

# 2-25-27 Gal

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## SPEAKERS

Speaker 1, Pastor Dow Boyer

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And it will make a lot of sense. So when people like the Bible contradicts itself, look at Galatians three and James chapter two, both of them talking about Abraham, both saying something different. And we'll time out. Let's see what Scripture teaches. So I'm going to do my best tonight. I have consulted with some of the the great minds of right division. I even picked up something I had not seen. I don't even know if I'm fully there, but I like to present things as I see them, and some of our favorites, and then, just with the caveat, study those things out for yourself to see, to see if that's the case. But there was a really cool observation from from one of them that I'll get to tonight, that some of you guys I know Follow, follow him, so that you probably get to a point and say, Yes, I've heard that before, and so I just at least wanted to represent that tonight and let you go study that for yourself. But anyway, I'm excited about tonight, so I hope that this is one of those things is like, well, if anybody ever brings this up, I feel really confident that I can give an answer to that person with meekness and fear, of course, but let's pray, and then we'll get started. Dear Heavenly Father, thank you for this day. Thank you for your word, Lord, and thank you for the opportunity for the body of Christ to come and be able to study together and edify one another. Lord, through your scriptures, Lord, we are thankful that we have the Holy Spirit inside of us that will help us to be able to understand these things in this spiritual book, Lord, and we just pray that tonight you would be glorified. I pray that the confusion would be wiped away, that it would be clear, Lord, what you are communicating through Your Word, and Lord, that it would give us confidence when we're having discussions with other people in order to defend what we believe. Lord, we thank you so much for sending Jesus to die on the cross for our sins and that He was buried and rose again three days later, that plus nothing, is how we have eternal life by receiving that gift and Lord, I pray that everyone who's listening, everybody who's in this room, has placed their faith in that alone Lord, and the moment that they believed they were sealed with that Holy Spirit of promise and Lord, we are now a heavenly people who are looking forward to heavenly hope. So Lord, we just pray that everyone who's watching or will watch, or everyone who's in the building, Lord has first and foremost place their faith in that gospel message, the one true gospel that can save today. Lord, I pray that you just now be with our time together in Jesus name Amen. Alright, so you've noticed at the very top Galatians three, six through nine. And you probably are wondering, when did we start sprinting in quicksand? We were going so fast, and then all of a sudden it was like we did five verses last week, and then we did three verses, or really, four verses this week. Part of that is a pacing thing, and for us to be able to make sure, I want to take us all the way through like the end of May, that's part of it. But then part of it is literally some of this stuff. You can't go too fast. If I would have crammed through these last week, I would not have done it justice. We have to understand the rest of chapter three,

you have got to understand Abraham. And you have to understand why Paul used Abraham to a group of Gentiles, mainly as an example, why that would have even happened, and why then he calls him our father. And those are stumbling blocks for some or challenges, if you will. But I think there's a logical explanation for all those things, and I think it should make a lot of sense after tonight. If it's something you've not looked at before, then hopefully this will be good for you for something you've studied in the past. Maybe this will just bring reinforcement of something you've already looked at. But this is a really important chapter in Galatians, and this will he'll be mentioned multiple times after this, but it's important, if we can get the foundation here, then the rest of chapter three is going to come to life. And so that's the hope in verse six. So after we just got through with him with all that rapid fire questions in the last one, in verse five, when he says at the very end of it, he was talking about by the works of the law or by the hearing of faith. And I was dealing with kind of the miracles and things like that. But it was those, those questions last week, as he was asking them over and over again, he was trying to get to the point of, how did you receive the Spirit? Now, walk in that right? And he's challenging them. It's like, well, if you received it by faith, then why do you think you're perfected by works? Right? And the whole point was defending this idea, this one true gospel that he was teaching, the gospel that was given to him in Galatians. 112, verses. You know, the gospel of the circumcision was talked about in Galatians. Two, seven or Galatians. One, six through nine, a gospel that was preached, that wasn't preached of him and let that person be accursed. So it's important he was saying now, now that you understand it's just this gospel, and it's not circumcision, it's not the Mosaic law. So then he asked some very logical questions that should be the conclusion, if your faith is truly in the death, burial and resurrection. And it's a great question for today. You know several of those questions. That we looked at last week, but specifically verse three, when it says, having having begun in the spirit, are you now made perfect by the flesh? Now the reason I bring that verse up is it's going to segue very nicely into what we're going to talk about today. We spent a lot of time talking about how the Mosaic law did nothing for you and these Gentiles, as far today, and now the this Gentile, the body of Christ, these believers, he's now going to use Abraham to make a point. Now, first of all, I'm sure everyone here probably is on this page, but just bear with me. Maybe not everybody is. Abraham came before the law, just so we know this, sometimes we just think, because it's all Genesis, it's all kind of crammed together, and it's not law didn't come until Moses in Exodus. So it's important to understand this and that the role that Abraham played. It's also important to understand that Abraham lived a long time. This I found this week is I was like, Lord, give me the easiest way to understand these differences, whether it be Hebrews or James or in Galatians with Abraham and different it's basically this different things are being pulled out from different periods of time in his life. And that clears so much up when you're going through this. Because sometimes we just read all this and we say, we've gotta be talking about the same moment in time. We're not. And that's why different things are said, because they're talking about different things. And I even went so far as to go through and research, and I'm a numbers guy anyway, so I was getting out and I was doing I was like, saying, Well, he was this old when this happened, this old. I was even saying how many years were in between this moment and this moment over here, just to show you how these couldn't been talking about the same event. So I put a lot of work into this for it to make sense for me, so I hope it does for you as well. This first point, though, even as Abraham believed God and it was accounted to him for righteousness, so we kind of talked about how Judaizers are bringing, brought the Mosaic Law quite a bit. And I'm guessing they're probably even brought up their history a little bit their lineage. They're proud, right, that we're the children of Abraham. And so many of them could chase their lineage clear back to Abraham. It was a big deal, right? And as they're trying to discount Paul and all these other ways, right? He wasn't a true apostle. He's not following the Mosaic Law. We are the Judaizers, right, so to speak. I mean, even though Paul would say, even in Philippians chapter three, that he was of which tribe, the tribe of Benjamin, so even that part of Paul that was such a good Jewish man, you would just know this at any point in time, those especially who were devout or in leadership in this period of time, they would always say what tribe they are from, what their lineage led back to. That was a proud moment for them. So I can imagine that some of these

