

A Little Leaven Leaveneth The Whole Lump

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- [0 : 0 0] We can resume our public worship of God by singing to his praise from Psalm 46.
- Psalm 46, and we can sing verses 7 to the end of the psalm, 7 to 11. Psalm 46. The Lord of hosts upon our side doth constantly remain.
- The God of Jacob's refuge must safely to maintain. Come and behold what wondrous works have by the Lord been wrought.
- Come see what desolations he on the earth hath wrought. Unto the ends of all the earth, wars, and to peace he turns. The bow he breaks, the spear he cuts, in fire the chariot burns.
- Be still and know that I am God. Among the heathen I will be exalted. I on earth will be exalted high. Our God who is the Lord of hosts is still upon our side.
- [1 : 0 7] The God of Jacob, our refuge, forever will abide. Let us sing these five stanzas from verse 7 to the end of Psalm 46.
- The Lord of hosts upon our side doth constantly remain. The Lord of hosts upon our side doth constantly remain.
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- The Lord of hosts upon our side doth constantly remain.
- The Lord of hosts upon our side doth pall. The Lord of hosts upon our side doth constantly remain.
- [3 : 0 2] Jesus, here He cuts and fires a giant arms.
- Is there a new life that I am all?
- Among the hills and I will be exalted high on earth.
- Will be as all in high. And God who is the Lord of hosts.
- Is there a heart of sight. And God who is the Lord of hosts.
- [4 : 1 7] In our life, we are free forever with mine.
- Let us join together in prayer. Let us pray. Gracious God, as we have sung these words that are so encouraging to your people.
- A reminders of the privileged position that your people have. Under the wings of their heavenly Father.
- The protector that is without equal. That you provide for your people in every situation in which they find themselves.
- Whether they are assailed by enemies without or with him. They are assured that they can turn to the God who is able to provide for them.
- [5 : 2 8] What is adequate to their needs. We give thanks for the fact that you have declared within your word. That provision has been made for us as a race.

Even the fallen race of Adam. That all who would solicit your help are assured of finding it in the person of your son Jesus Christ.

That he is described in many forms in many ways. As the cleft of the rock for the down. As the strong tower to which your people are encouraged to flee for safety.

As the one who is able to cast aside the spears and the darts of the enemy.

And shield them from it. We pray for your wisdom to encourage us to know to turn to you at all times.

[6 : 36] And as we gather in your name this evening hour. We give thanks that we do so. However small or number may be. We are collectively found at a throne of grace.

Not just in this congregation. But in the congregations that surround us. And these congregations being found in various places throughout the whole of the earth.

That there are men and women. That there are boys and girls. That there are rich and poor. That there are people of all creeds and cultures.

That there are people of all creeds and cultures. Brought from them at times. To inhabit the number of the worshipping people. Of the only living and true God.

We give thanks that the gospel. Under which we sit. Encourages all to come. All sorts. With all need. Being made.

[7 : 40] In the person of Jesus Christ. So we pray for a sense of togetherness even in this place. That we would be encouraged to be sensitive to the leading of your spirit.

That we would have that awareness of being led by the spirit. To the place where you are willing to encourage us.

Through your word. And to direct our attention and our affection heavenward. We give thanks that you sit upon the throne of the universe.

Directing the ways of the world. Even though the world are not. Generally speaking, aware of your ways. We live in a day of small things.

But we give thanks that the God who is God over all. Is not diminished in stature. That you are still the all wise God. The one who is all powerful.

[8 : 51] The one whose knowledge encompasses. All that we do. And all that we seek to do in your name. That you have made provision for us.

In every sphere of our human existence. And that many of the privileges that we enjoy to this day. Are ours by reason of your own guiding hand.

Being upon the most exercised of intellects in the world. All the improvements. All the advances.

Whether they be in science or medicine. Or even in the way in which we seek to address the problem of climate change.

For all that men seek to do. And all that men believe that they have within their power. You are the all powerful one.

[9 : 52] And you give to us as you keep from us. And we bless you and thank you. That at the end of all our days. We will be assured into your presence.

And the day will come. When the things that have been a mystery to us in this world. The providences that have vexed us. And the disappointments that we have endured.

We will remember them. And be reminded of them as your appointments. And the things that you meant for us. For our good. Even as we think of the patriarch Joseph.

