salvation as a work, it receives what Christ's faithfulness has secured.
1:01:25: , through one's union with Christ and the indwelling Spirit, his faithful, Christ's faithful life is expressed in us, the covenant community and the Spirit produces that faith and faithfulness within us.
1:01:41: So the question is that it was more if you would agree with that.
1:01:45: Yeah, yeah, I, I, I would.
1:01:47: I, I, I like that, and I think it's a combination of faith in and faith of, right?

1:01:51: It is, it is the faith of Christ, but that also implies faith in Christ, faith in His blood, but I, I, I think what our brother Chuck articulated there is, that is perfect.
1:02:04: Yeah, no, I can, yeah, I completely agree.
1:02:06: I completely agree, and, I think it's important, as you said, that we look at, it has to be both our faith in his faith and in his, his understanding.
1:02:19: but yeah, I completely agree with that.
1:02:22: he did have a follow up here, With regard to a seeming contradiction or what he interpreted, we just want some clarification.
1:02:33: On Acts 9:27 to 28.
1:02:40: where he saw the apostles, I guess we'd have to look at that first.
1:02:43: I don't have the scripture open in front of me.
1:02:45: I can bring it up, OK.
1:02:54: And then comparing that with Galatians 1:19 as you're turning to Acts 9.
1:03:06: Galatians 1:19.
1:03:07: Yes, yeah.
1:03:10: And how one says he saw none and the other said he saw the went to the apostles and just clarifying that.
1:03:17: notion.
1:03:42: And just for some context here from Chuck, the only thing he can come up with is that Acts 9:26, the term disciples is used, meaning the other students of Jesus, and they were afraid to meet with him until Barnabas stepped in.
1:03:55: Whereas in verse 27, Barnabas took him to the apostles, the teachers, and spoke up for him while possibly introducing him to Peter and James.
1:04:03: the problem he has with verse 27 is that Peter and the other apostles.
1:04:08: I'm sure would have already heard about what was happening in Paul's life.
1:04:12: So just maybe some clarification that obviously, these aren't contradictory scriptures, but, you know, told from Paul, Paul wrote it.
1:04:22: Paul wrote Galatians himself, whereas Luke wrote here.
1:04:30: I have to look at this.
1:04:30: I, I didn't get a chance to look at this before.
1:04:34: I don't know if you have a, so you, you just your explanation, brother.
1:04:37: Yeah, so I, I think I would agree with Chuck.
1:04:41: you know, initially he saw, he, he saw the disciples.
1:04:45: The disciples are not the apostles, first of all, you know, we, we refer to the apostles as disciples pre-crucifixion, but then they become apostles afterwards, and, I, I, I think Chuck's take is, is, is, is right, That he would have seen, Barnabas did stick up for, for him and brought him to the apostles, and those were different from the disciples.
1:05:11: But again, as you said, I'd have to, take another look at that.
1:05:16: Yeah, so let me, let, let's take another look at that.
1:05:18: I, I think it might be a timing thing as well, but, I, I would, I would want to look at the timing.
1:05:25: So I appreciate that, Chuck.
1:05:26: obviously, we're in touch on Slack, so we'll continue to do that.

1:05:30: the second question is rather lengthy, and again, it's from, Sister Anne, Vola Abdullah, and I just want to break this down a little bit here so we don't, take up too much, time.
1:05:42: It's 2 pages long, here.
1:05:45: but it again has to do with, let me just get to it here.
1:05:51: well, while I'm very careful, why I'm very careful with Paul and the Judaizer's motives is because of the Jews' sake.
1:05:57: I'm not for Judaizer, she says, nor am I for works of the law for salvation.
1:06:00: However, looking at the test God gave for a false prophet, in Deuteronomy 13, I can see if we do not present the New Testament in light of that, a Jew can see Christ as a false prophet, and she goes on here.
1:06:16: I'm just trying to get to the, the question here.
1:06:18: I apologize for that.
1:06:26: And it comes down to circumcision.
1:06:27: That's where we get to the question she's really talking about here.
1:06:29: Are we saying Paul taught against circumcision and, you know, obviously, this came in a couple of weeks ago.
1:06:34: You kind of covered this today, or was he speaking about proselytizing, Christ-believing Jews who believed the Gentile must become circumcised to join the covenant to be justified or saved rather than, rather than that they're saved by Christ's blood.
1:06:47: And she goes into, expand upon that over a number of scriptures here too.
1:06:53: talk about the, the, what seems to be her support for circumcision, but obviously trying to understand that it's not, necessary for justification.
1:07:04: So maybe we can just expand upon that a little bit, more after the study here today, the Galatians chapter 6.
1:07:11: And I think you were pretty, pretty clear about that in, in, in covering that today.
1:07:15: Can you just read the first part again of what you said?
1:07:18: She had a concern about Jew, the Jews, and I just wanted to understand.
1:07:23: Sure, yeah, yeah.
1:07:24: Let me just, go back here.
1:07:27: why I'm very careful with Paul and the Judaizer's motive is because of the Jews' sake.
1:07:33: I'm not for the Judaizers, nor am I for the works of the law for salvation.
1:07:38: However, looking at the test God gave for a false prophet in Deuteronomy 13.
1:07:43: I can see if we do not present the New Testament in light of that, a Jew can see Christ as a false prophet if we make Christ contradict Deuteronomy 13.
1:07:53: Thereby we become a stumbling block to them.
1:07:56: I asked someone, 1/7 Day Adventist who doesn't like Jews because they reject Christ, if I presented a Christ that did away with the law, changed Sabbath to Sunday, changed Passover to Easter, would you and SDA, accept that Christ, accept that Christ from me or reject Him?
1:08:13: He said he would reject him.
1:08:14: So I said, likewise, we cannot blame the Jews because we are making Christ a stumbling block by making him lawless, Toraless, forsaking the everlasting command God gave as a sign of the unilateral covenant sign.
1:08:26: In their shoes.

