

2-18-26 Gal 3, 1-5

Fri, Feb 20, 2026 9:16AM 1:04:34

SUMMARY KEYWORDS

Galatians 3, foolish Galatians, gospel, death burial resurrection, Orthodoxy, merit based, good works, prayer, Holy Spirit, faith, law, circumcision, miracles, suffering.

SPEAKERS

Pastor Dow Boyer

Alright, let's pray, and then we will get into it, Dear Heavenly Father, Lord. I, thank you for the opportunity to to serve You, Lord. We, thank you that the body of Christ can come together, Lord, and we can learn about you, and we can be edified, Lord, and that we can challenge the Word of God Lord to see if those things are true, Lord. And I just pray that would be the spirit and the heart of everybody in here. Lord, we just continue to pray for Terry and Mike. It wouldn't surprise me if they're even watching right now. Lord, they're so faithful to our Wednesday nights. And Lord, let Terry know that we love her. And Lord we are praying for and Lord we know your Word tells us that you're the God of all comfort. Lord, we know that your strength is perfect in weakness. We know that your grace is sufficient, Lord. And we just pray right now, Lord, that you continue to use the Holy Spirit and the Word of God to encourage her heart, hers and Mike's through this process, Lord, and we just give you praise, Lord for her be able to get through the surgery. Pray you continue to be with Reva as well. And Reva and Mike, Lord, and I just pray, Lord, that you just be with this young girl that we, that I was talking to at Whiteland today. And Lord, whether I'm planting or watering or will, we just pray you give the increase and that she would know the gospel. She would know the clear gospel presentation, Lord and Lord that she would believe. Lord, we just pray you be with us now as we open up your word and we promise to give you all the honor and glory in Jesus name Amen. Alright, so what we're going to do tonight, we're going to read these five verses and then let you go. Just kidding, we're going to read them, and then we're going to read them again and again and again and again, and we're going to spend time just in these five verses, so you're not going to have to turn to a lot of places. If you that means, obviously everything is going to be in here. But if you are one that likes to turn to all those, that's fine, but we are going to be in Galatians three verses, one through five, mainly tonight. It starts out with Paul saying, oh, foolish Galatians. Now keep in mind he just got through at the very end of chapter two, saying, I do not frustrate the grace of God. And he says, If righteousness come by the law, then Christ is dead in vain. And we clearly know what he said about the gospel. In chapter one, he's defending his apostleship, and in chapters one and two, and he's talking about salvation is by grace through faith alone. Essentially, that's the core of how we get here. So in chapter three, he says, oh, foolish Galatians. Previously, he's addressed another group. He's addressed the Judaizers. He's addressed he's addressed Peter and how he spent a great deal of time in chapter two about what he publicly said to Peter. But now he's. Kind of turn the tables. And he says, oh, foolish Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath evidently set forth, hath been evidently set forth, crucified among you. It's a question. It's a long one, but it's a question this only would I learn of you received you the spirit by the works of the law or by the hearing of faith. Are you so foolish having begun in the spirit? Are you now made perfect by

the flesh? Have you suffered so many things in vain? If it be yet in vain, he therefore that minister to you the spirit and worketh miracles among you. Doeth. He it by the works of the law or by the hearing of faith. It says Chapter Three just starts out with what sounds like an interrogation. I mean, it's like rapid fire questions. There's six of them, if you want to include the the one short one as its own question. But the argue so foolish in chapter three, if you want to count that as its own separate one, but it's like a series of rapid fire questions to the Galatians. And that has not previously been the case. In the first two chapters, we've had a lot of history telling how we got up to this point, a lot of defense of the true gospel, how he received it, right and now it's, I'm addressing you. This really is the core of why the letter was sent out to all the churches in Galatia, right here kind of is him addressing the situation. We are past the intro. We're past the timeline. Now we're into I'm directly talking to you. But with this, these six questions, he says, oh, foolish Galatians. And this word foolish comes from the Greek word anatos, and this is basically gives the idea of unintelligent or unwise. That's key when you're kind of looking at this verse. Now, this word is translated as foolish, full and unwise, but there's a different Greek word that is Moros, that is translated 13 times, and it gives kind of more of the word absurd. Kind of gives the idea of absurd. But this word the Holy Spirit specifically chose was this one, and I think it's going to stand to reason as we look through here why that was the word used at that point, close connection between the two. So I'm not saying again, you have to be a Greek scholar or anything like that, but it's an interesting observation. So here's the way it is used. We can kind of see the context. You're like, man, it sounds pretty rough that he's calling the Galatians foolish. You know? I mean, a lot of times that word is associated with unbelievers through scripture, even a lot of times the Hebrew version is found all throughout proverbs. And always it's like this comparison between the what the foolish and the wise do. In fact, you see the same thing, kind of the unwise situation being used in Ephesians 5:15, through 17. And this is that passage where he's saying, Redeeming the time for the for the days are evil. And we say, Be not unwise, but understanding what the will of the Lord is, he kind of says. But the wise man does is he will walk circumspectly, and, you know, making sure he's not going to trip up or fall. But the unwise is not concerned with those things. So it's interesting that he's going to call the Galatians foolish in this verse. And so I want us to really kind of get the flavor of what's being talked about there. So how is it used in other places? This word anatos and Luke, 24:25 it's is one of the uses. And this is interesting, because if you know much about Luke 24 we have the resurrection, and we've got this, what they would call today the Emmaus walk. In fact, there's a lot of churches that then will take you kind of out in the woods. I hear banjos, no, I'm just kidding. Anyway, they'll take you out in the woods, and they'll kind of, let's get away from all of our distractions, and we're going to have the Emmaus walk, you know. And they, they try to replicate kind of what was going on here. But what was interesting about this is that when Jesus replies, is they kind of just saying, Yeah, I guess Jesus rose from the dead, and Jesus is walking with him. And then in verse 25 Jesus starts talking, he says, Then he said unto them, oh fools and slow of heart to believe all the prophets have spoken. It's that same word that's kind of an interesting thought there. So we know how it's used there. I mean, it's basically as somebody who has missed the mark a little bit. As far as who is has not brought things into remembrance, or maybe is slow to learning Lord. Romans 11:4 is this is going to be part of that passage. It's going to lead right into that famous verse in Romans, 11:6 where Paul says, I am not ashamed of the gospel of Christ, but leading into that verse four. He says, I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. And that word unwise is the same Greek word that is the word foolish in Galatians, three, one. So this again, this is him addressing that the gospel is to, excuse me, is to go out to all right, no matter where they're at in their standing. So the wise or the unwise, or, it could be said, the wise or the foolish. Galatians three, three, which was part of this passage. This word's like, only translated this way, like twice in, I guess twice in this passage, but it's only like those six times throughout, throughout the New Testament. Besides the Moros is translated like 13 times. But in Galatians, three, three, just two verses later, he again doubles down, are you so foolish? Which we will look at this here in a moment. Having begun in the spirit, are you now made perfect by the flesh? Or in First Timothy six, nine? And this is that passage of contentment. When you look at First Timothy six, verses six