Who was taken by his brothers. And sold into slavery. All the misfortunes that befell him. All the trials that he endured.

They were according to your provision. For the good of his brothers. And for the good of that nation that bears your name. We cannot see our times.

[10 : 58] What your purposes are for us. But we bless you and thank you. That you do all things well. We commit to your care. And keeping the proclamation of truth.

At this time. Here in this place. And in every location. Where Christ is lifted up in the gospel. May your blessing be upon. The labors of those you have called.

To disseminate the truth. May they do so lovingly. With the generosity of spirit. Seeking. That the seed sown. May yield fruit.

For the glory. Of your name. We pray for. The Sabbath services. We pray for weekday prayer meetings. Bible studies. Intermute fellowships.

In the home. And we pray that all these things. Would be blessed. We pray for the conference. That is ongoing. And that whatever. Would be.

[11 : 56] The aftermath of that. It would be an encouragement. To your people. And that. We would not simply. Be those. Who have. Learned much.

But. Have failed to put. What we have. Been given. By way of knowledge. Into practice. We. Are privileged. As a.

An island community. For the gospel. That has been set before us. And. For the many opportunities. That. Are given to us.

To believe. To the saving of our soul. And to grow. In grace. And in the knowledge of. The Lord and Savior. Jesus Christ. To be salt. And to be light.

In this world. All of these things. We are encouraged to do. And yet. We often fail miserably. And we pray. That whatever failure.

[12 : 51] Will mark us out. At the end of our day. That we will not. Have failed. To believe in Christ. To the saving of our soul. Do not allow that.

To be true. Of any one of us. Whatever we are like. As Christians. Who believe the gospel. We have many shortcomings. To confess. In your presence.

Do not allow us. To be. Found out at the last. As those who have not. Closed in with Christ. Lord. Deliver us. From the foolishness.

That is. So markedly. Part of the. This world. In which we live. We pray for the needs. Of the congregation. As a whole. Do not remember.

Those who are. Unwell. Some who are. Housebound. Some who are. Hospitalized. Some cared for. Within the various.

[13 : 43] Residents. That. Meet the needs. Of the frail elderly. We pray for them all. We pray for the hospice. And those that we know. That have. Been cared for there.

We thank you for them. We pray Lord. For your blessing. Upon those who have. At this time. Been reminded. Of their own frailty.

When death has. Entered into. A close proximity. To them. Taking loved ones. Away from them. The voice of death. Sometimes.

Comes. Unexpectedly. Sometimes. We are forewarned. Offered. Sometimes. The younger. Taken. Sometimes. Those who are. Of many years.

But the tree. Falls. Where. It. Lies. The tree lies. Where it falls. And we know that. That that means for us. That we need to be ready.

[14 : 39] For in that time. We. Have to enter into. The presence of. The Lord. That we will be ready. For such an encounter. With the only readiness.

That is possibly. Ours. To. To avail ourselves of. That is. To be clothed. In the. Impeccable. Righteousness. Of Christ.

Secured. For his people. So be near to us. This short time. We are together. Bless all. Our congregations. And. All. The people of God.

Wherever they gather. Cleanse from sin. In Jesus name. Amen. We can sing again. To the praise of God.

From Psalm 33. Psalm 33. And sing. Verses 1 to 7. Ye righteous.

[15 : 34] In the Lord. Rejoice. It coverly is. And write. That upright men. With thankful voice. Should praise. The Lord of might. Praise God.

With harp. And unto him. Sing. With the psaltery. Upon a ten string. Instrument. Make ye. Sweet melody. A new song. To him.

Sing. And play with loud noise. Skillfully. For right is God's word. All his works. Are done in verity. To judgment. And to righteousness.

A love. He bideth still. The loving kindness. Of the Lord. Earth. Throughout. Doth fill. The heavens. By the word of God. Did their beginning.

Take. And by the breathing. Of his mouth. He all their hosts. Did make. The waters of the seas. He brings. Together as an heap.

[16 : 29] And in storehouses. As it were. He layeth up. The deep. And so on. Let us sing these verses. One to seven. Of Psalm 33.

Ye righteous. In the Lord. Rejoice. That comely. Is. And write. To. The Lord.

