

# O Foolish Galatians ...

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- [ 0 : 00 ] I can resume a public worship of God by singing to God's praise from Psalm 24. Psalm 24, from the beginning to verse 6.
- The earth belongs unto the Lord, and all that it contains, the world that is inhabited, and all that there remains. For the foundations thereof he on the seas did lay, and he hath it established upon the floods to stay.
- Who is the man that shall ascend into the hill of God? Nor who within his holy place shall have a firm abode? Whose hands are clean, whose heart is pure, and unto vanity who hath not lifted up his soul, nor sworn deceitfully.
- He from the eternal shall receive the blessing him upon, and righteousness even from the God of his salvation. This is the generation that after him inquire, O Jacob, who do seek thy face with their whole heart's desire.
- The earth belongs unto the Lord, and all that it contains. The earth belongs unto the Lord, and all that it contains.
- [ 1 : 40 ] The earth belongs to the Lord, his holy place will be found, and all that it contains. The world not yet is in architecture, And all that there remains.
- For the foundation is made of.
- The honest is it being. At theusd inval SPEAK.
- Who is the man that shall ascend into the hill of God?
- All who is his only place shall have a better love on.
- [ 3 : 16 ] Whose hands are clean, whose heart is pure, and unto my king.
- Who hath not let get out the soul, nor a sworn disciple in.
- He from the eternal shall receive. Thou bless him upon.
- And I just said, saviour from the blood of his salvation.
- This is the generation that under the end of the life.
- [ 4 : 47 ] And yet of the earth, you seek thy place. With my heart is mine.
- Let's join together in prayer. Let's pray. Gracious God, as we continue in your presence, with your thanks that we can draw near to what is a throne of grace.
- The God who inhabits eternity has made such a provision for us that allows us access, even into the presence of a holy God.
- We give thanks for the way that your word, through the gospel, speaks of a new and a living way. It has been secured for your people by way of the cross.
- And we marvel at such a provision, made for sinners such as we are, and deserving of the least of your mercies.
- [ 6 : 16 ] We are surrounded by evidences of your graciousness, your long-suffering, your kindness. You do not deal with us as we deserve.

While we may think that we are worthy recipients of these tokens, nothing could be further from the truth, and no one knows us better than you do.

You know our activities, those that are publicly disclosed, and our activities that are hidden from sight. You know even our thoughts, these things that we are so good and so adept at, clothing, unveiling, as if with a cloud, so that the eye of man cannot discern, for it is truly the thoughts and the intents of our heart.

But that is not true of you. You know all things. And it is with you that we have to do.

The one who is able to discern all our thoughts, and all that is true of us. We give thanks that we can come in the name of another, and that other is so unlike ourselves, and yet there is a likeness that allows us to put our trust in him.

[ 8 : 03 ] He became man, and so was and continues to be God and man, two distinct natures, and one person for the other. And as the Son of the Most High God, he possesses a holiness that we cannot even begin to envisage.

We know it to be true, and yet we cannot measure it, we cannot fathom it. Our knowledge of holiness is so limited, and if it is all found within our own experience, then we have miserably misunderstood what the holiness of God is like.

We bless you and thank you that you are willing, nevertheless, to receive such as we are in the name and for the sake of Jesus Christ.

And we plead his merits in your presence, seeking your blessing in his name, that not one of us would depart this place this evening without being able to receive it, whether we solicit it or not.

Help us to desire it and to seek it and to be open to it so that we would feel as if we are deprived if we have not received something of the good that you mean to provide for us through the Gospel.

[ 9 : 41 ] May your blessing be upon all who are in need this evening, those who have thought, and cares and concerns. And we pray that you would remember each one according to whatever needs they have, as your people in particular.

Their needs are intertwined with their spiritual needs and you have a duty of care towards them because not only are you their God, you are their Redeemer.

not only have you made provision for them as the creatures of the dust who exist by reason of the power that is yours to exercise at your will, feeding them, clothing them, ministering to them as the creatures that they are, but also as they are your people, you have made a promise concerning them that you will provide for their needs, not just temporal but spiritual.

we pray, Lord, your blessing them to be their portion and that they will be edified and satisfied with the provision that you have set before them on the table of the gospel.