through 10, and he's talking about godliness with contentment is great gain. And then the the love of all, the love of money, is the root of all evil. This is that passage in verse nine, it says they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition, or in Titus three, three used to describe who we were in Christ, or who we were prior to being in Christ. And he says, For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lust and pleasures, living in malice and envy, hateful and hating one another. So that's really how the word's been used. So he's saying, O foolish Galatians. And given the unwise, unintelligent kind of as the vibe there, but remember, it was Paul who laid out their doctrinal Foundation, which is why you need to keep reading in the verse. Why in the world does he call them foolish Galatians? There's a comma, and he's going to tell them why, right after this, who hath bewitched you. Now think about this. What is being implied here is that not that they weren't accountable for being foolish, but that they were being influenced to be foolish. And I think if we all, I guess if we all filled out a secret ballot and said, Is this possible today, I think we'd all check yes. Everybody is making a decision based on some sort of information. Paul gave them information. That wasn't what made them foolish. They got a new set of information, and they were following that information. You're like, Well, how do you know that from this? Well, because it says it you don't have to be a rocket scientist, right? He literally says, oh, foolish Galatians, who hath bewitched you. And then he tells them what took place in the bewitching that you should not obey the truth. What was the truth? Right? We'll get to all that. But this word bewitched is the word baskino, and it is gives the idea of false or fake news, if you will, a misrepresentation. It kind of gives the idea of causing one to be mesmerized, almost a slight of hand, mesmerized in one way or in wonder one way, but not really showing the truth, right? And I think a lot about a magician with the whole sleight of hand, you know? And you're like, wow, okay, this is the truth. And you find out later all the tricks, you're like, oh, man, that really wasn't true all along, but in that moment, from what you were looking at, right? It gives kind of that idea, and other places it is translated from the word exist to me, but this one is baskino, and it gives the idea of a false representation of the truth intentionally. It even ties in the word evil when you look at different definitions and things when you're studying out the etymology of the word. But when I tie this together, these first couple of phrases in this verse, it's this, and this is kind of how I summarize it. In here, it says the Galatians were being given a false representation of the truth. They were making an unintelligent decision to not obey. The truth and instead allow others to mesmerize them with non truths. Let that sink in for a moment. Isn't that all we see in the media today? Isn't it all a big show? It's amazing the way propaganda works, and it really doesn't matter what side you're on, because they both do it. It's to make you see something on a clip. And today it doesn't even have to be real, because, AI, you don't know what's real and what's not real, but it's to elicit an emotional response from you. It's very intentional. But it's not just social media, but we see it in churches, from the pulpit to mesmerize you, right with with with our, with our jokes, with our, with our how tos right, and with our our smoke and our mirrors and our lights, right? To do all of this, but you just love the atmosphere. You love that there's 30,000 people in a room with you're in an arena with you, and so you're mesmerized with everybody else, and you leave there not obeying the truth. I'll never forget being at a concert at game bridge Field House several years ago, and I'm sitting right next to my brother in law, and there is a at the time, a world renowned, world renowned pastor, and I was kind of curious what he's going to say. I mean, I knew that some of the music and some of the modern worship music really lacks in truth, and so you have to kind of throw the bones out. You find yourself man, but I like the way it sounds and But meanwhile, a message is being sent to you that is very bad doctrinally, right? And so, so I'm I'm discerning, I'm listening very intently. And then the speaker gets up, and what I heard out of his mouth was not the gospel would not save anybody. And what I saw in the arena were hands going up, left and right, and people leaving, not obeying the truth, instead believing that they're safe and that they're going to go to heaven for all eternity. I mean, literally, the message was, if you want God to be your friend, I mean, I'm summarizing, but that's essentially it. There was no sin. There was no the shedding of blood by Jesus Christ to take care of your sin debt. There was no bad news so that we could give the good news. And the good news is