Rejoice. If. On free news. Am. I. More.

To. All. Right. With. With. Soon. joineth.

Praise the Lord on mine.

[17 : 31] complete display upon On thy hands make this gentleman Make it with melody A new song to him sing a play With no dawn's kiss for me For I am God's word All his words are done in melody To judge him and to watch him

A love he dare to live The love and kindness of the Lord The earth of God's heaven The heavens are the word of God The earth is given in faith And by the breathing of his hand He all will hold in faith The waters of the sea

He brings together as I keep And in so houses as it were He will hold in faith Let us hear God's word as we find it in Paul's epistle to the Philippians and we're going to read chapter 3 Paul's epistle to the Philippians chapter 3 We'll read the whole chapter Finally, my brethren rejoice in the Lord To write the same things to you to me indeed is not grievous but for you to save

Beware of dogs Beware of evil workers Beware of the concession For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh Though I might also have confidence in the flesh if any other man thinketh that he hath more whereof he might trust in the flesh I more circumcise the eighth day of the stock of Israel of the tribe of Benjamin and Hebrew of the Hebrews as touching the law of Pharisee concerning zeal persecuting the church touching the righteousness which is in the law blameless But what things were gained to me those I counted loss for Christ He is doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but done that I may win Christ and be found in him 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 that I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death if by any means

I might attain unto the resurrection of the dead not as though I had already attained either were already perfect but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus brethren I count not myself to have apprehended but this one thing I do forgetting those things which are behind and reaching forth unto those things which are before I press toward the mark for the price of the high calling of God in Christ Jesus let us therefore as many as be perfect be thus minded and if anything ye be otherwise minded God shall reveal even this unto you nevertheless whereto we have already attained let us walk by the same rule let us mind the same thing brethren be followers together of me and mark them which walk so as ye have us for an example for many walk of whom

- [23 : 49] I have told you often and now tell you even weeping that they are the enemies of the cross of Christ whose end is destruction whose God is their belly and whose glory is in their shame who mind earthly things for our conversation is in heaven from whence also we look for the Saviour the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself amen and may the Lord add his blessing to his reading of his word and to his name be the praise let us sing now verses from Psalm 101

Psalm 101 and we're singing from the beginning of the Psalm down to verse 6 I mercy will and judgment sing Lord I will sing to thee with wisdom in a perfect way shall my behaviour be or when in kindness unto me wilt thou be pleased to come I with a perfect heart will walk within my house at all I will endure no wicked thing before mine eyes to be I hate their work that turn aside it shall not cleave to me a stubborn and a frob heart depart quite from me shall a passion given to wickedness I will not know at all I'll cut him off that slandereth his neighbour privily the hock the heart

I will not bear nor him that look is high upon the faithful of the land mine eyes shall be that they may dwell with me he shall me serve that walks in perfect way so on these verses psalm 101 from the beginning to verse 6 I mercy will and judgment sing Lord I will sing to thee as been a perfect The great shall my beheld me.

Oh, when in kindness unto me, When love is pleased to come, I will, a perfect heart will walk Within my heart alone.

I will endure no waiting In what might I should be.

- [27 : 46] I am His dead word, I'm hurt, I'm not sight, It shall not be to me.

I shall burn out of your heart, Depart quite from His heart, A pleasant hymn to witness, I will endure no waiting I will endure no waiting I will endure no waiting I will endure no waiting I will endure no waiting I will endure no waiting I will endure no waiting I will endure no waiting

Nor can I look at the light Upon the pickle of the land My night shall be the day He dwell with me He shall be there That was in her grave I'd like us to turn now to Paul's epistle to the Galatians chapter 5 and we're reading this evening verses 7 to 12

Galatians chapter 5 and verse 7 Ye did run well Who did hinder you that ye should not obey the truth?

This persuasion cometh not of him that calleth you A little leaven leaveneth the whole lump I have confidence in you through the Lord that ye will be none otherwise minded But he that troubleth you shall bear his judgment Whosoever he be And I brethren, if I yet preach circumcision Why do I yet suffer persecution?