1:08:27: I think I would have a hard time forsaking what God said in Deuteronomy 13 as well.
1:08:31: If I get Paul and the Judaizer's motives wrong, I could be in the wrong.
1:08:35: I could be in the wrong, hence my caution.
1:08:39: So this is actually quite, quite brilliant, it's quite a brilliant question and, and quite a, I think a question with the right heart and, and also a question with a sense of responsibility that we bear as followers of Christ.
1:08:57: To preach the gospel to Israel.
1:09:01: And to help the, yeah, and have them come back into the covenant, into their covenant.
1:09:08: And, and quite right, if we are presenting a completely lawless Christ that has nothing to do with Torah.
1:09:13: , it, it's, they, they would be within their right to, to reject.
1:09:18: So I think with respect to circumcision.
1:09:22: I, I would have to, I would go to Deuteronomy 30.
1:09:25: And show that it was always about circumcision of the heart.
1:09:30: And that ultimately Israel would be led to a place of repentance where their heart would be circumcised, and that they would be recipients of the Holy Spirit and be able to keep the law fully.
1:09:43: So I think being able to show the connection between physical circumcision and baptism, and what we could call spiritual circumcision of the heart, that I think the, the The gospel has to be preached in the context of the Torah, and I think that's what Paul did.
1:10:02: Paul was constantly going, well, the apostles, they use the Hebrew Bible.
1:10:06: That was the only Bible they had, and they use that to explain how Christ fulfills everything.
1:10:11: So I, I do think that not just the circumcision, but the sacrifices, the, the promises, everything in the Torah to show how everything is fulfilled in Christ.
1:10:21: And I think in the, the weight of that evidence, the preponderance of evidence.
1:10:26: That everything in the Torah is pointing to Christ, I think understanding circumcision in that context would make a lot more sense to them.
1:10:35: Yeah, and you know, Moses understood that that circumcision was, it was always supposed to be about the heart.
1:10:43: he understood grace in the Exodus 34 where he knew that, you know, the, the, the blood of the animals could only cover, cover, not, not forgive, not eliminate, but cover, intention, unintentional sin.
1:10:58: And he, he knew Exodus 34 around, you know, verse 8 to 10, I think, he pled with God saying, you know, we, we just, we really need your grace.
1:11:07: so, you know, Moses understood grace.
1:11:10: And, you know, the simple example that we always go back to in John 8 of where Christ, as much as it's nice to think he was just being merciful, understanding a Torah compliant Messiah, he could not hold the lady responsible because there were not two witnesses.
1:11:29: And I think that when we, again, that's, that's a replacement theology versus covenant theology.
1:11:35: If we go back, if we understand everything goes back to, Genesis and, and has to be consistent.

1:11:42: those things become, much more explainable, and, you know, in Sister Anne's concern, it's being able to defend the proper Christ.
1:11:53: And I like what you said there, if, if, if Moses understood grace and if Moses understood circumcision of the heart, then Moses also understood eternal life.
1:12:04: And this notion that the, the, the ancient Israelites had zero understanding of eternal life, you can go back to Job.
1:12:13: Job, who precedes these men, understood eternal life and was looking for his redeemer, and Moses certainly understood eternal life.
1:12:22: Yeah, absolutely, for sure.
1:12:24: so yeah, it just presents, you know, getting back to, you know, recapping Galatians, it's, a completely different, epistle seen through the, the, this, this lens.
1:12:38: as you said, you know, we've talked about it, preached about it, studied it for many, many years, but, it's a completely different, letter to, to us now.
1:12:46: Yeah, it certainly is.
1:12:47: that's, that's been my experience.
1:12:49: So thank you for that.
1:12:50: so Bres, thank you for joining us.
1:12:52: We weren't planning to do the Q&A today, but, Pastor Murray will be traveling.
1:12:56: We have the fall season coming in, so it's like we wouldn't get to it until the middle of October.
1:13:02: So we just decided to pull it up to today.
1:13:04: So, Brother Chuck, I, I do want to, we do owe you a, a proper response to your question.
1:13:09: So it's still on the books, but hopefully, we've sort of touched on it.
1:13:12: I just want to take a closer look.
1:13:15: so, basically, this will be our last study.
1:13:18: Until after the feast.
1:13:21: And then God willing, we'll, we'll open up a new book, just still looking for guidance in terms of what that will be.
1:13:27: I think I have a sense of what it might be, but I just wanna confirm that.
1:13:30: And, I think also we'll just revisit this particular question.
1:13:35: Yeah, or maybe on Slack, we can do that as well.
1:13:38: Pastor Murray, finally, so we do have, trumpets coming up.
1:13:42: We're certainly wishing you and all your, all your congregation there out east and all of our brethren who are following a wonderful and most fulfilling day of trumpets, and, then obviously we go on to Sabbath and atonement, and then off to the feast, and then God willing, we'll resume the studies after the feast.
1:13:59: Final word to you, Pastor Murray.
1:14:02: you know, we serve a great and glorious Christ, and this year has been a, certainly a, a, a wonderful, a, a, a year of wonder, full of wonder in, in all that we've learned, how much more deeply rooted we are, in the scriptures, in the, in the, the covenant.
1:14:20: And I just wish everybody extend our, our love and blessings from out here to you and, and the Burlington congregation as well as everyone here as we keep the, the next sets of the, the festival season, in a bit of a, an expanded and deeper light this year.

1:14:36: So I appreciate all that you've done as well over the course of the last year.
1:14:40: Amen, brother.
1:14:41: Thank you, brethren, and have a great day of trumpets.
1:14:44: God bless.