only found in the death, burial and resurrection of Jesus Christ. It was to make you feel good and to get in an emotional frenzy. It was to mesmerize you. It was to bewitch you. And there was a lot of people who left there very foolish, trusting in the celebrity. So I don't think things have changed that much. I mean, there's times where Paul specifically will talk about his physical ability to speak, him not being a gifted speaker. And I think that was part of why the Corinthians said, Man, there was, there was a group that said, I'm of Apollos. Because you get the idea with Apollos when you're reading in Acts, is that he was a very eloquent speaker. Paul probably wouldn't sell out arenas today with his good looks and his and his his swag and his ability to communicate, but he would have the truth. So here he has to go and defend himself. He's like, I'm gone out of the way. But these people have come in. They have mesmerized you to believe something that is not true, what I taught you, and I started thinking about this. I was like, you know this? This sounds a little bit like second Corinthians chapter 11, maybe not even a little bit, but a lot Second Corinthians, 11:13, through 15, first century. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no Marvel for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers, Satan's ministers, these false apostles, his ministers, also be transformed as the ministers of righteousness, whose end shall be according to their works. I've said many times before, just because there is a cross on a building doesn't make it a safe place. Just because there's a fish on a business card doesn't make it a good person to do business with. That makes it really hard for the people that are doing the right thing. There is a lot of dangerous stuff that is coming from the pulpit, and people are foolish, and they're following that as a set of truth. My daughter was showing me Sunday this video of of a preacher, I guess pastor, whatever he call himself, I I don't know, but she he has so many followers, and he's kind of in the. News right now and and she was sharing with me this video about him talking about genders, and he's essentially questioning God on the two gender thing, but he says, but the word says it, so I'm going to believe it, but I've got to say, God I I don't understand why there's only two, and he's questioning that he goes, but my church is welcome to this. In fact, we even have the word trans in our title of our our church name, because it's like transformation or something like that. Hold on. Get in Trouble by YouTube for saying any of that. But, but we sat listed for two or three minutes, and do you hear the people? And I'm like, they're being Bewitched, and what they are hearing and what they're believing, they are airing from the truth, and they're not walking in the truth. I think we see us a lot in churches today, but specifically back with the Galatians. It still goes back to this whole circumcision in the Mosaic law being added to the message today. It might look a little different, but those things are still very prevalent today as well. Now remember, not only do we have Satan out there, I think, working through the pulpits and through people, right, but Paul even addresses to the Ephesians, and this is one of my favorite verses that he uses. He's clearly not talking to children in this verse, but he's explaining to the body of Christ that we spiritually can be like children if we've not grown up, right? And here's what he says about children, because this could, might can make you feel a little bit about these Galatians, But he says that we henceforth be no more children. He's going to give some descriptors of children, and this might share with you why the education system wants to start things off as early as they do, why everything is set to indoctrinate children. And I think there's a large source of evidence right here in this verse, because now what he's going to explain is why they shouldn't be like children. Because children are like this. They are tossed to and fro. They're carried about with every wind of doctrine by the slight of men like they could be bewitched and cunning craftiness whereby they lie in wait to deceive. What he's essentially saying here is that we can't stay in a state of spiritual children, because children are easy to manipulate. They're tossed to and fro by every wind of doctrine. Right? We have deceivers who are who are others, cunning craftiness, who, who are trying to get their focus off of the main thing. When you tie these two things together, Satan having a pause, his own apostles, right, who are ministers and children, spiritual children. I mean, the Corinthians were pretty carnal. I mean, let's that's why they had to be like babes and given go back onto the sincere milk, right? They would have been very vulnerable. They were, they were having all kinds of problems. You know, verse 15, though, Ephesians, chapter four, he's, he says, but grow up, that that's how you don't become this. So