- [30 : 57] Then is the offense of the cross ceased I would they were even cut off Which trouble you And so on We continue our study in this epistle of Paul to the Galatians And we continue the arguments that the apostle is making Against what is clearly incongruous in his eyes He cannot fathom He cannot understand He cannot believe how or why Anybody who has been saved by God's grace Should wish to return to the kind of life That depended upon perfect obedience to the works of the law

And to him it seems that the salvation that they enjoyed And to the gospel Was being built on foundations that they had discovered Were uncertain Rather than being clearly quite different to God There is no better foundation than the foundation that God himself has laid In the gospel So why then should they seek to undermine these foundations By returning to the kind of life that clearly depended on something different Well rather than go on repeating what we have discovered up until now Just go on and look at the next few verses

Which we find here in chapter 5 And there are four or five parts to it First of all Paul makes a statement He says in verse 7 You did run well And then he follows that With a question Who did hinder you That you should not obey the truth It's a statement That is at one level A statement of fact About the conclusions That he can come to The way that they lived And that they worked out their salvation But what he sees Is making think differently So we'll examine So we'll examine That statement

So that we can Better understand What he is saying I hope The second thing That we notice Is That In verse 8 And Verse 9 The situation Into which they have fallen Is clearly one whereby They have been persuaded To Add works To Grace And They cannot Argue for that As a consequence Of what God Has told them To do Again We'll try and explain What that How that Is Set before us By the apostle The third thing Is that Paul Knows them

As believers He knows them To have faith And he is confident That their faith Is A genuine faith And The That he is Quite Persuaded And he's Happy to Argue for that But He is also Equally persuaded That those Who are Disturbing Their faith Who are Undermining Their faith That They will Suffer The consequences Of their Actions And then Fourthly We find That Those Who Paul Is Confronting As Accusers Who are Suggesting That He is Misleading People

[36 : 08] In the way That he Preaches The gospel And in the Manner in Which he Appears From one Side to Favour Circumcision And to Condemn Those who Are not That he Is not Consistent In the way That That he Himself Has lived His life And How he Applies That Doctrine To Others And then That final Statement In verse 12 Which We could Overlook And pretend It's not There But it Has to Be Has to Be Addressed It Has to Spoken About I suppose I think This is The beauty Of working Your way Painstakingly Through A book Of the Bible There are Some things Which we Probably Would Ignore Read Through Them And not Discuss Or even Contemplate What the Apostle Is saying When he Is saying That But we Need to Say something About it Before we Finish

In verse 7 The opening Statement You Did Run Well He is Simply Commending The faith Of Those Believers In the Church In Galatia And He is Using Terminology That they Can Understand And that He frequently Uses In his Epistles He Describes The Christian Life In The Terence That they Could Understand As those Who are Familiar With Games With Amphitheaters Where there Are Competitions That require Application In Some Kind Of Athleticism Whether it Is wrestling Or Running Races So The Terminology

That he Uses Is Dependent Upon that Understanding And he Understands Them To Have Run Well Now He is Not Meaning That Literally But he Is Meaning That their Faith Is Consistent With Those Who Have Entered Into The Field Of Sports With The Intention To Secure Victory You We'll Give You One Or Two Expressions That Paul Uses We find In When he Writes To the Corinthians That he Uses That Description Of An Athlete Running A race The First Corinthians In Chapter Nine Verses Twenty Four To Twenty Six The Apostle

There Is Talking About The Christian Life As Being A Life That That Is Similar To Or Exemplified By The Kind Of Industry That Is Required By The Person Who Is Physically Competing Know Ye Not He Says That They Which Run In A Race Run All But One Receiveth The Prize So He Says To them So Run That You May Obtain And Every Man That Strives For The Mastery Is Temperate In All Things Now They Do To Obtain A Corruptible Crown But We Are We An Incorrupt I Therefore So Run Not As Uncertain So

Fight I Not As One That Be The Internet away. You know the illustration that he uses.

[40 : 28] You know how he uses that. He was sure that the athlete was in it to win it. It wasn't for them the common expression that we have today.

It's the taking part that counts. For Paul it was to win the race. That's why they competed. It was for winners. It was for those who would complete the race at the head of all others.

And he says run that you may obtain. Run for the prize. So these illustrations are helpful to us in understanding the commendation that he makes to the church there in Galatia.

He is saying that they have run well. He is saying that they have competed. That they have not just participated but that their participation was worthy.