We pray for those who sit with them and who are yet not numbered amongst them. They enjoy many of the privileges of common grace without as yet having experienced the privileges of saving grace.

[ 11 : 31 ] We ask that you would remind us of the difference that there is between these two things. regardless of the source, they differentiate between the eternal destiny of those who are beneficiaries of your saving grace and those who will one day give account for the many good things that they enjoyed and yet despised because they did not pay homage or appreciate the giver of these good gifts.

We remember in your presence a proclamation of the truth and ask that it will be blessed forever. The name of Christ is lifted up before men and women of all ages.

We pray for your blessing upon the gospel that has been preached this day whichever means that you have ordained by which that word has gone out. we are particularly jealous of our own presbytery and the pulpits of our island and those who seek to proclaim Christ there.

But we are thankful that there are other avenues by which Christ is laid before men throughout the world. We bless you and thank you for the media that allows the world to be propagated the world over so that today even in places that are shared to the gospel where the grace of Christ is forbidden to be spoken of yet they are able to hear the word of life shared in their own tongue by those who fear the Lord.

And we bless you and thank you for that. Who knows what the harvest field will be like but there will be a harvest and fruit will be yielded to the glory of your name beyond our reckoning.

[ 13 : 46 ] We give thanks for the gospel that has come to our own shores for those who brought it and who have left the scene of time but although they have died their labour still prosper and their names are forgotten but their their giftings are still much in evidence in the way that so much is seen of what they laid out by way of foundation in their own communities and beyond.

So hear your prayers on behalf of all that is done in your name. May it redound to your glory. Bless our community may it yet know a day of power.

We enjoy so much of your favour but we crave most of all spiritual favour that those who are being raised within these communities would know what it is to turn from sin to Christ and that our children would know what it is to embrace salvation as it is set before them in the gospel.

We remember before you those who serve you in whatever capacity throughout the world especially we think of the missionary activity of the church and we pray for your preservation of those who seek to present Christ in contexts that are purely hostile.

Lord help us to bear one another's burdens to that end. Remember our King and his family the parliaments that serve him. We pray for direction to be given from on high.

[ 15 : 52 ] May the babblings and the foolish notions of men be shown for what they are and may the truth be seen for what it is.

Remember the war torn nations of the earth those that are publicly disclosed and those that are ongoing and little mention is made of them yet blood is shed and the streets and the fields are red with the stain of crimson blood shed because someone somewhere wants to do something that would serve their ends with no sense of the cost and with no realisation of the accountability that each of us has for our own actions.

Turn us again to yourself O Lord and make your name great amongst us. Remember the sick and the suffering remember those who are broken in heart and those who are confused and this world in which we live brings much of that confusion.

Our young people are raised up in an environment where so much is held out to them as being worth having but they are vain shadows and the grasping of these shadows brings sadness and sorrow when realisation comes that they are not what they would have them to be.

May the substance of the gospel replace these vain desires and may what is truly held out to us as worth having be shown for what it is.

[ 17 : 53 ] Hear our prayers and continue to watch over us. Cleanse us from sin. In Jesus the Redeemer's name we ask it. Amen. I'm going to sing some verses from Psalm 37.

Psalm 37 at verse 34 to the end of the psalm.

Wait on the Lord and keep his way and thee exalt shall he. The earth to inherit when cut off the wicked thou shalt see. I saw the wicked great in power spread like a green bay tree.

He passed yea was not him I saw but found he could not be. Mark thou the perfect and behold the man of uprightness because that surely of this man the latter end is peace.

But those men that transgresses are shall be destroyed together. The latter end of wicked men shall be cut off forever. But the salvation of the justice from the Lord above he in the time of their distress their stay and strength doth through.

[ 19 : 12 ] The Lord shall help and them deliver. He shall them free and save from wicked men because in him their confidence they have.

Psalm 37 from verse 34 to the end. Wait on the Lord and keep his way and thee exalt shall he. Wait on the Lord and keep his way on the exalt shall he.

Heard be headed when the dawn of the wicked now shall sing.

I saw The men take not being.

Mark thou the perfect and behold a man of uprightness.

[ 20 : 54 ] Because the journey of this man, O Allah, dead in disquees.

