

# Gal 38

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☰ Speaker	
☰ Status	On Radar
📅 Target Date	@Dec 17, 2020
☰ Type	Broken Bread
☰ Venue	NLR
☰ Working Title	this is the way we do things here?
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## Gal 38 - this is the way we do things here?

### Introduction:

#### ▼ Intro:

“For the priesthood being **changed**, of necessity there is also a **change** of the law.” (Heb. 7:12 NKJV)

#### ▼ Digging deeper:

▼ **changed** G3346 μεταίθημι

[GNT-Byzantine 2005]

Μετατιθεμένης Verb pres mid part fem sing gen to remove, change

[Analytics]

changed (37x) G3346 (6x)

[Liddell & Scott (Intermediate)]

μετα-τίθημι, f. -θήσω: aor. 1 μετ-έθηκα, aor. 2 -έθην:—to place among, τῷ κ' οὔτι τόσον κέλαδον μετέθηκεν (v. 1. μεθέηκεν) then he would not have caused so much noise among us, Od.

II. to place differently,

1. in local sense, to transpose, Plat.

2. to change, alter, of a treaty, Thuc., Xen.; μ. τὰς ἐπωνυμίας ἐπὶ ὑός to change their names and call them after swine, Hdt; μ. τι ἀντίτινος to put one thing in place of another, substitute, Dem.

3. Med. to change what is one's own or for oneself, τοὺς νόμους, Xen.; μετατίθεσθαι τὴν γνώμην to adopt a new opinion, Hdt.; so, absol., Plat.

b. μ. [τὸν φόβον] to get rid of, transfer one's fear, Dem.

c. c. dupl. acc., τὸ κείνων κακὸν τῷδε κέρδος μ. to alter their evil designs into gain for him, Soph.

4. Pass. to be changed, to alter, Eur.

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“In that He says, “A new covenant,” He has made the first obsolete.

Now what is becoming obsolete and growing old is ready to vanish away.”

(Heb. 8:13 NKJV)

▼ Digging deeper:

▼ obsolete G3822 παλαιώω

[GNT-Byzantine 2005]

πεπαλαίωκεν Verb 3 sing perf act indic to make or become old, wear out

obsolete (2x) G3822 (4x)

[Liddell & Scott (Intermediate)]

παλαιώω, f. ώσω: pf. πεπαλαίωκα: (παλαιός):—to make old, mostly in Pass. (pres.) to be old or antiquated, βραχιόνος π. is of long standing, Hipp.

II. in Pass. also, to become old, Plat.

III. like Lat. antiquare, **to abrogate a law**, N.T.

▼ The New Covenant - a Paradigm Shift

▼ The Controlling Model: this affects everything.

changes my relationship to the Sinai Law

- The Old Covenant people were inside and everyone else was outside

Now the New Covenant people are inside and everyone else is outside

- The Law was the child-guardian who ensured the. child arrived at school safely

The Sinai people no longer need a guardian, neither do the Gentiles

- The Sinai Covenant was 'according to the Law' given through Moses

▼ Grace and truth have met in the New Covenant

“to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks **better** things than that of Abel.”

(Heb. 12:24 NKJV)

▼ The Relationship between the 'Two Covenants'

▼ The New Covenant is 'better'

“for the law made nothing perfect; on the other hand, there is the bringing in of a **better** hope, through which we draw near to God.

And inasmuch as He was not made priest without an oath

(for they have become priests without an oath, but He with an oath by Him who said to Him: “The

LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek' "), by so much more Jesus has become a surety of a **better** covenant."  
(Heb. 7:19–22 NKJV)

"But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a **better** covenant, which was established on **better** promises."  
(Heb. 8:6 NKJV)

"God having provided something **better** for us, that they should not be made perfect apart from us."  
(Heb. 11:40 NKJV)

▼ The Old Covenant is redundant and abrogated

"For the priesthood being **changed**, of necessity there is also a **change** of the law." (Heb. 7:12 NKJV)

"In that He says, "A **new** covenant," He has made the **first** obsolete. Now what is becoming obsolete and growing old is ready to vanish away." (Heb. 8:13 NKJV)

▼ A Changed OS (operating system)

The 'love of God' poured out in our hearts by the Holy Spirit gives us a new disposition, a new operating system, and the old programs won't run on it.