Judaizers, and I'm taking a little bit of liberty here, but I'm thinking some of these Judaizers not only would be trying to discredit Paul, but they also would probably be beating their chest a little bit if they had lineage clear back, you know, to Abraham, right? I think that you can kind of see that as they're looking down at these Gentiles, right? Even though we're, we've, we're like, okay, we can kind of accept you as the same, but you still gotta keep the law right. And we know we got to a point where Peter even wasn't even having dinner with them once James's kind of cavalry came in and was spying him out a little bit. And so we understand what was going on here with the Gentiles. There was a real temptation from the Jews to basically, let's be honest. They wanted to take him back under the kingdom program and call him proselytes. They wanted him to be second class citizens. It's like, yeah, you can be one of us, as long as you're one of us, right, as long as you just full fledged you. So this is part of what was going on here. However, this is a couple of things here. Abraham is unique in how he is referenced in different dispensations, in different ways. This is kind of a unique attribute to Abraham that you can see this, that even as Paul, not just here, but also in Romans, chapter four, is going to use him to illustrate a point in the body of Christ, in the same way that James is going to use him, and the author of Hebrews is going to be able to use him, right? Those things are kind of interesting. And then the big one, though, is that Galatians three, Romans four and James two are used by people who are, oh, I would say more on the agnostic side, to prove a point that the Bible contradicts itself, as well as those who defend more of a legalistic standpoint that this is something that they will use, kind of to defend things as well, and try to wrap the whole thing together. So I think it's important that we see this. First of all, we see Galatians three, six clearly says Abraham believed God as a result of that, and it was accounted to him for righteousness. Point blank, that's the thing. We also see in Romans chapter four. This is what Paul says about Abraham. Talks about him quite a bit in Romans chapter four as well. Sprinkles in a little bit of David, but it says in verse one, what shall we say, then that Abraham, our father, as pertaining to the flesh, hath found that's a question, For if Abraham were justified by works, he hath whereof the glory, but not before God. For what saith the Scripture, Abraham believed God, and it was counted unto him for righteousness. Now both this verse in Galatians, three, six and in Romans, four, two are really quoting a verse in Genesis, chapter 15, that we'll look at here in a second. But it says in Romans four that he believed God and it was counted unto him for righteousness. The it is believing another way to say this, not that the Bible needs any help from me, but so we can understand here today, what saith the Scripture. Abraham believed God and believing was counted unto him for righteousness. That is the it, as you study prepositions and where and where participles, where they point to, and different things like that in grammar, the it is clearly believing. So the believing was what it took to be counted for him for righteousness. And we would say today is grace. Believers like Amen. That's right. We agree. And so I don't think there'd be much argument that what's just like, what's the controversy, both Galatians three and Romans four. That's right up our alley, right? That is what is being preached. He even goes on verse four to say, now that him that worketh the reward, not reckoned of grace, but of debt, but to him that worketh not but believe it on him that justifieth the ungodly. His faith is counted for righteousness. It could be said in the same way that Abraham, some would say, is the father of faith, that Paul was the father of grace, right? And that's kind of how they're looked at, you know, in in that scope, but Abraham being referenced as one who had faith, specifically these verses in scripture that talks about his faith was counted as righteousness. But now let's look to see what James says in James, chapter two, and this starts, this becomes the hang up, right? Verse 21 Was not Abraham, our father. Same terminology there, justified by works. And looked in Galatians, three, Galatians, or in Romans, four. But now it seems like James is saying something opposite of what Paul was saying. When we continue to read there's a comma and it says when he had offered Isaac his son upon the altar. This was the part I kept reading, re readings, and I just was praying this week, and I was like, Man, this really is the answer. Abraham, justified by works when there's a time here, gives us a time Stan, when was he justified by works, when he had offered Isaac, his son upon the altar, when was Abraham timestamp? When was he his faith or believing counted unto him for righteousness? That really is the question. What are the two times? Stan, they both are pertaining to

