

Audio Transcript of Sermon
June 22, 2024
Proclaiming the Gospel

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Shortly after His death and resurrection, Jesus appeared to the disciples on a mountain where even though all worshipped Him, some still doubted, even when He gave them what is called the great commission, to preach the gospel of the Kingdom of God to the world, to teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and specifically, the disciples were to teach them to observe whatever Jesus taught them. Matthew twenty-eight verse sixteen.

Matthew 28:16-20

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Even though the disciples heard from Jesus Himself that they were to go to the all nations and baptize them in the name of the Father, the Son, and the Holy Spirit, they didn't quite yet understand that they were given a commission that included the gentiles, and this could be because during the human life of Jesus, He told them to only preach to the lost sheep of Israel. It would take divine intervention to bring a vision to Peter before the church would begin to understand that gentiles were now to be included in the church, and this would bring about contention between Peter and Paul. After Peter received the vision, two servants and a soldier from Cornelius arrived to bring Peter back to Caesarea, where Cornelius lived. When Peter arrived, he shared with those who were there that he understood that God was not a respecter of persons and would accept people of any nation who feared Him and worked righteousness. He added that although

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

the people of Israel were part of this relationship, that now all could have this relationship, and be forgiven of their sins. Acts ten verse thirty-four.

Acts 10:34-48

34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all:

37. That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40. Him God raised up the third day, and shewed him openly;

41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

As Peter was speaking, the Holy Spirit was given to all who heard Peter and it was a beyond belief moment for those already baptized, who were all from the tribes of Israel, especially when these gentiles started speaking in tongues and glorifying God. The gentiles were all then baptized. Verse forty-four.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Even though it was Peter who first made contact with gentile converts, it would be Paul who would have the most contact with gentiles throughout the eastern Mediterranean area. Paul would reach the gentiles on terms they could more easily understand. For instance, when preaching to the people of Athens, he referenced their altar to the unknown god to preach the gospel and to teach of the resurrection from the dead. Some mocked Paul when they heard him preach, others were not yet convinced and needed to hear more, and others believed and stayed with Paul. Acts seventeen verse twenty-two.

Acts 17:22-34

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

From Paul, we can see that sometimes without sacrificing the truth of the Gospel, we need to find ways to connect with other people in ways they can understand. In proclaiming the Gospel, Paul reminded the Corinthians of the need to remember the Gospel, because if they were to forget, the faith that they once had would be for nothing. Paul reminded them that proclaiming the Gospel is not about who anyone is, except for the fact that Jesus Christ died and was resurrected so that our sins could be forgiven and so that we could have eternal life. That message is always of great weight and importance and the person bringing that message is by comparison inconsequential. First Corinthians fifteen verse one.

1 Corinthians 15:1-28

1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4. And that he was buried, and that he rose again the third day according to the scriptures:

5. And that he was seen of Cephas, then of the twelve:

6. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7. After that, he was seen of James; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11. Therefore whether it were I or they, so we preach, and so ye believed.

He reminded them that the message of the Gospel is not just a message about Jesus Christ, but the hope that His death and resurrection gives to each of us. If the only hope we have is just in the person Jesus Christ ignoring the hope of the resurrection and eternal life, the message we are focusing on is a message that can lead to misery. Verse twelve.

12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen:

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

The resurrection of Jesus Christ shows that He is the first fruit of all who have lived and died. Through Adam came death but through Jesus Christ all will be made alive according to the order determined by God. Eventually, even death will be defeated through eternal life. Verse twenty.

20. But now is Christ risen from the dead, and become the firstfruits of them that slept.

21. For since by man came death, by man came also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

27. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

When Paul wrote to the Romans, he explained he was ready to preach the Gospel to all who were in Rome and that he was not ashamed of the Gospel as it gives the power of salvation to everyone who believes, including gentiles. It is through faith that the righteousness of God is revealed because the just live by faith and that is contrasted to those who do not believe who hold the truth in unrighteousness. Those who deny God, who do not know God, who do not glorify God are also typically unthankful, and because they do not worship God and glorify God, they tend to think more highly of themselves than they should. Because there is no God to them, they tend to worship what they can see, the creation, and do not understand that they worship the creation instead of the creator, turning the truth of God into a lie. Romans one verse fifteen.