what was happening with the Galatians here is that someone was able, in their childlike infancy, in their where they were at in faith, and bewitched them with a different gospel, and they were falling for it. There were those in there who were struggling. They were falling for it, just like today, we see the same thing, kind of in churches, I've seen a lot of people leave the grace message to do things that they learned weren't for them today. And I'm like, Man, you've but, but maybe you had a bigger church and you had a better children's apartment, or you had fancier lights, or or you you had worship that felt like a concert, and so you were willing to look past all these other things doctrinally, or maybe you loved where the Stan politically, whatever it is right that that made you walk away from this and to kind of be bewitched by a different gospel. So you can kind of see here how this was all working together. Yes, they were called foolish, but there were those who were bewitching them, and that bewitching was causing them to walk away from the truth. It's causing them to at least maybe a better way, is what the Bible says, to not obey the truth. Now, moving in here, what is the truth we could I could have spent three or four pages talking about this. We've addressed this the last two weeks. It is salvation by faith alone and the shed blood of Jesus Christ on the cross. Right is the death, burial and resurrection of Jesus Christ. That's it. It's the gospel in first Corinth. Corinthians, 15, one through four. That is the truth. The truth is that there is no remission without the shedding of blood. And it was God coming down and shedding perfect, sinless blood that then became payment for all of our sins. And the moment that happened and the moment that we, I guess, placed our faith in that as sufficient enough, and we receive that gift, then the Holy Spirit took us out of Adam and placed us into the body of Christ. That's the truth. It wasn't about you being water baptized, you joining a church, you giving 10% of your money. That wasn't what completed the transaction. It was receiving the gift of the shed blood of Jesus Christ, right? So when he's saying that you have that you're not obeying the truth, it meant that there were those of them who are saying, well, maybe we do need to keep the Mosaic Law. Maybe we do need to be circumcised. The 12 do it. The traditional belief system does it, right? There's a big movement right now with that. I mean, I don't know if you've noticed or if you've been looking around, but, but right now the denomination, if you want to call it that, who is having the biggest spike right now is Catholicism. They are taking full advantage of the fact that denominationalism is so splintered that they can just raise their hand and say, well, we've never changed. We're not the ones changing. And what's happening is a lot of young people, and this hadn't happened before, but a lot of young people are flocking to Catholicism because of the orthodoxy and the fact that there hasn't been the changes, right? So I could imagine that for for them, for the Galatians, the 12, being able to come in say, hey, we can chase this law back to Moses Paul saying something brand new. This is just an offshoot there. And so it may be very convincing. Well, older is always right. Older is always best, right? We're all time trying to find the oldest manuscript, right? The church fathers who said it first. I'm like, do we not realize that the Bible said that at the very end of Paul's ministry that nobody was standing with him, except for the Lord? Of course, we don't have all these writings in the first century about the Rightly dividing and his dispensation of grace, because Satan was stamping it out. There was obviously fragments, and it made its way, but it was not mainstream. And so sometimes, because something's not mainstream, people say, maybe it's not truth. What would have been mainstream for the Galatians is the truth of Judaism, right? And so especially those who are saying that Christ is the Messiah, we can agree on the main thing, but we need to do these other things. So this truth, though, that they were getting away from was the shed blood of Jesus, Christ on the cross and the death, burial and resurrection as sufficient payment for our sins and that gift that we receive today by faith in order to have a right relationship with God, they were getting away from that. And I put this on here because a lot of commentators think that the phrasing of this, and it's interesting kind of but they say the who before whose eyes Jesus Christ hath been evidently set forth crucified among you. And so there's several that believe that, that there were different pictures and placards and promotional things being sent up to try to promote that Jesus Christ was the Messiah, and that some of this literature is kind of what's being referenced here. I don't know how much to make of that or not, but at least put it in there, because there's some really strong rightly dividers who believe that. So I figured at least put it in there. You can check that out on

your own. I don't think it's anything to be dogmatic about, at least from my vantage point, but that is an expression that or an explanation I've seen on that. Alright. Verse two, this only would I learn of you, very careful terminology here, this only would I learn of you received you the spirit by the works of the law or by the hearing of faith? And first of all, it's a fantastic question. It really is, and really, if you do not rightly divide, it can be a very confusing question. I mean, there's a moment time where David's saying, remove not the Holy Spirit from me. There's evidences from, from the Holy Spirit coming upon Saul, and then leaving Saul, and then there's an evil spirit that comes on to Saul. Or when you have Samson having the power of the Spirit and pulling down the pillars right and the and the different things like that, you would see the Holy Spirit coming, but not permanently indwelling and then leaving. And so this idea of the Spirit probably would have been confusing a little bit at this point, but it's interesting that he says this. Is only what I learn of you. It gives the priority of these questions here. He's like, this is so important, I need to know your answer on this question. It is so pivotal. Received ye the Spirit by the works of the law or by the hearing of faith. Now, even today, there are a lot of denominations. Who will say you don't receive that spirit until you have been water baptized. This is a very valid question today. This is not an archaic question. This is not outdated. This is not what we would say is not relevant for today. That is false. There is a ton of confusion about this. So I want to do is kind of give us a list here. What does Scripture teach about? The answer to this question, we are sealed with the Holy Spirit the very moment that we believe, period. And there is one baptism today, and that's where we're taken out of Adam and placed into the Body of Christ by the Spirit. And there is zero water involved. And I know that's not popular, but I would say, test it. Don't, don't just take your denominations word for it or your church's word for it, but test it. So let's look at some of these verses. And they do. They demand a verdict. Ephesians, 113 kind of gives this process right, where Paul says, in whom you also trusted after that you heard the word of truth, the gospel of your salvation, and whom also, after that you believed you were sealed with that Holy Spirit of promise. After you believed you were sealed with that and he says, which is the earnest? And we're going to see that word a lot, the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. Now in real estate transaction, earnest money is your agreement to buy a piece of property, and here is my pledge. In fact, you don't get that money back, except for in a couple of specific ways. It is a commitment, right? And then if you do not, just, if you don't meet one of these qualifications, like maybe the condition of the house, right, or something like that, the value of the house, then you can be sued, actually, for failure to comply. It's very serious. When you accept the purchase agreement and receive earnest money, it is considered, we are contractually, legally bound, and the rest of the payment will be coming, and they'll give you a time period, 3045, days. So it's interesting that even in our modern language, we understand this the earnest of our inheritance. It means that this is what we have now been given to us. But there will come a point in time when we are directly with the Lord for all eternity. But the Spirit is given unto us immediately once we are saved. And Ephesians four, five says, one Lord, one faith, one baptism. We know there's a verse in Matthew chapter three, think verse 11 that talks about three different baptisms in it, and Jesus was baptized more than once. Boy, sometimes we call you a heretic for that, but if you read Luke 1250 you understand that, and one of them had nothing to do with water. In fact, there's like 13 baptisms in the Bible, and the majority of them have nothing to do with water. Which is the one baptism that should be the question that people ask. Not, hey, you crazy people over there, don't water baptize. It would be simple. It's like, what is the one baptism? Let's even look at all the denominations, probably within a 50 mile radius. And I wonder how many modes of baptism we'll come up with. Oh, we gotta we have full immersions. Are we gonna sprinkle? We have babies? Or you have to be a believer. Oh, is this how you get the Holy Spirit? This is how you get the power of the Holy Spirit. Or will this seals your salvation. There is no agreement throughout all the denominations as far as baptism. Yet you can't join a church unless you're baptized. And then you have to address what is the one baptism? It's in the Bible, Paul says there is one baptism. There's three. Mentioned in Matthew 311, Jesus was baptized twice. Which one is the one Baptism for today? And think we know that when we look through these verses, we understand what it what it is, and what Paul was talking