a moment in time. And could it be that we're not even talking about the same thing in both these verses? And might it just be that that's where the biggest disconnect happens, because we say, I see the word justified, and so it clearly refers to salvation. Clearly, Scripture is contradicting itself. That is the falsehood. That is the problem, and that is the conundrum that happens for people today that just want to read it at face value. So we're going to work through this a little bit today. I think by the end of you're going to be like Aha, and at least I was this week, if it's, in fact, just for my own satisfaction, act like it's an aha moment for you, just because I can get excited that somebody else was excited this week, and then when you go home, you can roll your eyes. It's great. So in verse 22 it says, Seest thou how faith wrought with his works, and by works was faith made perfect? That's not a statement, that's a question. And the scripture was fulfilled, which, saith Abraham, believed God, and it was imputed unto him for righteousness, and he was called the friend of God. You see, see then how that by works a man is justified, and not by faith only. So the two time there's two time stamps, really, they're being tied together by James here. So. Let's just work through this a little bit. Scripture has given us some answers, and we're talking about estimates of time a lot of times, especially Old Testament, we can date things. So let's just do that tonight. And the first thing to start with here Genesis 12. That's really where it's going to come on the scene. It's the beginning of the Abrahamic covenant, we're going to see some alterations of that, or some additional information that we find being revealed in 15, I think, 17 even 22 so it's like God had this ongoing progressive conversation that started here in Genesis, chapter 12, with Abraham, who was 75 years old. When this message comes to him. Just make sure everybody's paying attention. Those at home, I understand why you're quiet, but those who are present, how old was Abraham in Genesis, chapter 12? Great. And for those of you who did not answer, okay, Stan, can we make the temperature about four degrees less? Just get him anyway. We'll wake him up a little bit. Alright, so we're doing good already. You guys are already excited like I am. Genesis 12, one through three. It says Now the Lord had said unto Abraham, Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee. And in thee shall all families of the earth be blessed. Now here's a little fun fact, God says in Genesis chapter 12, Get thee out of thy country unto a land I will show thee. But what was the funny part about the land? Wasn't there a point in time where Lot and Abraham had to make a choice about which way to kind of go and stuff like that. It's really interesting how God and His sovereignty kind of worked all all this out. I know it's not a word that a lot of people like to use, but I mean, you can't argue some things, right? But anyway, so just a little fun fact. Anyway, the next part here, 11 years later, 86 years old. Ishmael is born. I don't feel nearly as bad at having a child at 45 when, when I see what Abraham was doing. But anyway, so now we have 11 years and Genesis 16, it says, And Abraham was four score and six years old when Hagar bare Ishmael to Abraham. So we know we have at least 11 years there. Then we get into Genesis 17, which is that circumcision chapter with Abraham, and he's now 99 years old. 24 years have passed before, or since we had this initial conversation in Genesis. Chapter 12 with him in the Lord. Verse one, it says Abraham, and Abraham was 90 years old, and nine, the Lord appeared to Abraham and said unto him, I am the Almighty God. Walk before me, and be thou perfect later in verse 10, this is my covenant, which you shall keep between me and you and thy seed after thee. Every man child among you shall be circumcised, and you shall circumcise the flesh of your foreskin. It shall be a token of the covenant betwixt me and you. Now, Romans four, I'm going to jump back into that here for just a second, because this whole circumcision thing. So 24 years has passed since we had God communicating with Abraham in Galatians. What is the big part of the Mosaic law that they're telling the Galatians they need to do? So it's really interesting that through the Holy Spirit, the example that Paul is now going to give is one whose faith was counted as righteousness and was circumcised 20 some years later, so far removed that there's no way the two could really be confounded. To me, that's pretty cool, right? So now moving on here in Romans four, just as He says a little bit about the circumcision. He says, coming this blessedness, then upon the circumcision only, or upon the

uncircumcision, we saw that Galatians two, seven through nine, gospel to uncircumcision, gospel the circumcision. He says, we say that faith was reckoned to Abraham for righteousness. How was it then reckoned when he was in circumcision or in uncircumcision? He doesn't even pause. He's just going to give you the answer to that question right after he says, not in circumcision, but in uncircumcision. Paul's, I'm sorry, Paul's so Abraham's faith. Faith was counted as righteousness prior to circumcision. Circumcision couldn't have had nothing to do with righteousness being imputed unto Abraham only faith. So it goes on. It says he received a sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. That's where you see this whole idea of how was he father of all well, it's very interesting with Abraham. Abraham, because here he was a Gentile, but his seed, then afterwards, would be the seed that would be God's chosen race, right? God's chosen people, not race, but it's God's chosen people. There's a sense that Abraham kind of represents both sides in the same way that there's a sense that Paul could relate to both sides. And here that Paul, who was a Pharisee of the Pharisees, but yet is the one ushering in this dispensation of grace and been given the gospel of the uncircumcision, is using this Jewish example of a man who can kind of see both sides who represented, kind of both sides. Romans, 4:16, it says, Therefore it is of faith that it might be by grace to the end this promise might be sure to all the seed, not to that only which is of the law, but to that also, which is of the faith of Abraham, who is the father of us all. Does that make sense? How both sides could say he is our Father, one from a spiritual, one from a natural side, because of what Abraham represented, of the by faith alone, it wasn't that he was saying, we've we've now. We now are spiritual Israel today, and that's why we could say this. No, that's not all what he was saying. Now, moving on from this a little bit, let's look, get back to our timeline. So Isaac is born at age 100 this journey started at age 75 we've had 25 years. Also, let me just little side note here, we are so impatient today. It's like we get so so fast and far ahead of God. It's like, man, I've been praying about this new job for a month, and I just couldn't take anymore, so I made a decision. Couldn't have peace anywhere. But can you imagine waiting 25 years for God to fulfill his promise? I mean, there are people in this audience who aren't even 25 years old. To put that in perspective, I wonder, like, what was right around the corner, if we would have waited just a little bit longer, you know, what was right there? If we would have waited for God's peace, maybe to not make a terrible decision, what was right around the corner? We got so impatient. I see this with a lot of young people today. I'm chasing a rabbit a little bit here, but they just want to be they want to be married so bad. And it's so it's nearly so impossible for them to make it on their own financially, either. So we end up collecting married couples in our houses like Pokemon. I mean, it's like it's so hard for them, but they want to be married, right? Especially if they've seen a good nuclear family example. And that as they start getting older, and they get past high school, and they start seriously looking for spouses, it's like, the first one that checks a couple of boxes or has a pulse, it's like, that's the one. And they just didn't wait, really. They didn't have a checklist. They they didn't just say, You know what? I'm I'm waiting. I'm I'm waiting to see if this man can spiritually lead me, not just because he says he's a believer. I wonder what would happen if we just would wait a little bit longer, but we just get so impatient. Sometimes it's like this clock's ticking. All my friends are married, so I have to get married, right? Or even sometimes it's whether starting a business or not. And there's times we look back and we're able to say, man, I've really rushed into things. And not that Abraham was a saint, because, hey, we were what, 13, really 12 and 13 by the time he was born. But 12 years in, he kind of said, Alright, God, maybe you meant for me to do it on my own. So him and his wife get together and they put together a little plan their own. I guess we're supposed to make the baby, right? But it is amazing. Through all this, it was just really an exercise in waiting for God. If God truly is who he says he is and he's going to do what he says he's going to do, then is it not worth waiting? Sometimes we get in the way and we want to do it. Now, I'm not saying today we have signs or a prophet's going to tell us a certain date that that we're going to do something like that, but I, man, I truly believe in Philippians four, when it talks about the peace of God, which passes all understanding as as a response to our prayer. Like I try very hard. I mean not