And that it was prize winning participation. and yet having said that when he looks at how they are behaving who did hinder you that you should not obey the truth he says.

[41 : 59] Somebody has put an obstacle in your way. And when he talks about obeying the truth the truth as far as they are concerned is to run the race.

To compete at the levels in which they are meant to compete and with the intention to secure the victory. And if that is the case and that has been in some way obstructed there must be a reason for it.

Something has taken place. What has happened that makes you think that you should not continue as you have been doing?

Now it's important Paul is often reminding the people of God of the need that they have to be industrious.

Now that is not the same as to say you are doing this in order to secure your salvation. That's not the doctrine. That's not the application of what he is doing.

[43 : 04] Not in that part of the scripture that we read. Not that part of the scripture that we read in Philippians 3. There is an emphasis on their living out the Christian life industriously securing the victory with every fibre of their being as if it depended upon themselves.

But not in order to secure salvation. And the two things in Paul's mind are quite distinct.

They are to live the Christian life. They are to live the life of the believer doing everything a believer does to the best of their ability with God's help, by God's grace.

But understanding that that is not the source of their redemption. That is not the source of their salvation. God's repeatedly said that to them. And the question that he asks them, knowing that they understand that, is who then has put an obstacle in the way, as it were?

You are running 100 metres, you are running 200 metres, you are running 10,000 metres. Why did it all of a sudden turn into a steeplechase? Why did it all of a sudden become a hurdle risk to you?

[44 : 33] Who has put these obstacles in your way? Because your running is no longer the way it should be. And because it is not the way it should be, the reason has to be found in this, that you are not obeying God's truth, that you are not doing what God has expected from you.

And that is really at the heart of what Paul has to say concerning this. One writer puts it, the believer runs flat out always.

And if that is not the case, then something has intruded into the way that they are doing things that prevents them from doing that. Now, Paul has absolutely no reservation about them as participants in the race.

So his question is, what is your problem? What has caused you to think differently? You were doing what you should as you should do, so why has that changed?

What has brought about this change in your behaviour and in the way that you've run the race? And verse 8 clearly helps us understand that.

[45 : 58] He says, this persuasion cometh not of him that calleth you. What you are doing is not because God who has called you to run the race has in some way influenced your thinking to make you think differently.

That cannot be the case. The race that you run as the Christian is a race that is run according to God's instruction. instruction. If you have deviated from that it is not because God has changed his mind, not because God has changed the rules, not because God has told you to do something different because he would not do that.

There must be some other reason for it. He called you to run the race and no instruction has been given you to do otherwise.

Paul knows what lies behind their change of mind but he wants them to know. He understands and he wants them to understand.

He appreciates the extent of the deviation that has taken place in the way that they've done things and what lies behind it. So I think that's what's important.

[47 : 20] Although Paul is repeating himself in bringing these truths to our attention, he is doing so with this intention to inform, to instruct, to remind them of what the Christian life is all about.

And then again we come to this that you cannot mix grace with the law. Oil and water do not mix, we are told.

Grace and the law do not mix either. And that is the problem. The writer, Joseph Pippa, he diversifies in his commentary to Romans 11 and all in that epistle he often refers to the liberty that the believer enjoys as Christians from the bondage that the law had left them in.

And in Romans 11 at the beginning of the chapter he says this, God hath not cast away his people which he foreknew. What do you not what the scripture saith of Elias, how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets and take down thine altars, and I am left alone and they seek my life.

But what saith the answer of God unto him, I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so, then at this present time also there is a remnant according to the election of grace and if by grace then is it no more of works.

[49 : 20] Otherwise grace is no more grace but if it be of works then is it no more grace otherwise work is no more work. Can't have it both ways is what Paul is saying.

It's either salvation by works or salvation by grace never the twain shall meet. And when Paul is writing these words he is writing to a people who have experienced salvation at God's hand but are always tempted to revert to practices that belong to a former life.

and no matter how great their faith is if it is not total if it is not complete if it is not entire then there is a difficulty in their relationship with God not just a difficulty there is an inconsistency in the way that they live out their Christian experience of life.