about. And it doesn't have to be controversial. I mean, if you're watching online, you're like, oh, I don't know, I've been with you all these weeks, but I'm ready to throw my phone down after tonight, just study for yourself. I mean, if anything covid told us is that everybody should research their own stuff. I mean, once we all kind. Have got away from the indoctrination of everywhere. It's like we do our own research. Now, why wouldn't you do the same with Bible? That's never made any sense to me. I mean, we had people doing deep dives into whether I should get this shot or not get this shot, or what mRNA would do to you. We have all these people have done this deep dive of what these different supplements will do, or does ivermectin work or not work, but yet we'll just say, oh, wait a second. My bad. My Church has always believed in baptism, and so there's no way I'd even go to that church. Make it make sense that you'd be willing to take that as the foundational piece that you would say. I'm not even willing to maybe listen to the truth, and most people can't defend it. I couldn't. I remember I went to Crossroads Bible College in Indianapolis. It was formerly Baptist Bible College. My roots are deeply independent, fundamental Baptist, and I never in my life studied baptism because the Baptist were always right, you know, because it didn't have anything to do with salvation. So was it really worth looking at? I never studied it for myself, not once. So when people use the phrase follow the Lord and believers baptism, that sounds great, first step of obedience, that sounds great, except for neither one of those phrases are used in the Bible. It's probably uncomfortable right now. Sorry about that. I'm not sorry for what the Word of God says, But I'm sorry about how you feel. Alright. Moving on though Romans six, three Know you not that so many of us were baptized into Jesus Christ were baptized into his death. Any water involved at all? In that verse? Was there any water involved with Jesus on the cross? Besides, when he was spirit in the side, right? Besides that that, no, there wasn't. But this has to be water, okay, first, Corinthians, 1213, For by one Spirit, are we all baptized into one body? Ding, ding, ding, that is the one Baptism for today. He says, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit or Colossians, 211, and 12 in whom also you are circumcised with the circumcision made without hands. So time out. We've set a baseline for both of these verses. Is a circumcision made without hands, physical or spiritual. It's spiritual. So when you read the rest of this. The only logical sense is that the other example, move being, being mentioned here, is also spiritual. It would not make sense to have circumcision, in this context, be figurative, but baptism to be literal. That makes no sense whatsoever, but that's how it's read Now, moving on, it says, and putting off the body of sins by the flesh, by the circumcision of Christ, Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. Did you physically die? Did you physically cease to exist, and when you're physically raised from the grave, people say, Well, when you get baptized, it's symbolic. You're closer. Yeah, this is not literal here. This was not a literal baptism. It's a spiritual baptism that's being described here. Second Corinthians 122, who hath also sealed us and given us the earnest of the Spirit, where in our hearts. Second Corinthians, five, five, now he that hath wrought us for the self, same thing is God, who hath also given unto us the earnest of the Spirit. He gave it to us. You didn't work for it. It was given to you. We know first, Corinthians 619, through 20 says, What Know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and you are not your own, for you are bought with the price, therefore, glorify God in your body and in your spirit. Which are God's now, the question that Paul asked received you the spirit by the works of the law or by the hearing of faith at any point in any of those verses, does somebody receive the Spirit by the works of the law? They do not. That was the part the Galatians were missing. Nobody today, in this dispensation of grace receives the spirit by the works of the law. Period. Do? It. But the last part of verse two says, by the hearing of faith, that is how we know this. Romans, 1017, faith cometh by hearing and hearing how by the word of God, and it's by faith that we receive this gift and are sealed with the Holy Spirit. Romans, 117 therein is the righteousness of God revealed from faith to faith. As it is written, The just shall live by faith. We talked about this verse last week, but Romans four, four through five. Now to him that worketh is the reward, not reckoned of grace, but of debt. But to him that worketh not but believeth on him that justifieth the ungodly. His faith is counted for righteousness. We'll look at Abraham's example next