where I go to eat each day. But on decisions, if I don't have a peace about it, I'm going to keep waiting and keep praying, especially if there's some weight to that decision. Again, whether I choose Taco Bell or McDonald's, both those are going to kill me, so it really didn't matter, but, but when it comes to weightier matters, or spiritual matters, right? I'm going to wait until I get that peace, or maybe even the Holy Spirit working through Scripture that I'm studying. Sometimes it's that's happened to me where I see an example, like Paul for the body of Christ, I'm like, Oh, that's a principle I missed there. Whether or not by precept and by principle, right, I should be able to make a wise decision. And if I'm having a struggle with that and I can't get the peace of God that passes all understanding that I'm going to wait a little bit. And so I say all that to say it's crazy to me that God would say something, and it take 25 years for it to be realized. And today I am preaching. Day God, it's not. We don't look at Abraham and we don't say Father in the thing of faith because he was perfect. We don't look at Paul and worship Paul and think that he was perfect, right? It was, it was the faith of Abraham. It's the it's the grace that was that Paul received, and he becomes our pattern for today, we don't worship these people when we say they are our father or he is our apostle. It is the Lord that we worship, and they all fell short. You know, I just this was something that just was kind of interesting to me as far as 25 years. So anyway, we're at year 100 Abraham was 100 years old when his son, Isaac was born unto him. It also means that Ishmael was 13 years older than than Isaac. And sometimes we don't picture that kind of there. Maybe even some of the character renditions and things that we see, we don't quite see a difference here, but, but literally, he was a teenager by the time Isaac was actually born. So that means this, this is kind of the math I was doing, and I know just gotta bear with my mind a little bit. We know this that Sarah died at 127 which means Abraham was 137 Isaac was born when Abraham was 100 so when Isaac was offered, that means he was already a point in life of walking, talking and understanding sacrifices. It's reasonable to think that Isaac had to be probably around that 25 years of age when he was going to be offered as a sacrifice. He like, Why does any of this even matter? Here's why it matters. That meant that the events described in Galatians, chapter three and James Chapter Two were 50 years apart. This was for me this week, when I was taking my time to say this out this was like the whole, why are we trying to say it's the same thing, and that the Bible contradicts itself. Clearly, in James, it does not say that it wasn't talking about Genesis chapter 12. In that first verse, It specifically says when Abraham offered Isaac, that's 50 years later. We've already been circumcised. We have already had our faith counted as righteousness. It wasn't as though 50 years later, not only was the faith count as righteousness here, but finally, Abraham was justified 50 years later, once he was willing to offer Isaac is that really what we are led to believe scripture is teaching there. That's kind of how we read it, and that's where the people who want to say the Bible contradicts itself. Now, when we understand who the book of James was written to, and we understand who the book of Galatians was written to, and the purpose of both those books, it's going to be pretty important, especially we talk about the tribulation. These Hebrew epistles really start lighting up in the way that today Romans through Philemon does for us, right? That this topic in James especially chapter two, and this reference point is going to be very important, because what's going to happen once the church is raptured up and the kingdom is instated, or the kingdom is here, it's going to be this kingdom program from Matthew, Mark, Luke and John in early acts that we said was going to happen. We're going to have, you know, the full. New Covenant going in. We've got the basically, they're going to be made to obey God. We know this from Jeremiah and Ezekiel that that the stony heart's going to be removed in his heart of flesh, and that there is going to be obedience to the law. So you can see the emphasis here that James being this Hebrew epistle in a point in time where this example of the works portion of Abraham later is going to serve a lot of purpose to a reader of this book, after the church is raptured up. But we are not saying these two things. We're not saying this is the same event that happened 50 years prior. It's just through the Holy Spirit the example that's being used here. And there's a lot of times in Scripture that different parts of somebody's life is used as an example. But somehow, when we read these two things, we think we're talking about the same event, and they were 50 years apart. That makes a lot more sense when you start thinking about James chapter two. Now it also makes sense. We love the Hebrews Hall