But those men that are considered shot shall be destroyed together.

The latter end of wicked men shall be cut off forever.

But the salvation of the justice from the Lord alone.

He is the time of their descent, the saints that have done.

[ 22 : 17 ] The Lord shall have them delivered. He shall then be undecided.

From which it may be causing him, the job of the dead is real.

I'm going to read from the epistle of Paul to the Galatians, chapter 3.

Paul's epistle to the Galatians, chapter 3, reading verses 1 to 18. 1 to 18.

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.

[ 23 : 31 ] This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit?

Are ye now made perfect by the flesh? Have ye suffered so many things in vain, if it be yet in vain?

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? Even as Abraham believed God, and it was accounted to him for righteousness.

Know ye therefore that they which are of faith, the same are the children of Abraham. 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.

So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse.

[ 24 : 44 ] For it is written, Curse it is every one that continueth not, in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident.

For the just shall live by faith. And the law is not of faith, but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us.

For it is written, Cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

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.

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

[ 25 : 58 ] 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 disannull, that it should make the promise of none effect.

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

Amen. And may the Lord art his blessing to this reading of his word, to his name be the praise. Let us sing now verses from Psalm 73, from verse 23 to the end.

Psalm 73, verse 23 to the end. Nevertheless, continually, O Lord, I am with thee. Thou dost me hold by my right hand, and still upholdest me.

Thou with thy counsel, while I live, wilt me conduct and guide, and to thy glory afterward, have received me to abide. Whom have I in the heavens high, but thee, O Lord, alone?

[ 27 : 07 ] And in the earth whom I desire, besides thee there is none. My flesh and heart doth faint and fail, but God doth fail me never. For of my heart, God is the strength and portion forever.

For lo, they that are far from thee, forever perish shall. Them that are hearing from thee, go thou hast destroyed all. But surely it is good for me that I draw near to God.

In God I trust that all thy works I may declare abroad. These verses to the praise of God. Nevertheless, continually, O Lord, I am with thee.

O Lord, I am with thee.

Thou dost me hold necessary provide by my right hand, of still love, In a bold yet dream, Though in thy direction While I live, Will in thee con■ péri ■■■■ Unters Son to a portion guide Unto my glory after work Receive me to abide.

[ 28 : 58 ] Whom have I in the heaven's eye, But me, O Lord, alone, And in the earth the mighty sky, Besides the dead is none.

My flesh untarved, It does heal, But God, that healed me never, For all my heart, God is the strength And portion forever.

For all the dead are apart from thee, Forever they shall, And the joy of the home, Of God is the highest dawn.

But surely it is good for me, That I draw near to God, And God I draw, That all thy works I may declare abroad.

So we turn to the passage that we read, Paul's epistle to the Galatians, Chapter 3.

[ 31 : 18 ] We'll read from the beginning of the chapter, 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.

This only would I learn of you. Received ye the Spirit by the works of the law, Or by the hearing of faith? Are ye so foolish, Having begun in the Spirit, Are ye now made perfect by the flesh?

Have ye suffered so many things in vain, If it be yet in vain? 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?

And so on. Continue our study in a book, Or the epistle, Written by Paul to the Galatians.

And chapter 3 is a new section, Of the letter. Up until this point, The apostle has been, Setting out, What I suppose he has successfully done, To many, Or for many.

[ 32 : 53 ] And that is that, The fallenness of man, The brokenness of man, Leaves mankind incapable, Of fulfilling, Their created remit, If we put it like that.

He is incapable of doing the one thing, That he must do. That is, That he must, Live, Life, In accordance, With God's will.

He is required, To be, Obedient to God. And, Paul doesn't just, Set out for us, That, The scripture, Requires, Obedience, Which it does.

But, He insists, That it, Is a perfect obedience. And that is one step too far, For a great many people.

I suppose, The vast majority, Who have any interest, In, Satisfying, A perceived, Call to, Righteousness, They would, Consider, Their best endeavour, To be, Satisfactory.

[ 34 : 32 ] After all, We are all human. That not, The excuse you hear. We are all human. And by that is meant, We all have, Failings.

We all, Without exception, Come short. And, That is the line, I suppose. That is the basis, For believing that, That is sufficient.