You understand how he uses the motif for the illustration again of a little leaven leaveneth the whole lump. If you're a baker you know how yeast works and it doesn't require a lot of yeast to be used in the baking of bread just a little bit you leave it to do its work and it will permeate the whole lump and sometimes that illustration is used within the scripture to describe the way sin affects people how sin creeps in and how sin affects the relationship of the believer with God but it is also used here by the apostle to show how a small quantity of trust in works just a little bit you know just a dissatisfaction with resting entirely on what

Christ has done for you surely there is a little bit you can do yourself surely there is a little bit you should be doing yourself and you equate that with a saving work but you are not allowed to you are not encouraged to do it you are not persuaded to do it you are forbidden to do it and the moment you give place to that kind of thought that there is something that is lacking in the righteousness that Christ has fulfilled on behalf of the believer that is perfect then you are questioning that and you are undermining what God has declared concerning it now what Paul goes on to do is he declares his confidence in this people he's quite confident that they have believed and that they believe is of a genuine sort

[52 : 55] I have confidence in you through the Lord that you will be none otherwise minded that what they think is no different to what he thinks himself well he must know his people well he must know what has gone on in their lives he must know how they have come to faith he must know the quality of their faith they must know the quality of the gospel that they have believed so his confidence must be well founded and this is the thing that puzzles Paul when he knows that the gospel that he believed was of the right sort when he knows that the conversions that resulted from the preaching of the word resulted in a believing church a church that professed faith and lived out that faith in obvious ways he knows that what they had was right and yet at the same time he is persuaded that those who are responsible for infiltrating their company and undermining their confidence in the gospel that they are guilty of a great and a grievous sin

I have confidence in you through the Lord that you will be none otherwise minded but that he that troubleth you shall bear his judgment whoever he be in other words Paul is saying I know where they're from I know what they're about I understand what they are intending to do when they're taking your liberty away from you liberty that was used by the blood bought work of Christ the security that is used by reason of Christ's completed works these people are doing their utmost to disturb your peace and God will hold them answerable to that God will make them pay for that they are accountable for that I was reading in one of the various accounts that we have of conversions in the older

Scottish church and one convert came to faith in the Lord Jesus Christ and presented himself to the Kirk session and one of the elders spoke to that convert and just told them straight to their face see he says that you bring not down to the world a bad report of the good land that's the advice he was going see that you don't bring to the world a bad report of the good land but make sure that you stand close or walk close to the tree of life so that the taste of the fruit when others see about you the flavour of that fruit they themselves might be tempted to seek out what you have that was good advice it was certain advice and

Paul in the sense of being a father to the church here in Galicia in the sense of being somebody who knows the kind of people that he has before them he wants to encourage them he wants to build them up so that they recognise the very things that he sees as insidious and damaging and he wants to remind them look I know where you are I know where you have come from and where you have come to but I know also what will happen to them and I want you to understand as well these very people are as he says elsewhere in this epistle they are the enemies of the cross they are the people who are intent upon bad mouthing the Christian believer and doing their confidence in the cross but he knows the Lord's people and he knows the enemy as well and he is persuaded of their fate you know some people are saying to us that a

Christian should always be of a benevolent spirit even towards the enemies of the cross of Christ well there's benevolence and there's kindness and there's charity but when we read about the words of the Lord Jesus Christ for example he tells quite plainly and quite openly that those who are instrumental in undermining the gospel in coming into the company of the Lord's people with a view to taking from them what they have that he will take a view of what they are doing that is less than polite he says for example in Matthew's gospel it would be better for one of them if a millstone was hung around their neck and that they be drowned in the depths of the sea or the ocean these people who are guilty of harming

[59 : 04] God's people these people who enter into the fellowship of believers with the intention to to harm them to undermine their confidence in Christ what they are doing is they are putting obstacles in the way of their faith and God will treat them accordingly now he goes on to expose the illogical stance of those who attack him he says in in verse 11 I brethren if I yet preach circumcision why do I yet suffer persecution well it's a straightforward question if I am responsible for preaching circumcision then why am I persecuted as a preacher of circumcision when these people who are offended by your faith and do everything in their power to make you revert to the practices of the law that require circumcision why do they condemn me for doing the very thing that they want you to do it doesn't make sense it's not logical and the law