of Faith. Every one of these people mentioned in the Hebrews Hall of Faith, these were always about faith producing obedience. Everyone of them like, let's, look at some of these, even with Abraham by faith. Abraham, that's how it starts, when he was called to go out into a place which he should have to receive an inheritance. Obeyed. That's the example of faith, working out obedience. Here you see all throughout Hebrews. Now it says, By faith, he sojourned in a land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob. Man Isaac and Jacob. So he's got both of them now, so quite a bit longer than that first Genesis, chapter 12. Reference point here, he says he looked for a city which hath foundation whose builder and maker is God, or later in Hebrews 11 verses 17 through 19, it says, By faith, Abraham, when he was tried, offered up Isaac, that was 50 years after Genesis. Chapter 12, and he that received the promise offered up his only begotten Son, of whom it was said that in Isaac, shall thy seed be called, Accounting that God was able to raise him up, even from the dead, from whence, also he received him in a figure. In the same way that Abraham, this moment of righteousness being imputed to Him by faith alone. It's also this incredible faith of obedience, when Isaac was going to be offered up that he believed God could do even this last part here, was able to raise him even from the dead, but that had nothing to do with his salvation, but it was an awesome demonstration about faith being put into practice. Does that make sense? Alright, we'll move on. I'll I will stick around afterwards. People have questions on these things. Verse seven says, Know you therefore, so that therefore is what he just said in verse six, and the point that he was making over and over. So I think it's important that we revisit that and we look at this even as Abraham believed God and it was accounted to him for righteousness. Know you therefore, or as a result of what I just said in verse six, that they which are of faith, the same are the children of Abraham, and we saw kind of this in Romans chapter four. This doesn't need to hang anybody up. Remember, there's a reminder here in verse six that Abraham believed and it was counted as righteousness now acts 1338, through 39 this was Paul's first really public sermon. See what it says here at the end of this in verses 38 and 39 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 which who believe are justified from all things which he could not be justified by the law of Moses. And that really is a distinction there, isn't it? We know that the Gospels in first, Corinthians, 15, one through four today, and it is about believing. When Paul says, Moreover, brethren, I declare unto you the gospel which I preached unto you, which also that you have received, and wherein you stand for, I delivered unto you, first of all, that which was also received, how that Christ died for our sins, according to the Scriptures, and that He was buried and he rose again the third day, according to the Scriptures. I think what gets lost a lot, and this is conversation Luke and I have been talking about, you know, a few Sundays and Wednesdays. Is that that when it says according to the Scriptures, that's because, and I'm going to point a verse out in Acts 26 a little bit later. But that part. Was prophesied. It was in Scripture that he was going to die, right? And so that that's not that would that would not have been shocked, that part wasn't kept secret before the world began, Ephesians, but the purpose of it, and the belief system and the the dispensation of grace, absolutely was, but the fact that the Messiah was going to have to die. Not not so much you see that littered all the way through the Old Testament. But anyway, Ephesians, 289, For by grace, are you saved through faith, and that not of yourselves. Is the gift of God, not of works. Lest any man should boast so this phrase, they which are of faith, that's those who have placed their faith in the shed blood of Jesus Christ to wash away their sins and his resurrection, children of Abraham. And the context is faith alone counted as righteousness. Don't lose the context. So you're like, wait, children of Abraham. And so now we go clear back, and we're part of the seed, and we're part of part of Israel. What is the context? Saying? The context is all about Abraham's faith being counted as righteousness. That's the connection between Abraham and us and the body of Christ in this passage, that's the context. So it says he was called a friend of God. Today, we are saved by faith, through grace, and have been reconciled to God. Those similarities are why the comparison is made, not a physical seed, but spiritually, by being reconciled by faith alone, apart from works. Now this is the part that was talking about earlier that I've I had not heard anybody say this, and research on your own. I'm not saying it's 100% absolutely true. I mean, you'd have to search that out on your