As long as we do our best, As long as we, Achieve, To the best of our abilities, What we consider, God's expectation, Of us, Then we are doing, Okay.

But Paul goes beyond that, And he says, No, God wants obedience, But it has to be, Perfect obedience, Perfect obedience, Anything less than that, Is, Leaving you open, To the condemnation, Of God.

Now, Paul was no different, To many others. He set his own standards, And imagined that, They were adequate, For God.

[ 35 : 46 ] Well, They were, His standards, Because they were not, God's standards. He may have imagined, Like many, That his interpretation, Of God's word, Was sufficient.

But, No, That's not, Good enough. It's not, What we imagine, God to be saying, That, That God expects us, To do. There is, A complete, A full, Wholehearted, Requirement, On the part of God, To fulfill, Without any, Without any, Shortcoming.

So that, If we fail, To understand, What the word of God, Is saying, Then, The fact, That we fail, To understand, Is no excuse.

The inadequacy, That we are placed under, By reason of our sin, Does not, Allow us, To excuse ourselves, Before God. Just because, There are blind spots, In our reasoning.

Just because, We lack, The ability, To fully comprehend, What is at the heart, Of the word of God, Doesn't excuse, Our, Our not living up to it.

[ 37 : 01 ] And Paul was in this, Place, Where he thought, That everything, That spoke of him, As an individual, Was something, That recommended him, To God, His, Parentage, His, Ethnic origin, His role, As a, Lawkeeper, And a, Law, A, Law, Maker, All of these things, Were considered, Important, But, He came to realize, That they weren't, God, Took him, And showed him, The absolute, Futility, Of what he was, Engaged in, So that he came, To this point, Where we stopped, Last time, I am crucified, With Christ, Nevertheless, I live, Yet not I, But Christ, Liveth in me, And the life, Which I now live, In the flesh, I live, By the faith, Of the Son of God, Who loved me, And gave himself, For me, I do not, Frustrate the grace, Of God,

For if righteousness, Came by the law, Then Christ, Is dead in vain, This was a new, Understanding that Paul, Had come to, He understood, The perfect, Futility, Of his own endeavors, And he discovered, The perfections, Of God's provision, The late John McSween, Preaching, On these words, Of Galatians, 2.20, Writes the following, Or, He preached, The following, And his sermon, Was recorded, And written down, He explained it like this, No man can look, At the law, And at Christ, At the same time, And there is nothing, To attract the eyes, Of man from the law, But Christ, And when his eyes, Are brought to see Christ, He cannot look, On the law,

Anymore, He cannot look on it, As a source of justification, He cannot look at it, Thinking that by doing, What the law requires, God may be pleased, With him, That's a change, That was wrought, In the apostle, Once he saw Christ, He couldn't, Look anymore, At the law, Once he saw, The place that Christ, Fulfilled, In, Fulfilling the law himself, He could no longer, Look at the law, As the path, Of life for himself, Now having said that, That is why the words, That appear at the beginning, Of chapter 3, Suggest to us, The amazement, That filled the heart, And mind of Paul, All foolish Galatians, Who hath bewitched you, That you should not,

Obey the truth, Before whose eyes, Jesus Christ, Hath been evidently, Set forth, Crucified, Among you, That's where the words, Come from, The understanding, That Paul now has, About, The law, And his own, In adequacy, As one who fulfills, The law, And the perfections, Of Christ, As one who fulfilled, The law, In all, The demands, That it placed upon him, And also, Who satisfied, The demands, Of a broken law, So that when he sees, A people, A congregation, Of believers, Professing believers, In Galatia, Revered from, What the gospel, Had brought into their experience, To what they were, Enslaved by, In their former lives, Is filled,

Full, Of amazement, I have often said to you, That when you read the bible, There are some phrases, There are some passages, And, The mood that lies, At the heart of these words, Is not easily, Picked up on, Just by reading the words, Unless there's a word, Or a phrase, That, That very powerfully, Presents the mood to you, But, Here, The words seem, To suggest to us, That, Paul is, Totally, Flummoxed, By the kind of, The kind of, Behavior, That is seen, The divine, John MacArthur, Suggests, You foolish, Galatians, A combination, Of anger, And love, Mixed, With surprise, Anger, And love, Mixed, With surprise, It's just,