week, which is kind of the context of Romans, four, Romans, 11, six. And if by grace and is no more of works, otherwise grace is no more grace. But if it be of works, then there's no more grace. Otherwise, work is no more work. So think we pretty good at answering that question. And really, verse three is just kind of asking that question again. He says, For the second time, are you so foolish having begun in the spirit? Are ye now made perfect by the flesh? So now he's talking about after that you're saved. It's like all right, now that we're saved by grace, through faith. Now, does the law get to play a role? Okay? Maybe you've convinced me we didn't get the spirit by the law, but, but, but now we get to add the law, right? Because we're already saved. That's where the law fits, right? It was just over and over again, trying to figure out, where does the law fit? It does not in this dispensation of grace, in this perfect law of liberty. It's the love of Christ that constraineth us. And so we can definitely understand that Paul addresses the law. In fact, he mentions, I think, nine of the 10 Commandments in his writings here. But the difference is, it is not in an attempt to stay saved or to be saved, right? It's to live a life that is holy and acceptable unto him, which is our reasonable service. And I think it's important that we see the difference there. Now perfect by the flesh, in this case, is referenced really to keeping the law we see in Romans eight, seven through nine, because the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be so then they that are in the flesh cannot please God as much as you try, but you're not in the flesh, but in the spirit. If so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his Colossians, two six asks the similar question. It says, as you have therefore received Christ, how did you receive him? By faith? Right? He says, as you have received Christ, Jesus, the Lord. So walk ye in him, so you would walk by faith, just as you received Christ by faith. I love Paul's first public sermon in Acts, chapter 13, and the very end of it says, Be it known unto you, therefore, Men and brethren, that through this man is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things, all that believe, from which you could not be justified by the law of Moses was like. That's a point he's making here as well Romans seven, three through five. So then if while her husband liveth, she be married to another man, she should be called an adulteress. But if her husband be dead, she is free from that law. She is no adulteress, though she be married to another man, Wherefore, my brethren, ye are also become dead to the law by the body of Christ that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death, not righteousness, not justification, but death. Romans 327, those verses, basically Romans 320, through 27 are a great transition. It talks about how the law and that propitiation for our sins and eventually gets us to verse 27 it says, Where is boasting? Then it is excluded by what law of works, Nay, but by the law of faith. So not only did we receive the Spirit at salvation by faith, we then continue to walk. In that spirit, by faith and not by the law. So verses four and five. And then we'll spend a couple pages on this. Have you suffered so many things in vain? This is such a good question to think about. What they where they started, what they had to go through, right? He says, Have you suffered so many things in vain? If it be yet in vain, he therefore that ministers to you the spirit and worketh miracles among you. Doeth. He it by the works of the law or by the hearing of faith. Now the first part here, I think it's interesting. Remember, they would have been Gentiles believing this grace message being persecuted by those who thought that they had to keep the law and be circumcised. They have were forced to have to take a stand. He says, You have suffered so much but but if you go back, you are suffering in vain. If you went through all of that just to put yourself under the law, then your suffering would be in vain, you know. And that was how he ended verse two with that same expression, that if righteousness come by the law, then Christ is dead in vain. He's trying to make this make sense to them. And then this whole idea of suffering, suffering is normal. That is crazy to me, that we think today like, Well, God is cursing me because I'm suffering. And first of all, it's a very American thing to say. It really is. If you read Voice of the Martyrs or see what's going on in Nigeria right now, you realize that we're very spoiled here, right? And that there's a lot of people in the world who deciding to convert to Christianity is going to be nothing but a life of suffering, and it has nothing to do with them. Disobeying has nothing to do with God cursing