own. But I do think this is an interesting observation, and I thought it was worth at least bringing up do your own research on it. But I thought this was the only person I've seen make this observation, by the way. But anyway, so les feldick believes that Genesis 13 six is referencing physical Israel, who are looking for an earthly kingdom. Dust comes from the earth. He believes that Genesis 15 five, that when Abraham is told to look toward the heaven and the stars, which are heavenly, that it's reference to the spiritual seed of the Body of Christ, who are heavenly people. And I had never seen that before. And in fairness, every other reference point to seed in Genesis. 15, to me, is very realistically physical Israel. However, there's plenty of times in Scripture, even Psalm 22 comes to mind. David is saying something in that moment, but it's also a messianic prophecy, even though David is saying it at that time, so I can see that point in this. And so let me share with you what he said here. And I want to give credit to him, because this was something. I was like, whoo, wow. My eyes were like, really open on this. So Genesis 13:16, says this, I will make thy seed as dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Israel is looking for a earthly kingdom. Dust is of the earth. But in 15 five, interestingly enough, he brought him forth abroad and said, Look now toward heaven. Tell the stars, if thou be able to number them, and He saith unto thee, unto him, so shall thy seed be? The body of Christ is heavenly. We know that from our citizenship is in heaven. In Philippians, chapter three, we, all we have to do is read Ephesians one, and know there's several places there where we're seated in the heavenlies, where Jesus, where Jesus is. And then all we have all spiritual blessings in Christ, right? There is a difference between the body of Christ, we are going to be raptured up and we're going to be in the heavenlies, and Israel is going to have our earthly kingdom. And then you see all these places here where Paul's referencing Abraham's our father to the body of Christ. James is saying Abraham's our father to Israel. And then you see both of these different things here being pointed out to Abraham. Yeah, it seems like to me, like that could be one of these spiritual things that are going on there. Not that Abraham understood it. I'm not saying that there's a lot that Abraham wouldn't have understood. A lot that was kept secret before the world game world began. But now we can kind of look back, and we could say, what was the point of God? Then having him look up at the stars after he just earlier, had him look at the dust. And then you can read Ephesians, where in Colossians, both them, where it talks about all things being brought under God. Those things are in the heavens and those things are in the earth, and talking about a future time, right? So I thought it was an interesting observation. You could say that for yourself, but I wanted to at least bring it up tonight, because I had never seen that. I actually had never heard anyone else even mention that before. Um, and so I thought that was pretty fascinating. So moving on from that, Paul references Abraham as a father. The Gospel of John records Jesus speaking to the Pharisees. He calls them the seed of Abraham. And so even those who were more of unbelieving Israel, right, we're still called the seed of Abraham. You read John 8:37, to 44 which is going to culminate with you, are of your father, the devil. But that's that whole passage. He says, I know that you're Abraham's seed, but you seek to kill me because my word hath no place in you. I just want to pause there for a second. He's talking to an audience who is referenced over and over again in the gospels as one who is going to face wailing and gnashing of teeth, but yet he still recognizes them as Abraham's seed, which goes to show you that your lineage, where you come from, where you belong to, is not going to be a GET OUT OF HELL car, a get out of hell free card. The fact that they were just Abraham's seed wasn't going to give them eternal life. They were going to crucify the Lord of Glory, right? They did not believe Jesus was the Messiah, regardless if they were seed of Abraham. So that's interesting. Now moving on, it says, because my word hath no place in you, I speak that which I have seen with my father, and you do that which you have seen with your father. They answered and said in him, Abraham is our Father. Jesus. Jesus saith unto him, If you are Abraham's children, you would do the works of Abraham, but now you seek to kill me, a man that hath told you the truth which I have heard of God, this did not Abraham. You do the deeds of your father. Then said they to him, we be not born of fornication. We have one father, even God. Jesus said unto them, If God were your Father, you would love me, for I proceeded forth and came from God. Neither came i of myself, but he sent me. Why do you not understand my speech? Even? Because you cannot hear My Word. You're of

your father, the devil and the lust of your father, you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. You see a lot of references in Scripture as far as being of the seed of Abraham. Abraham our father. But it doesn't all mean it's one organism. That's what kind of point of looking at that. Because we saw what James said, we saw what was said in Romans, and we saw what was said in Galatians. So now Galatians three, eight. It's another kind of problem part here. There were several in just these four verses in the scripture, foreseeing that God would justify the hidden through faith. Preached before the gospel unto Abraham, saying in thee shall all nations be blessed. This is one of those. Aha, see. What do you mean? This whole kept secret before the world began. Here even Paul is saying, in his own words, right, his own epistle. Talks about the foreseeing of God from Scripture. He talks about the gospel being preached unto Abraham. What do you mean? There's this new message that Paul is preaching. First of all, what has been the context through the whole thing so far? Always go back to that context is key. But secondly, let's not argue with scripture. Romans, 1625, Now to him that has the power to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began. And some points I want to make here, not just to say, hey, that one verse, and let's move on, because I think it's important we take a little bit time on this. But first of all, I put on here, clearly, Moses wrote the Holy Spirit through him a few 100 years after the events that Abraham a Gentiles faith was counted as righteousness. Genesis, 15 six, he believed in the Lord, and He counted to him for righteousness. And this is that kind of verse I was talking about here in a second we there was some light. There has always been some light. That doesn't mean that what Paul is preaching, this mystery, wasn't what he said that was kept secret before the world began. But there has always been some light. And so even in Acts 2622 through 20 two through 23 it says, Having therefore obtained help of God, I continue unto this day, witnessing both to small and great saying none other things than those things which the prophets and Moses did say should come. It might be another one of those ha even Paul. See, I told you, all Paul was doing was the same thing everybody else was doing. Well, what did he say next? Let's not cherry pick and why was he talking? He was talking to Agrippa. He was given a defense of what he was doing. But in verse 23 he's referencing even the prophets and Moses, this one truth, this light that had been there. Christ should suffer, and he should be the first that should rise from the dead and should show light unto the people and to the Gentiles, is that the full mystery program just that statement. It's not so this statement, though, that's made in verse 23 was that revealed prior? Well, yeah, I think you could make that argument. I can tie a lot of verses from Isaiah, 53 and on. You could, you could definitely make the argument that that amount of light just right there, had clearly already been revealed. That in and of itself, is not the mystery. What Paul's telling Agrippa, essentially is, I mean, in a way, he's kind of using this saying, Hey, I'm just basically saying this part of it that even Moses and the Prophet said it was in the moment of a defense that he's making to Agrippa about why he's doing what he's doing. But the point kind of to that and before is that there was always some light. It's just now there is quite a bit more light, because what was kept secret before the world began has now been revealed. It doesn't need to be hung up about it. We don't need to try to make it say what it wasn't saying. And then the other part is the gospel. See, I told you, right, don't get hung up on the word gospel. This epistle alone has talked about people being a curse to preach another gospel, and mentions two different gospels in Galatians, two, seven through nine, just because you see the word gospel is the gospel that he talks about in this verse, the same the same gospel that saves today? No, it's not even tells you in this verse what the gospel is. Gospel just means the spreading of good news, a message of good news. So in this case, he says, Let's not get it twisted right. In three eight, he says, before the gospel unto Abraham, saying he's going to tell you that Gospel which he's talking about. What is that gospel and thee, shall all nations be blessed? That was the gospel that Abraham was given. Would that gospel save you today? It would not. And that's not the point that Paul's making. But we get hung up. We see buzz words, gospel, it has to be desperate and resurrection, Jesus Christ. See, Abraham knew this even from back then. Well, Abraham knew some. He knew a little bit. He would have known that