[ 42 : 07 ] An opinion, On the part, Of a theologian, But, You can, Understand what I'm saying, Reading these words, You're, Wondering, Well, What is it, That Paul, Is, Is, Expressing here, Where does it, Come from, And clearly, As a people, The Galatians, Were, Those who, Were beneficiaries, Of the gospel, Message, And he believed, That they were, Saved people, And that they were, People who had, Embraced, The christ of the gospel, Wholeheartedly, And there he is, Confronted by, Evidence, To the contrary, They have gone back, From following christ, They have gone back, From believing, That christ was all, And possessed all, And instead, Followed, The example, Set before them, By others,

Who suggested to them, That they needed the law, They needed to fulfill the law, They needed to do, What the law required of them, In whichever way, These, Judaizers, Or whatever they were, Did.

And I suppose, It has always been, The case that, If a christian, Looks at a, Fellow believer, Who goes back, From their profession, That there is always, Disappointment, There is always, Sadness, There is always, A puzzlement, There is wonder, What have they, Gone back to, Why have they, Gone back, From what, Was so, Perfectly, More than adequate, To their needs, But here, The specific point, Is that they have, Gone back to, Endeavoring, To satisfy, God, By their, Law works, And that was, To Paul, The ultimate, Foolishness, And Paul says, The only reason, I can conclude, That you've,

Done this, Is because, You've bewitched, Who has, Bewitched you, Who has, Brought a spell, To bear, On your mind, And clearly, As far as he's concerned, It had to be something, Significant, And yet, I think Paul knows, And what he says, Beyond this, Requires us to understand this, That the nature, Of the foolishness, Really, Has more to do, With, The subtlety, Of the sin, That they have, Succumbed to, Rather than, The subtlety, Of their, Beguilers, Those who tempted them, Those who, Persuaded them, To go back, From what they, Had once believed,

To something, That they had, Departed from, Entirely, And, The foolishness, The word, Foolishness, When you try, To get to, To the root, Meaning of it, It has, More to do, According to, The scholars, It describes, To us, A, Lethargy, Of spirit, On the part, Of those, Who have, Succumbed to it, They're not, Daft, Not because, They lack, The, The intellectual, Acumen, Or the prowess, To understand, The teachings, That they have, Departed from, That's no reason, For them to do that, You might, You might excuse them, If you thought, That they were daft, Or if they were fools, In the ordinary, Understanding of it,

[ 46 : 30 ] But the actual, Word for foolishness, In here, It describes, To us, The, Spiritual, Lethargy, That had, Overtaken them, So that when they were, Confronted with, The temptation, To go back, On the basis, Of, What their, Detractors, Were, Endeavouring to do, Those who were, Seeking to beguile them, What, Was actually, Possible, For them to do, They failed to do, Simply because, They were not, Prepared for it, Now what do I mean by that?

Well if we put it like this, The kind of Christian you are, Has a lot to do, With the kind of, Teaching you receive, And that doesn't just mean, The kind of teaching, That you are, Privy to receive, But your willingness, To apply that teaching, To the life, That you are living, As a Christian, Because Paul, As the apostle, Was preaching, What we believe, To be sound doctrine, He was entirely, Gifted by God, To preach that gospel, And to, To accompany, The preaching of the gospel, With all the encouragements, And all the incentives, And all the, The knowledge, That was necessary, To live out, Their Christian lives, To their fullness, To the fullness, Of their ability, And yet, The fact that, They were beneficiaries,

Of such teaching, They still did not, Listen, Attemptively, And prepare themselves, To the kind of assault, That came their way, Instead, They became fools, Let me quote, John MacArthur again, They simply failed, To use, Their spiritual, Intelligence, When faced, By the unscriptural, Gospel, Destroying teaching, Of the Judaizers, They were not, Using their heads, They were not, Using their heads, Now, Some people, Have got this notion, About Christian faith, That it's nothing better, Than taking a person, Up to the top, Of a steep hill, Or giving them, A wee nudge, And they're freewheel, To the bottom, And the bottom, As far as they're concerned,

