

W464_A_Finish_Work_of_Christ_39.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book at the lunch hour service, and we are still in the epistle to the Galatians and this time concentrating our attention upon the central section. It had been suggested by some folks that to have a lunch hour meeting. That was going to last. Just a whole lot of it. 20 minutes. Must be brief and bright and bubbly. Well, I adopted another course. In fact, by the time we finish our studies, we should have had a theological course. And you still come. I think that's a testimony to the witness of the word that it's got a power about it to hold us. Now, I'm going to venture something else today because of its supreme importance. I can't possibly hope in the, say, 12 minutes or 14 minutes that I have at my disposal to do more than show you the extreme value of getting, if you can, possibly the literary structure of a passage before you start building upon any individual text in it. And this is a good opportunity for this section is a baffling one at first. That I would ask you to notice this as we go through it together, that there is no invention of mine in putting a heading to make it fit. If I couldn't put down what God said, I knew I was wrong. There is no such thing as inventing a structure. The only thing you do is to look for it and find it.

[00:01:44] Or say you can't do it. But once you've got it, you become independent of everybody's opinions, for you have the words which the Holy Ghost teaching arranged in a pattern that makes it self-evident that this is the result of a superintending mind. Just as surely as you see in the works of God's hands, the construction of the leaf, the crystallization, the various forms in which chemicals unite even up to the bodies we have. We cannot ignore the fact of design and balance and correspondence and so on. So we find it in the Word of God. So I should not be able to do anything with regard to the distinctive words that we are dealing with. They will have to come later. But I do assure you that it will not be a waste of time. If you could have impressed upon you the supreme value of seeking either by somebody else's work or your own, what is the underlying structure of any particular passage you're dealing with? Now, this one starts because of the way in which our passage ended. Starts in chapter two, where the Apostle had to reprimand Peter because he had he did eat with the Gentiles. He began to enter into the liberty of the gospel. And then because of intimidation of those who were pharisaic reminded of Jerusalem, he withdrew. And with him, poor Barnabas went over as well. Well, Paul had to take up the cudgels for the truth, and we're glad he did.

[00:03:23] And so he said, continuing his argument. We who are Jews by nature. Now, do you notice those words? Well, they give you the key to where the passage ends. Because if you turn to chapter four, verse eight, Howbeit, then when ye knew not God, he did service unto them, which by nature I know gods. You see, Now, if you will look at the structure here, fuses in red letters is repeated down here, fuses in red letters. That is the basic of our word physics or physical nature. Now, that's not accidental. That begins and ends the section purposely. Now, in what other way does it have a bearing on the truth? He says, If I build again the things which I destroy. So would you look at chapter or we better see that before we do again. Verse 18. If I build again the things which I destroyed, I make myself a transgressor. See, he'd come out. Then he went back. If I build again. Well, now he writes to the Galatians and he says Now, verse nine after year, known God or rather are known of God. How turn ye again. He doesn't say, I'll build you again, but it's our turn you again to the weak and beggarly elements Whereunto ye desire it to be in bondage. He observe days and months and times and years of afraid of you. So you see, his point is, Peter, you went back to your ordinances and your ceremonies and your observances.

[00:05:07] You were afraid and Galatians, you've been intimidated to do the same. And I'm trying to show you the folly of it. And you see how it comes out in these balancing words. Well, now he says a personal statement in chapter two. He says. So far as. Profile. As I myself am concerned, he says, I am dead to the law. Verse 19. For I, through the law, am dead to the law that I might live unto God. I have a verse 20. I am crucified with Christ. That's his own personal testimony. Paul, is it? I can no longer put myself under the obligation of law to save myself because Christ has taken it away. And incidentally, although this will have to be dealt with separately. Peter never mentioned, never once used the word cross when he speaks of Christ. He always says that Christ died or hanged upon a tree. And Galatians is the only epistle of Paul where he speaks about those who die upon a tree, for they are under the curse of a broken law. But he also speaks of the cross and links them together. So what? Peter says that he bear our sins in his own body to the tree said to the Jew, That cancels your curse under the broken law. And when he said he died on the cross to the Gentile, he said that cancelled all your debt with regard to God, which has to be worked out presently.

[00:06:42] So now you see, personally I'm dead to the law. So he said here in chapter six, balancing it. Frederick, verse 12. I beseech you, be as I am. For I am as ye are.