them, I think, in the first century. And you all the stuff that you read about, what happened with Nero, and even to the point where Christianity was banned and things like that. So you realize persecution is a pretty normal thing. Suffering for your faith is a pretty normal thing. Peter talks about suffering. We're going to see Peter Paul and Jesus here. But Peter says, If you suffer for righteousness sake, Happy are ye? And be not afraid of their terror, neither be troubled or later in first Peter four, verse 13 through 16, rejoice in as much as you are partakers of Christ's sufferings, that when his glory shall be revealed, you may be glad also with exceeding joy if you be reproached for the name of Christ, happy are you for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer or as a thief or as an evildoer or as a busy body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. And we know these verses from Paul, one of them we looked at when we did Philippians. But second, Timothy, 3:12 says all that live godly in Christ, Jesus shall suffer persecution, or Philippians. 1:29 For unto you, it is given in behalf of Christ, not only to believe on Him, but also to suffer for his sake. And you can also look at Second Corinthians, four, verse 17. You can look at Romans, 8:18, he's talking about our light affliction, our temporary, our temporary, momentary light affliction is nothing compared to the eternal weight of glory which shall be revealed in us. Even Jesus in the Beatitudes, in Matthew 5:10 says, Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven. It's not unusual to be persecuted or to suffer for your beliefs. But what he's telling him here is that if you go if you cave in, if you change doctrine, if you go back to what you were before, then all that suffering was pointless. Why go through it? He could've just bailed at the very beginning. Why go through all that suffering just to say, Okay, I submit. Give me the Mosaic Law. Give me the 10 Commandments, and bring me that sharp object over here. I'll get circumcised man that he would say that that was that would be in vain to do that suffering, and then have that be the example there. The other thing he mentions here is talks about these, these miracles. He says, He that ministereth unto you, that the spirit and worketh miracles among you. And we need to make sure we keep this in its right bucket from here. Now, first of all, this was an ER, one of Paul's earlier books. And so let's see. And look at some of these things that were mentioned in Galatians when he was in or in the Galatia area, which might have been some of these miracles here that he could reference to in Acts 14, three, he says, long time therefore abode they speaking boldly in the Lord which gave testimony unto the word of His grace and granted signs and wonders to be done by their hands. So there's already an explanation in these regions of Galatia, or in this region of Galatia, regarding signs and wonders. In Verse nine and 10, says the same heard Paul speak, who steadfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet, and he leaped and he walked. So I think the question probably here that he's addressing these things that you saw and heard, was this done by the law or by the hearing of faith, notice he talked in this verse. He says, in verse nine, had faith to be healed. He's talking about the man who stood upright on his feet and he leapt and walked. Or in verses 19 and 20, it says there came another certain Jew from Antioch and Iconium who persuaded the people. And having stoned Paul, this is so crazy to me, having stoned Paul drew him out of the city, supposing he had been dead. How be it? As a disciples stood around about him, he rose up and he came into the city, and the next day, he departed with Barnabas to Derby, and there's a lot of speculation about what this was, but here's what I can tell you, is that Luke is an accurate historian, and the people clearly from Acts chapter seven, knew a thing or two about stoning people. I find it very hard to believe that they misjudged Paul not being dead, and the very next day, he's up and walking around. They supposed him to be dead, and the next day he seems to be fine. How do you go from that? Instead, it makes a little bit of sense, and this is just purely my opinion on this, but makes a little bit of sense. Second, Corinthians, 12, two, kind of talks about this. This is where Paul says, This is where he was given the thorn in the flesh because of the various revelations. It's where he's going to get to. But in verse two, he says, I knew a man in Christ about 14 years ago, whether in the body I cannot tell or where out of the body I cannot tell, God knoweth such a one caught up to the third heaven. Seems to be that this would have been that moment that this happened, or even in Second Corinthians, 12:12,

he says, Truly, the signs of an apostle were wrought among you in all patience and signs and wonders and mighty deeds, so him even referencing that to the Corinthians. Now the real question, I think this is important for us to be able to close on tonight, though, is just so there is nothing misleading when you're reading this. Say, Well, yeah, well, does that the same today? All these miracles are being done. You know, by faith, realize that there was a change. The Bible is filled with progressive change. Because sometimes we think, Oh, we got progressiveness all all the way from means something different than politically. But anyway, from from Genesis, one clear to the Gospels, we see God progressively revealing things, but somehow we've got a whole New Testament. We think that everything, just all the revelation, just stopped in the Gospels. That doesn't make a whole lot of sense, does it? I mean, God kept working differently with people for a long period of time throughout the entire Old Testament. So even in this instance, see if we can see from Scripture if there was a progressive change. We do know this, that in First Corinthians 13, eight and 10, Paul clearly said there would come a time when tongues were going to cease. The debate becomes, has that already happened? What is the perfect? Does it say perfect? Does it say the perfect? These are important words here. But verse eight of chapter 13, it says, charity never faileth. But whether there be prophecies, they shall fail. So Paul clearly said, there's going to be a time where prophecies are going to fail. Whether there be tongues, they shall cease. So there's going to be a time when tongues are going to cease. Whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. And this becomes the big debate. Perfect being when Jesus comes, the second coming of Christ, or whether this is the completed canon of Scripture, and then that's really where the debate kind of goes with this. Well, my question would be, if this is some future tense that has not happened yet and this is still all valid for today, then why do we see in other places where certain things clearly passed away? For example, how about Paul's ability to heal people? That would seem like a good place to start. And so somehow, if that, if we can prove that that is no longer for today, if that has faded away, and we look at this list in First Corinthians 13, then wouldn't it seem that it would fit right into that bucket? Or else we just have, I guess, an exception to healing. I guess it's the one thing that's a little different, as well as not to get ahead of myself, as well as outside of First Corinthians 13, there are no instructions about tongues for today. If it were still alive, vibrant and purposeful, that and prophesying, wouldn't there be instructions in the rest of Paul's books as Revelation continued to be given to him? Wouldn't, wouldn't you think wouldn't? Wouldn't that make sense, that there would be continued instruction how to do that? Well, let's look a little bit as far as about the healings. I mean, we just talked about in Acts 14, where the man stands up, his faith was made whole, and all of a sudden he could leap. That was Paul, right? But listen to this second Corinthians, 12, seven through nine. We already looked at a couple of verses in this chapter. Lest I should be exalted above measure. Through the abundance of the revelations there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing, I besought the Lord thrice that it might depart from me, and he said unto me, My grace is sufficient for thee, and my strength is made perfect in weakness, most gladly, therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Why not grab Apollos? If you don't have enough faith to get healed from the thorn, then why not grab somebody who is capable? So Paul couldn't even get himself and his remedies taken care of. And then there's Trophimus. Trophimus in Second Timothy, 4:20, Erastus, abode at Corinth. But Trophimus now listen to the way. Listen to these words very carefully. But Trophimus, have I left so Paul was with him. This was no advice from a different city. Paul specifically left Trophimus. Why? Because he was sick. Why not just heal him. Epaphroditus, we looked at in our study in Philippians, chapter two, verse 26 he longed after you all. He was full of heaviness because you have heard that he had been sick. For indeed he was sick nigh unto death, but God had mercy on him, not on him only, but on me also, lest I should have sorrow upon sorrow. Why didn't Paul just have enough faith and and healing? I mean, we're just left. I get it. It's a strange passage, but I mean, we're, we're really left at God deciding to have mercy or not have mercy on a man who is about to die. I mean, however you want to word it, or whatever, that's what Scripture