Is their destination, Heaven, And all they have to do, Is just, Roll their way, Merrily, Along, Until they arrive there, Well the scripture, Begs to differ, Because it tells us, That the Christian life, Is far, More than that, There are many different, Descriptions, Of what it is, It's a, It's a war, That's why Paul, Preaches and teaches, That, In Ephesians, That, There is the whole, Armor of God, Because the Christian, Is somebody, Who is engaged, In spiritual warfare, It's a race, A Christian, Is somebody, Who runs the race, With patience, The Christian, Is a whole host, Of different things, But not one of them, Is a picture, Of somebody, Who slumbers his way,



Heavenwards, Somebody, Who sits merrily, On their hands, And allows the world, To pass them by, And they'll reach, Their heavenly destination, Regardless of which, And the problem, For the Galatian church, Was, That there was, This insidious enemy, Amongst them, And they were determined, To bring them down, And the way, They were going to bring them, Back down, Was to bring them back, To where they had, Gone from, And to make them believe, That they needed to engage, In law works, In order to be saved, Which, The gospel, Told them, Was wrong, And they should know, Paul says, Who hath bewitched you, That you should not, Obey the truth, Before whose eyes, Jesus Christ, Hath been evidently, Set forth, Crucified among you, In other words, You don't have an excuse,

[ 51 : 24 ] He says, Before whom, Before whose eyes, Jesus Christ, Has been evidently, Set forth, Crucified among, Does this mean, That he believes, That the church, In Galatia, That they were all present, When Jesus was on the cross, Is that what he's saying?

No, He's saying, No such thing, But he is saying, That the gospel, Was preached to them, And the Christ of the gospel, Was preached to them, And the Christ, That was preached to them, Was a Christ, That was crucified, And slain, You know, Paul gives us an example of it, In his first epistle to the Corinthians, Chapter 2, And I, Brethren, When I came to you, Came not with excellency of speech, Or of wisdom, Declaring unto you, The testimony of God, For I determined not to know, Anything among you, Save Jesus Christ, And him crucified, And I was with you, In weakness, And in fear, And in much trembling, And my speech, And my preaching, Was not with enticing words, Of man's wisdom, But in demonstration, Of the spirit, And of power, That your faith, Should not stand, In the wisdom of men, But in the power of God, This was the gospel,

That was preached to them, The gospel of Jesus Christ, Jesus Christ, And him crucified, And this is the gospel, That the Galatian people heard, Jesus Christ, And him crucified, And he wasn't, About to change his manner, Or change his mode of, Of operation, And present a different Christ, In a different way, This was essential, To what they believed, And if they believed this, Then, This was, What they needed to believe, The believer's, Faith has to rest, On something, And that something, Is God himself, And his willingness, To save, And that by way, Of the cross, Of his son, That is the power, That is the way,

By which, Sinners come, To experience salvation, And this is what, Astonishes Paul, Having experienced, The gospel, The power of God, Unto salvation, That you've gone away from it, That you've forgotten it, Ignored it, Chosen something, Other than that, How foolish, How beguiled, Are you, That you would think, That salvation, Is some, Somehow dependent, On something, Different, But now, Paul moves on, From what they have seen, To what they have experienced, And, When I was thinking of this, I was thinking to myself, Well, We have a right, To be wary, Of feelings, And we have,

A right, To be wary, Of, Personal experiences, But here, What Paul is alluding to, Or is concerned with, Is the spiritual, Experiences, Created in them, By the Holy Spirit, They received, They received, The spirit, With the gospel, That was preached, When they believed, The gospel, They received the spirit, Do you remember, When Jesus, When Jesus, Had a conversation, With Nicodemus, What did he say to him, He told Nicodemus, You must, Be born again, You're familiar, With these words, You must be born, Of the spirit, And if that is so, Then how can a person, Who is born again, Who has experienced, This salvation, Of Jesus Christ, That, Involves the Holy Spirit,

[ 55 : 51 ] Wholeheartedly, How can such a person, Go back from that experience, This is the question, Paul asks, Did you receive, The spirit, By the works of the law, Or by the hearing of faith, That's the question, Was it as a consequence, Of your endeavouring, To keep the law, That you received the spirit, Or was it something, That you received, By the hearing of faith, It goes back to this word again, Are you so foolish, Having begun in the spirit, Are you now made perfect, By the flesh, And the word perfect, There does not suggest, The perfection, That we would understand, To mean, The complete package, But that they have achieved,