whole Genesis Chapter Three thing he would have he would have known that the the seed after him was going to result in some of these things taking place, but probably very little other than that. Revelation has always been progressive in Scripture. We even see it in Paul's ministry, he didn't receive it all at once. He keeps saying that he gets a little bit more. There was multiple revelations that Jesus had with him. I put in here. Genesis, 22:17 through 18, because this is that gospel he just talked about in Galatians, or Yeah, Galatians. Chapter Three, he says that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, as the sand which is upon the seashore. Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed. That is that gospel that he's referring to in Galatians three, that was preached by the Lord to Abraham in Genesis, chapter 22 so leads us to Galatians three, nine, he says. So then, after just saying that statement, they, which be of faith, are blessed with faithful Abraham. And I don't want us to get hung up here again on another piece, told you with several things here today, they probably do confuse people. How do blessings work today, and how is it different for Abraham and Israel? Abraham was told that his seed in the nations would be blessed because Abraham obeyed. You cannot debate that. We just read that under the law Israel was told in Deuteronomy, 28:29 that if they obey, then they will be blessed on the earth. If they disobey, then they will be cursed on the earth. But part of what Paul reveals, it was kept secret before the world began, is a different thing about blessings and a different thing about citizenship. First of all, our citizenship is in heaven, and we have all spiritual blessings in heavenly places, in Christ. So listen what is said here in Ephesians, one six. It's. Says, to the praise of the glory of His grace, wherein he hath made us accepted in the Beloved. So getting that out of the way, first right, the death, burial and resurrection of Jesus Christ, faith alone and that has made us accepted in the Beloved. And as a result of that, we can say today that we are complete in Him which is the head of all principality and power. The word complete means lacking nothing. When you tie those with this verse in Ephesians, one three, you kind of see that we're a little bit different today. Blessed be the God and Father of our Lord, Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, all spiritual blessings in heavenly places in Christ. Now, in this dispensation of grace, we see consistently that our salvation specifically is not based on any merit of our own, and that we are now justified or have this right standing with God, as I talked about on Sunday. So how could a God who already sees us as justified from an earthly standpoint, bless and curse us based on merit, if all he can see is as his son's righteousness. Israel, on the other hand, did not have that. So if they would obey, God would bless them. If they disobeyed, God would curse them. You would think, especially reading Deuteronomy in 28 and 29 if the audience today was being blessed and cursed in the same way that Israel is, that there would be quite a bit of information about how to have the earthly blessed life and to avoid the earthly, cursed life. But certainly we see the Beatitudes talking about that, because Israelites are going to be enjoying their kingdom one day here on Earth, and they are under the law. We see Israel in Deuteronomy. 28:29 we see Israel going into captivity. Why? Because they disobeyed and they were being cursed. We saw periods of time where they would repent, and there would be earthly blessings, and all of a sudden they would flourish with with with finances and different things like that. But today, in a way I don't really quite understand, under dispensation of grace, God will respond earthly in accordance to His grace, not in accordance to our obedience. If not, then we would have some real challenges here. Right? God has to look at us as his son's perfect righteousness in order for us to have a right standing with him. That is the big difference. That does not mean and I'm not one of those. I know there's some in the and the who are of the Rightly dividing persuasion, who believe that God is just not active in our lives. Say, I do not think that at all, but I don't think it's in the same way, in accordance to our obedience and disobedience as with Israel. It's in accordance to his grace today, that's something you all can study out for yourself or see where you fall in that here. But I just wanted to take a moment to say that it just doesn't mean that we're pursuing the earthly blessings in the same way that Abraham and Israel after Abraham, and once the law comes, how God was responding to them. Living in this dispensation of grace, I think, has some major benefits. In fact, we're told in Romans, he's already freely given us all things. Now, when things happen, we're told to