says. He was nigh unto death, but God had mercy. But that was God. It wasn't Paul's faith, because Paul was even saying, Oh, well, God that He had mercy on me also by what God chose to do in that moment. That seems to be contrary to some of the stuff you're seeing in Acts and in Timothy first, Timothy 5:23, says, drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. So again, he wasn't obviously with Timothy at the time, but he's basically saying, I'm going to give you physicians advice and say that. So you can say, clearly, there was a change with Paul there. And then you can really, I didn't want to do it for the sake of time tonight, but you can really do a deep dive into the Word Perfect and see that there's no way that that identifier, especially in a Greek, could have been, could have been talking about Jesus and His Second Coming. First of all, when it says in part, means it would have been something lacking in Jesus the first time, right? And. The if the perfect was only there, then it just, it's the only time they would describe him as not the something, but a word, right? There is a lot of holes in that. And so the, the only logical explanation for that is, once there was the full revelation of the mystery, there was not a need for there to be new prophecy. There wasn't need for these things. You know, it's not just a part of worship. These had specific goals, and they were no longer needed after the fullness of the knowledge was received, and we have today, the full candidates been preserved for us today. So when people are dropping new prophecy, we're speaking in tongues. I'm like, What is the point? And then, you know, I've sat through a church and ending this, but I've sat through a church service at Brooklyn Tabernacle where a lady stood up and started saying, The Lord gave her a word. The whole place kind of went silent. She's just talking about the word God gave her. But in fairness, if that didn't come true, did they bring her in and stone her? They do what the Bible says to do if somebody is prophesying and it doesn't come true, no, and I've heard some weird things, stories people have told me about stuff that people have said that never came to be true, and everything and so it just makes you really nervous, right? Be consistent, if you're going to say that's for today, then wouldn't you have to say that the other rules are in place as well? So anyway, I know we kind of got a little tangent at the end, but I thought it'd be a good point to bring up. So hopefully tonight was good for you. If you have any questions, I'll do my best to answer those. We wanted to stop here because we're going to talk about Abraham next week, and that brings up a lot of questions. I'm going to do my best. This is a challenging passage that's coming up, so I will prepare you for that. This was pretty easy tonight, but it is going to be a little bit more challenging, and especially, there's some verbiage here that is a little confusing, as it comes to Abraham that we're going to be looking at in chapter three. So maybe read ahead, do a little bit of research, but it'll be good for us to come together and study together. So I'll close us in prayer and then let you get out here, Dear Heavenly Father, thank you for this day, Lord. I pray that you would just be with us now, and Lord, we just pray that you continue to be with Terry Rogier. Lord, I think that I know my phone just buzzed a second ago. It's from Mike, so I have to look at that in a second. But Lord, I just pray that everything's going well and they're getting a good report from the doctor, Lord. And Lord, just be with them right now. And Lord, we know that your Holy Spirit is inside both of them, Lord, Lord, we are told, Lord, that You are the God of all comfort, and I pray Lord, that that would be what they're experiencing right now. They would be in prayer and they would be in the Word, and that they would be trusting you and believing what you say in faith, Lord, we just pray that You would just be with our people right now, encourage them. I know there's a lot going on, but they're here tonight, and I thank you for that. I know there's a lot to watch online. And so thankful for the that they keep tuning in each week. So we just pray that we would go and look at these things, see if these things are so And Lord, we ready next week to come with readiness of mind, ready to receive the Word of God and to study things out, Lord. And we're so excited, Lord that you've given us this opportunity to do this and technology to get the word out. So I pray, Lord, that tonight would set some people free. Lord, there's so much confusion about adding anything to the death, burial and resurrection of Jesus Christ and that shed blood of Jesus Christ. Lord, it is that plus nothing. And that was clearly what Paul was saying here today, and in a world where so many are being bewitched and now being foolish and not obeying the truth. Lord, Lord, I pray that their eyes would be open to the truth, that they would remember those things that to get away from being bewitched and

mesmerized by by charismatic communicators. Lord, that they would be in the word searching those things to see what is true, Lord, I pray that you would just protect our people right now, help us to keep going for you And Lord, we promise to give you all the honor and glory in Jesus name amen.