The place, Of standing, Before Christ, That is the consequence, That is the consequence,  
Or the product, Of their faith, Clearly, A person, Does not become, A believer, Without,  
The illumination, Of the spirit, We are blind, By nature, We are deaf, By nature, We are  
dumb, By nature, But the spirit, Enables us, To hear, And enables us, To see, It enables  
us, To speak, To God, And to speak, To God, What God, Wishes us, To say to him, Are  
all your, Spiritual experiences, Unnecessary, Well, No, They are not, God, God in his  
grace, Has made us,

Spiritual people, And that's what he is saying, To the Galatians, You, Became spiritual,  
You, Had your, Eyes opened, You had your, Understanding opened, You became, The  
residence, Of the Holy Spirit, Have you, Gone away from that, Have you, Departed from  
that, You know, Some, Look at this, Word, And, Are you so foolish, Having begun in the  
spirit, Are you now made perfect, By the flesh, Have you suffered, So many things in vain,  
If it be yet in vain, The word suffered, Seems, An odd word, To appear in the context,  
What sufferings, Is he talking about, He is not talking about, Sufferings, In the ordinary  
sense, Of the use of the word, But my own, Understanding of it,

And I have to say it is, My own understanding of it, There is, And there always will be, A  
degree of suffering, Involved, In the experiences, Of the believer, Who was, Instructed, By  
the Holy Spirit, Who is, Who is, Well, Begin, At the beginning, When did you, A sinner,  
Come to know, Your sense, Of sin, How did you, Become aware, Of your sin, You've  
always been a sinner, From the day you, Through Beth, You've always been a sinner, But  
has that sin, Been a concern, To you, Well, Maybe some people, Can say that it has, But  
for most people, Their sins, Were something, They could easily, Live with, Without  
causing,

Them too much, Concern, But when the spirit, Of Christ, Came to be active, In your  
experience, It convicted you, Of your sin, It brought home to you, The reality, Of what your  
sin, Involved, How offensive, And odious it is, In the eyes of a holy God, It brought home  
to you, The perilous condition, That you were in, Because of your sin, That you were  
under, God's just condemnation, And as such, That you were in jeopardy, Of a lost  
eternity, Now you can't come, To that knowledge, Without some, Awareness, Of grief, And  
sorrow, And sadness, And suffering, To a degree, And the spirit, In some measure, Brings  
that, Into the lives, Of so many, Are you so foolish,

[ 60 : 58 ] Have you suffered, These things, In vain, I was, Working this earth, In my own head, And,  
Recently I read, An account, It's just rereading, A book of the, Of the men of Sutherland,  
And there's a whole host, Of different Christian people there, Men of renown, Who were  
exemplary, Christians, And one of them, Is mentioned, As having come to faith, As a  
young person, And what caught my attention, Was, How we came to faith, Many of you,  
Will know the story, Of, Michael Kate,

I'm sure you've heard the story, I've told it myself, Michael Kate, She was a notorious,  
Woman, Who lived, In Lockerbie, And she was converted, In her old age, And the means  
of her conversion, Are well, Documented, But on the, She wept herself, Blind, And she  
believed, In herself, Not to be worthy, To sit amongst, The Lord's people, At the Lord's  
table, And despite, The best efforts, Of, Lachlan McKenzie, The minister, Who was the  
means, Of bringing her to faith, She didn't believe, Her place was, At the Lord's table, Until  
the moment, When she believed, It was at the end, Of her communion season, And,  
When, The minister, I don't know, In those days, There would have been, Several tables,  
Depending on how many,

Communicants, Were at the, At the, Communion service, And they would serve, One table, And those who were, At the table, Would then go out, And the next, Group of people, Would sit, And at the end, Of the service, Just as she, Believed, That the whole, Communion was over, She left out a scream, And, The minister, Knew, Who, It was, And we once again, Invited this woman, To come and sit, At the Lord's table, Which she did, Old, Decrepit, Blind, And, Despairing, Of, Ever being, Privileged enough, To do that, And, Totally feeling, Unworthy, But she sat, At that table, By herself, Which was strange, It's a truly, Truly remarkable, Account of,