Paul says of them then is the offense of the cross ceased because he is there equating what they are doing with the fact that the unbeliever is offended by the cross of Christ there's no getting away from it the unbeliever is offended by the cross of Christ again and again we are told that what the cross means is entirely inconsistent with what their expectations of Messiah was he was to be the saviour he was to be the redeemer he was to be the one who would enable them to try forward all enemies but instead he is he is crucified and slain and held up to condemnation and all that went with that but

Paul is saying the the offence of the cross is something that comes with the preaching of the gospel and the preaching of the gospel will show that those who believe in the Lord Jesus Christ are willing to bear that offence because of what that offence is all about he is the one who has suffered and died as the sin bearer John Stuart in his commentary says the good news is still a scandal grievously offensive to the pride of men it tells men they are sinners rebels under the wrath and condemnation of God that they can do nothing to save themselves because salvation is by

Christ alone and people are scandalized by the cross people are offended by the cross because it tells them that they are incapable of doing anything to save themselves if they were then Christ must need not have died on the cross it's ironic that the way Paul finds to to defend his position as a believer as a preacher of the gospel the good news of Jesus Christ you know you have to remember if you are a believer that those who are refusing to believe what you believe are going to enter into an argument with you it doesn't necessarily follow that their arguments are consistent with truth it can't be it can't be and if they're not consistent with truth be prepared to find that they will untruth use untruths to make their own arguments the devil does and so do those who are refusing to comply with the gospel in its truth then verse 12

I would they were even cut off which trouble you if you take that in isolation it seems quite severe what does Paul mean using the words cut off a simple reading would say to you that Paul wants them dead Paul wants them obliterated but the actual word that is used there is he wants them to be emasculated those who are insisting on circumcision which is a surgical procedure which requires part of the male organ to be removed he wants them to be castrated which is quite severe but he is using that language because Paul is right there speaking of those who are insisting this is what God wants you to do this is what

[65 : 26] God requires of you this is what God insists must be true of you in order to be saved God and Paul is saying to them if that is the case then why do you not go the whole hog and do what you think is right if it is God's bidding now what Paul is saying there he is insisting on it because what they are doing is jeopardizing the preaching of the gospel they are effectively undermining the confidence of the believer in the gospel that he has preached and the salvation that Christ has secured and they are seeking to bind in chains the very people that the gospel liberated and he cannot he cannot treat that as if it's a trivial thing it's not a trivial thing it's not a trivial thing for anyone to go out preaching a false gospel it's not a trivial thing to make any person follow a path that is taken headlong into a lost eternity it's not a trivial thing for the person whose soul is lost because the gospel that they are denied is denied them because of the inaccuracies and the heresies that others willingly present to them so

Paul's annoyance if we're allowed to call it that is a genuine understanding of what is at stake and what is you know there's nothing more precious than the soul of an individual and if somebody is allowed to go out and to proclaim lies as if they were truth then they need to be challenged and this was the situation that Paul was in when he was teaching the Galatian church of the validity of their faith and the genuineness of their salvation and the certainty of their liberty well may God help us to take that on board and remind ourselves when we find ourselves leaning towards anything that is in denial of the perfection of Christ's finished work even just a teeny bit allowing that to enter into our thinking there needs to be caution expressed because it's just a chink and it opens a door and it causes misery if we follow the path it takes us on may God encourage us to think of these things let us pray the Lord of God help us to understand the awesome victory that Christ has secured for sinners through the cross of

Calvary that he has shattered the chains that bound a people who were enslaved by sin and that victory is certain we pray for light upon all that it entails so that we will not succumb to any encroach upon that liberty that is ours in Christ forgive sin in him Amen we'll sing some verses in conclusion from Psalm 111 Psalm 111 at verse 6 to the end he did the power of his works unto his people show when he the heathen's heritage upon them did bestow the sandy works are truth and right all his commands are sure and done in truth and uprightness they evermore endure he sent redemption to his folk his covenant foray he did command holy his name and reverend is always wisdom's beginning is God's fear good understanding they have all that his commands fulfill his praise endure foray he did the power of his works unto his people show he did the power of his works and to his people show when he in all his heritage upon them did his know his handy works promise he can and redemption to His hope

His covenant for Him He did hope on fully His name and honor and disrocket Wisdom's beginning is constant within darkness I live How all that is on my own will Is praise and glory May grace, mercy and peace from God the Father, the Son and the Holy Spirit

Rest and abide with you all now and always Amen