Romans 1:15-25

15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

- 21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.**
- 22. Professing themselves to be wise, they became fools,**
- 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.**
- 24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:**
- 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.**

From Paul we can see that proclaiming the Gospel can result in the rejection of that message as people have rejected God and focus on the creation, never understanding that the God Whom they reject is the One Who created what is commonly called mother nature. When they reject God, they reject any sense of eternal life as is taught in the Bible. They reject that Jesus Christ died and was resurrected from the dead. In everything we remember that as Jesus Christ was resurrected, so will we, should we die before His second coming. With Jesus we never have to worry about being forgotten or denied eternal life as long as we remain faithful. Second Timothy two verse seven.

2 Timothy 2:7-26

- 7. Consider what I say; and the Lord give thee understanding in all things.**
- 8. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:**
- 9. Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.**
- 10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.**
- 11. It is a faithful saying: For if we be dead with him, we shall also live with him:**
- 12. If we suffer, we shall also reign with him: if we deny him, he also will deny us:**
- 13. If we believe not, yet he abideth faithful: he cannot deny himself.**

Paul reminded Timothy that proclaiming the Gospel is not a never-ending debate about words and ideas as this will only lead to a spiritual catastrophe. Instead proclaiming the Gospel is about rightly dividing the word of truth, avoiding what is

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

trivial and worldly. During Paul's time, some debated that the resurrection had already passed, and Paul described this as erring from the truth, and overthrowing the faith of some. Instead of debating this or that religious concept, we remember that the foundation of God is sure knowing that God knows those who are His. Verse fourteen.

14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16. But shun profane and vain babblings: for they will increase unto more ungodliness.

17. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity.

Paul went on to explain that just like in any house there are places of honor and dishonor, so it is with proclaiming the Gospel. We strive for honor in proclaiming the Gospel when we follow righteousness, faith, love, and peace. Debating areas of faith for which there are no clear answers tends to lead to division not unity of the faith. As we proclaim the Gospel, we avoid those types of debates focusing attention on being gentle, apt to teach, patient and meek. Verse twenty.

20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23. But foolish and unlearned questions avoid, knowing that they do gender strifes.

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

- 24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,**
- 25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;**
- 26. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

The Ephesians were reminded of the saving grace that comes through Jesus Christ, how prior to the Holy Spirit, they were living a physical life not focused on that which is spiritual. The Gospel reminds us that God could easily have walked by and forgotten us and instead chose to have great mercy on each of us. Through this mercy, we will one day have eternal life, and not because of anything we have done, but because of the incredible mercy given to us through the death and resurrection of Jesus Christ. Together as a spiritual body of believers, we are like a holy temple. Ephesians two verse one.

Ephesians 2:1-22

- 1. And you hath he quickened, who were dead in trespasses and sins;**
- 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**
- 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.**
- 4. But God, who is rich in mercy, for his great love wherewith he loved us,**
- 5. Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;**
- 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:**
- 7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.**
- 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**
- 9. Not of works, lest any man should boast.**
- 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

- 11. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;**
- 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:**
- 13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.**
- 14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;**
- 15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;**
- 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:**
- 17. And came and preached peace to you which were afar off, and to them that were nigh.**
- 18. For through him we both have access by one Spirit unto the Father.**
- 19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;**
- 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;**
- 21. In whom all the building fitly framed together groweth unto an holy temple in the Lord:**
- 22. In whom ye also are builded together for an habitation of God through the Spirit.**

In proclaiming the Gospel, it's important that the message be consistent so that there are no divisions among us. Instead of focusing on the person bringing the message, the message that is brought is more important. When we allow ourselves to be divided because of people, we allow the message of the Gospel to be divided, and that minimizes the effectiveness of the message of the Gospel. First Corinthians one verse ten.

1 Corinthians 1:10-31

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14. I thank God that I baptized none of you, but Crispus and Gaius;

15. Lest any should say that I had baptized in mine own name.

16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Even though some look to the message of the Gospel as a message of foolishness, for us the Gospel shows the power of God to bring each and every person to salvation. We never flinch when people think what we believe is foolish and instead remember that even the foolishness of God is far wiser than mankind. Verse eighteen.

18. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22. For the Jews require a sign, and the Greeks seek after wisdom:

23. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Knowing that the foolishness of God is wiser than mankind, it should not be a surprise that those who are the wise of this world are often not part of the faith. They tend to look down on the message of the Gospel and see it as foolish. To compensate God tends to call people who are also looked down on and seen as foolish, and this is done to confound those who are wise in their own sight. Verse twenty-six.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29. That no flesh should glory in his presence.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31. That, according as it is written, He that glorieth, let him glory in the Lord.

As we proclaim the Gospel, we will meet many people who are far wiser and smarter than we are. They might look down on us for what we believe because they think what we believe is foolish, and that cannot stop us. There may be no glory in proclaiming the Gospel, especially if others look down on the message and who we are as foolish. In a world focused on gain, we focus on a message of faith and that message of faith often contradicts the focus on gain. When we proclaim the gospel, it is without charge. We never create an environment where others think that there is a monetary cost to salvation. We learn to avoid situations where others substantially control us and become servants of the Gospel to others. First Corinthians nine verse sixteen.

1 Corinthians 9:16-27

16. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21. To them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law.

22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23. And this I do for the gospel's sake, that I might be partaker thereof with you.

Proclaiming the Gospel means we keep ourselves in check. We become temperate in all things as we seek eternal life and an incorruptible crown because it is possible to proclaim the Gospel to others so that they are part of the faithful and heirs of eternal life, and we lose out on eternal life ourselves by losing our focus. Verse twenty-four.

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Proclaiming the Gospel means we proclaim a message that comes through faith. When we consider the Holy Spirit we each received, we were given the Holy Spirit because of faith not because of anything we did. Having been given the Holy Spirit, proclaiming the Gospel means we live a spiritual life doing what God would expect, not living a human life like those who are not of the faith. As we proclaim the Gospel our goal is to have these other people become focused on faith and living a spiritual life. It is not to become like people who are not of the faith. There

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

is nothing spiritual that we do that is not done through faith. Galatians three verse one.

Galatians 3:1-29

- 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**
- 2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?**
- 3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?**
- 4. Have ye suffered so many things in vain? if it be yet in vain.**
- 5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?**

Living a spiritual life and proclaiming the Gospel means we understand we are not obligated to perform the religious offerings and sacrifices of the Old Testament. There is nothing we can do in fulfilling the requirements of religious offerings and sacrifices of the Old Testament that will cause us to be justified in the sight of God. The just must live by faith and so must we. Verse six.

- 6. Even as Abraham believed God, and it was accounted to him for righteousness.**
- 7. Know ye therefore that they which are of faith, the same are the children of Abraham.**
- 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.**
- 9. So then they which be of faith are blessed with faithful Abraham.**
- 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them.**
- 11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.**
- 12. And the law is not of faith: but, The man that doeth them shall live in them.**
- 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree:**

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Paul reminded the Galatians that it was to Abraham and his seed that the promises were made, and that the promise was made to Abraham and a singular seed of Jesus Christ, not the plural seed of all his descendants. Because Jesus died and was resurrected so our sins could be forgiven and so that we could receive eternal life, fulfilling the requirements of religious offerings and sacrifices of the Old Testament would nullify the promise made to Abraham and his seed, Jesus Christ. Verse fifteen.

15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20. Now a mediator is not a mediator of one, but God is one.

Proclaiming the Gospel means we know that all who are Christ's, even if gentile, are by default Abraham's seed and heirs according to the promise. We make no distinction with our brothers and sisters in Christ as we are one in Jesus Christ. Verse twenty-one

21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25. But after that faith is come, we are no longer under a schoolmaster.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Like the disciples during the time of Jesus, we are to proclaim the Gospel the Kingdom of God to the world, to teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and specifically remembering to teach what we have been taught through the Holy Spirit and Jesus Christ. The Gospel message shows that all, including those who were born gentile, are through Jesus Christ spiritual descendants of Abraham and heirs according to the promise.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.