Neither will old operating system work with the new expectations.

▼ These two covenants are mutually exclusive in every way...

- They alter the nature of the relationship between man and God

- They alter the nature of the relationship between leaders and flock.
- They alter the nature of the 'polity' of 'church' organisation and pattern
- They alter the nature of the mission of the people of God: witness and evangelism

## The Dynamic of Life - inward

### ▼ The Fruit of the Spirit is love...

“I have been crucified with Christ;  
it is no longer I who live, but Christ lives in me;  
and the life which I now live in the flesh  
I live by faith in the Son of God,  
who loved me and gave Himself for me.” (Gal. 2:20 NKJV)

Love always reveals itself in giving. As the old hymn has it... Love found a way... It always does; genuine love. And in agapē - love gives the giver before the giver gives the gift.

### ▼ Giving is an 'evidence' of love. Not the only evidence, but love will inevitably reveal itself.

“Therefore **show** to them, and before the churches, the **proof** of your love and of our boasting on your behalf.”  
(2 Cor. 8:24 NKJV)

### ▼ Digging deeper

show G1731 ἐνδείκνυμι

[GNT-Byzantine 2005]

ἐνδείξασθε Verb 2 plur aor mid impera to show forth, exhibit

show (163x) G1731 (11x)

### ▼ [Liddell & Scott (Intermediate)]

ἐνδείκνυμι or -ύω, -δείξω, to mark, point out, Lat. indicare, Soph., etc.

2. as Att. law-term, to inform against one, Plat.; so in Med., Plut.:—

in Pass., ένδεδειγμένος Plat.; ένδειχθέντα δεκάζειν being informed against for bribing, Dem.

II. Med. to shew forth oneself or what is one's own, Πηλείδη ένδειξομαι I will declare myself to Achilles, II.; ένδεικνυσθαι τήν γνώμην Hdt.

2. with a part. to shew, give proof of doing, Eur., etc.

3. c. acc. rei, to display, exhibit, Lat. prae se ferre, Aesch., Thuc.

4. ένδεικνυσθαί τιμι to display oneself to one, make a set at him, court him, Dem., Aeschin.

#### ▼ Filial Fear

“For in Christ Jesus neither circumcision nor uncircumcision avails anything, but **faith working through love.**” (Gal. 5:6 NKJV)

“But the fruit of the Spirit is love; joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.” (Gal. 5:22–23 NKJV)

authentic faith and authentic love are inseparable

#### ▼ Walk in the Spirit and you will not 'bring to full term' the strong desires of the flesh

“I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.” (Gal. 5:16 NKJV)

“If we live in the Spirit, let us also walk in the Spirit.” (Gal. 5:25 NKJV)

#### ▼ Orienteering - a personal illustration

1. Sense of direction? Asset or Liability? Orientation?
2. Second place in night orienteering exercise in the mountains of Wales? Beddgelert.
3. A good compass
4. A good map

## The Dynamic of Service - outward

### ▼ The Paradigm Shift

part of the paradigm shift is that our disposition changes. The love of God in our heart makes different behaviours possible and lays upon us a greater duty of care.

### ▼ As it was in the beginning

#### ▼ "Serve and to Guard"

##### ▼ Genesis 2:15 (NKJV)

Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

##### ▼ Genesis 2:15 (YLT)

And Jehovah God taketh the man, and causeth him to rest in the garden of Eden, to serve it, and to keep it.

##### ▼ Genesis 2:15 (RB)

And Jehovah God taketh the man, and causeth him to rest in the garden of Eden, to serve it, and to guard it.

#### ▼ Note the ordering of this double commission to serve and to guard

#### ▼ (1 Tim. 3:2 NKJV)

"A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to

teach;”

(1 Tim. 3:2 NKJV)

1 Timothy 3:2 (YLT) it behoveth, therefore, the overseer to be blameless, of one wife a husband, vigilant, sober, decent, a friend of strangers, apt to teach,

#### ▼ Remedial Care

##### ▼ (Gal. 6:1 NKJV)

“Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.”

##### ▼ (Matt. 18:11–20 NKJV)

“For the Son of Man has come to save that which was lost. “What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that “by the mouth of two or three witnesses every word may be established.’ And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

“Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

“Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.””