be thankful. We're supposed to have a spirit of thankfulness. And I think there's nothing wrong with that. Hey, I got the job. Thank you, God and from there. But I think thinking, hey, the reason I got this job is because I've been in the Bible every day this week, I've not sinned for two days straight. We seem to kind of, you know, pull the law back underneath and thinking that I received an earthly blessing because God was just so pleased by my perfection that he couldn't help but just pour out His blessings on me. And I would say we're kind of missing the beauty of grace if now we are think we are made perfect by merit or by our works. And so I think at the end of this, don't get crossed up on this thinking that he's referencing pursuing the pursuit of prosperity and earthly blessings. Now I think we as humans, we obviously have choices to make and things like that. And. So, you know, we do things and but I think it's a very American thing I really do. I mean, I have, I've had the pleasure multiple times over the last few months of talking to our missionary that we support, Dean padai hug, and the places he sees, even in the Philippines, and things like that. And I'm like, if it were about earthly blessings due to obedience, then it feels like some of these Grace churches, there's several 100 of them in the Philippines, should be the most financially blessed and be showered down with all earthly blessings. But you don't see that. We're looking in the mirror and say, I read my devotions every day this week, I deserve a gold star. God, where's my blessing? It's kind of silly. It's kind of an American thing. There are the things that people all over the world who lived the most Gosh, devoted life to the Lord and experienced nothing but hardship. Where's the earthly blessings? And so I don't know. I've come a long way, you know, in this in this area, but the more I understand about this dispensation of grace, it makes me more appreciative how complete the death, burial and resurrection of Jesus Christ was, and what it actually gave us, and what God, then, in turn, views us as, and how he and how He sets us up, not only for this life, but the life to come. You know, and I certainly know there's still some natural laws in this life that have not been vacated. The wages of sin is death. God is not mocked, and we're going to look at that later in Galatians chapter six. There are natural consequences to things in there. But I'm saying so often we just think Man, not only on the positive side of the blessings, but the negative side. It's like, I just don't understand. God hates me because I've lost my job, because this has happened, because my electricity got shut off and that God's judging me for something. God's cursing me, you know, because I haven't done my devotions for seven days straight. You know, it goes both ways, and I've talked to a lot of people just feels like God is cursing me. God hates me because they're just looking at the blessings or lack of blessings, in their life, and they're confused, thinking all of Scripture is for them, and trying to apply the whole obedience and blessings, disobedience and cursings to today, and it will lead you down, you know, a path of spiritual destruction. It really will. You will not mature under that. You will just be waiting for the next blessing, and probably create a lot of legalism and self righteousness in you too, as well, when you are doing the right thing and something good happens to you, and you're looking down at your brother over here who has stumbled into sin, are still trying to pick themselves up, but they're broken before God, and be like, yeah, the reason that's happening is because you're not blah, blah, blah. Once you do that, then this will be what your life looks like. Or even sometimes we parent. We're not careful the way we parent our kids. We parent them and put them under the law. We have to be careful to be able to demonstrate the way that we're parenting this dispensation of grace, because we do a whole lot of obey, you'll be blessed. Disobey, you'll be cursed, and there is a point to that when they're young, as they try to teach them things, but as they get old enough to understand, you have to transition that to grace, and what we have in grace, and that's the love of Christ that constraineth us. And yes, we are to live blameless, yes, we are to live holy lives, but it's not because of fear of being cursed, or it's not because of the promise of an earthly blessing that was Israel's program. So hope that helps a little bit might get us out of here pretty much right on time, which is a miracle in and of itself. Who said that miracles have ceased, right? I'm just kidding on that rabbit trail, right? Anyway. So yeah, I got us out of here at a good time tonight. So if you want to stick around, we have plenty time if people have questions. I know this was tough. It's only four verses, but this can be kind of challenging. I hope that I helped a little bit to me. I felt like, yeah, alright, this I organized it well enough that it really I taught myself and I responded well to my teaching. But I don't know if that

means that you will but anyway, hopefully that this was good for you tonight, and this will help us with the rest of Galatians. Chapter Three. We really need to see Abraham in the proper light, because he's going to be brought up again. So anyway, that's what I had for you tonight. Let's pray, and then we'll let you guys do what you need to do. Dearly, Father, thank you for this day, Lord. Thank you for your grace and mercy. Lord, in a way I'll never understand, Lord, of what it means to live in this dispensation of grace, how Christ's righteousness is put to our account, how we have justification with you through his blood, even the forgiveness of sins. And Lord, what that means for us and Lord that we are seated in heavenly places. We've been given all spiritual blessings in heavenly places. In Christ, we are complete in you, there is therefore now no condemnation to them which are in Christ, Jesus. We do not live in fear of a curse. Instead, we have peace with you. It's that peace of God that passes all understanding. We have grace and peace, and it's mentioned at the beginning of nearly every one of Paul's epistles. What a time to be alive. And we have this by faith alone and the death, burial and resurrection of Jesus Christ, not because of circumcision, not because of keeping the law, not because of adding anything to the finished work of Christ. And we are so thankful that that's the way it is. Because if it were on my merit, I deserve the worst of the worst. I deserve eternal separation from You. I deserve every earthly curse possible because I'm a sinner, and that no flesh can glory in your presence. But Lord, I am thankful for grace, and I'm thankful for living in this dispensation of grace, and I pray no one would hinder us from walking in this liberty that we've been given today by having this dispensation of grace, and that we truly appreciate what we have, and that it motivates us to want to live holy and acceptable and pleasing lives to you in accordance to your will. Lord, I pray just be at the people. I pray they go home and they'd search these things out, Lord, I thank you for Les Feldick and his faithfulness and bringing something to light I had not seen before this week, Lord. And I just pray, Lord, that people would go home and study those things out and see what they think, Lord. And we just pray that we would continue to grow together as a group, Lord, and we continue to give you the honor and glory when we open up your word, and that it would make us more like you. We love you and praise you in Jesus name Amen. Alrighty, you're dismissed.