Now, that was a great concession for a bigoted Pharisee to make to those who were outrageously gentile. But he said, That's where I've come. I am, as you are, with all my boast of being a Pharisee of the Pharisees, a Hebrew of the Hebrews circumcised the eighth day tribe of Benjamin. I flung it all in the rubbish heap that I may be found in Christ. Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Be as I am, I am crucified with Christ. Don't you see we're not losing anything by getting this literary structure. We're getting the enforcement of the apostle's own teaching under the leading of the spirit. So let's take another step. Aditya. He says, at the beginning of chapter. See where I'll be. This is chapter 221. Yes. Is it? Yes to 21? Yes. I do not frustrate the grace of God. For if righteousness came of the law. Then Christ is dead in vain. I do not frustrate. That's the word NATO. And you run your eye down until you get to chapter three, where he says every verse 15 I speak after the manner of men though it be but a man's covenant.

[00:08:29] Yet confirmed No man men added or added thereto. Disregarded. Frustrate is that accident coming right in the proper spot. So there is the arguing the same way for if he says I go up and down here, he says for if I got the very process of argument is continued. I'm appealing to you don't set this as aside as a little kink in my brain. Call me what you like, but I'm challenging you to say is that a skeleton underneath the fabric of this chapter? If so, then I've pass my responsibility and yours begins. If I've invented it on a headings and try to squeeze them in and make them fit. Well, I'm not a worthy teacher for that. We mustn't treat the Word of God like that. So we make another step. The Scripture is personified in chapter three, verse eight, and the Scripture foreseeing. Not that God did foresee, but personified the Scripture foreseeing that God would justify the heathen through faith. Preach the gospel before I die them. And you will find that the Scripture is personified in chapter 322. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them to believe. So in both cases, referring to the preaching, the promise and all that was made known to Abraham is repeated in measure twice.

[00:10:07] And in both cases, the Scripture is brought forward as foreseeing it and preaching it beforehand. Well, then we come. To. A word which is a most important and one that we shall have to deal with separately. Chapter three, verse 23 is at verse 30. Yes. Verse 13. Christ hath redeemed us. Now, there are several words translated,

redeemed because it has several phases. But this word, as you will see, is ex agaza. Now ex needs no explanation. Ex means out. The agora was the marketplace or the forum. If you were in Rome, it would be the forum. If you were in Athens, it would be the Agora. If you're in London, it would be Trafalgar Square. You see the public meeting place. In fact, I was rather interested in looking up a feature once that padagogik that's given to people when they've got a chest trouble was originally the word used of a man who could go into the agora, could hear paregoric Agora go into the marketplace and choose the multitude by words and keep them from writing. Interesting way in which that word is used. But that's, by the way, don't bother about it. So we've got now Christ has gone into the marketplace of this world, paid the ransom price to set us free and made us his own. But if we're not our own, we are bought with a price. So then it says, and he says, therefore the covenant that was made by God before the law was made cannot be broken because the law 430 years afterwards came in with a curse, just in the same way, he says in Chapter three.

[00:12:08] And where it goes on. I just wanted to make sure the of the verses that's is that 15 to 21. Thinking about the. I want the exaggerator. Oh, yes. 24. You see my sights, play me up. I can read small print here, but I can't see at a distance. Isn't that strange? I take the spectacles off to read and put them on to see. All right. Well, you helped me then. Now it says here, verse 23 and 24. Before faith came, we were kept under the law, Shut up unto the faith which should afterwards be revealed. Wherefore the law is our schoolmaster to bring us to Christ. That we might be justified by faith. If I missed the with the word exaggerate or have I got to read on. Something that may be that may be the whole piece. Well, we'll come right down to to that. Yes, the whole piece. So we've got the word to redeem in verse five of chapter four, exagerado to redeem them that were under the law that we might receive the adoption of sons. Well, that's rather a hesitating walk through a mighty sea. But I've taken the opportunity, and I hope you will agree with me that it was worthwhile once to try to get you to see that the exhibition of a structure or the discovery of it is not a piece of prettiness, it's a well worth piece of constructive work.

[00:13:52] Because once I read in Galatians Paul, an apostle, not of men, not of men, but by Jesus Christ, the gospel I received was not by men, but by revelation. I when I was commissioned, I didn't go up to Jerusalem, neither not neither, but three times over makes that chapter stand out in its independent Apostleship independently receive

gospel, independently receive commission. And so right the way through the Word of God, I can vouch for personally 60 books of the Bible, and I'm positive that the other six have got the underlying structure, although I haven't got down to them. If that's not a testimony to the fact that there is a superintendence over the wording of this book, I don't know what else will give it to you. And so I commend it to you that we unhesitatingly believe what God has caused to be written, that we exercise the Berean spirit to search and see if these things are so, and then not to have our faith dictated by the opinions of men. But our faith settled for us by the fact that God hath spoken and He has left on record a trustworthy document. And we do well to withstand all the attempts of modern attacks against this one chart and compass that we have in our wilderness. Journey Home.