Of God's saving grace, But what, Reminded me of it, Was I came across, The story of this young man, Who had come to faith, And how did he come to faith, Well he was at the communion, As a young man, And he was an eyewitness, To this woman, Sitting at the Lord's table, And this was what, Persuaded him, To believe, In the Lord Jesus Christ, For himself, You can hardly believe, That that is God's way, Of doing things, But God's spirit, You see, Works in different ways, He impresses, Himself, In the hearts, And minds, Of, Of so many of the Lord's people, In different ways, And why am I telling you this, Why, If you were to ask, How did you come to faith,

How did you come to sit, With the Lord's people, How much, A dereliction, Of our duty, Would it be, To deny the work, Of God's spirit, To say, He never worked, In my life, To say, He never came into, My experience, She could do, Nothing more, Than say, I believed, Because, God, Took away, The spiritual blindness, From my eyes, The Lord was replaced, With physical blindness, I see more, With these eyes now, Than ever I saw, When they were, Functioning, Naturally, How much of a, A wrong, Would it have been, For her to say otherwise, Or that young man, Can you tell me, Your testimony, How did you come to faith, Well I came to faith,

[ 66 : 07 ] When I saw that old woman, Of 90 years, Coming, To sit by herself, At the Lord's table, How did you see it, It was the spirit of God, That, Led me to see it, Well it's no different, To the church in Galatia, To say, I want to go back, To where I once was, I want to, Put the shackles, Back on my, Fists, And my feet, I want to bind myself, To, To law keeping, Because I no longer, Believe, That the Christ of the gospel, Is sufficient for me, No wonder, Paul is saying, Oh you foolish Galatians, 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,

Not question, It's a rhetorical question, It's a simple question, It's a question, That they must answer, Are you going to do, What you did, By faith, Or are you going to, Achieve what you did, By the works of the law, It can't be possible, If it's simply, Done without faith, You couldn't do it then, And you can't do it now, Without faith, It is impossible, To please God, While Paul, Wanted to remind, His people that, Salvation is all of grace, Christ is the, Fulfillment of the law, He has yet more to say, On it yet, We believe, Let us pray, Oh Lord of God, We give thanks, That, Those of us, Who have been able, To see, Christ in the gospel,

That we should, Remember, That the sight, You have given, To us of him, Is, A token, Of your grace, We could not, See it with the eye, Of faith, Without the eye, Of faith, We could not see it, With the eye, Of nature, We could see, Nothing in him, He was like, A roped out of a dry ground, To us, Until you took, The blindness away, We give thanks, For the work, Of the spirit, In your people, And that, It achieves, All that is needed, To ensure salvation, We pray, For your blessing, And your word, Forgiving sin, In Jesus name, Amen, In the closing, Psalm 14, Psalm 14, We're going to sing, The whole psalm, That there is not a God,

The fool doth in his heart conclude, They are corrupt, Their works are vile, And not one of them doth good, Upon men's sons, The Lord from heaven, Hath cast his eyes abroad, To see if any understood, And did seek after God, They altogether filthy are, They all aside are gone, And there is none that doeth good, He is sure there is not one, These waters of iniquity, Do they not know at all, That they my people eat as bread, And on God do not call, Their fear they much, For God is with the whole race of the just, You shame the counsel of the poor, Because God is his trust, Let Israel's help from Zion come, When back the Lord shall bring his captives, Jacob shall rejoice, And Israel shall sing, Psalm 14, The whole psalm, That there is not a God, The fool doth in his heart conclude, That there is not a God,

The fool doth in his heart conclude, He has called up, That words that I'll, Not one of them, Not one of them, Not one of them, Upon men's sons, The Lord from them, It has his eyes abroad, To see it may, He understood, And did seek out the door,

[ 71 : 19 ] They all together fill the air, They all outside and go, And let it come, And let it come, Not two as good, Yet should it be, Not one, Peace work, And let it come, And let it come, To the Lord, And let it come, That there is not a God, In my feet,

And let it come, And let it come, And let it come, That fear, And let it come, And let it come, For God is with, The whole race of the just, To the Lord, The Lord, And let it come, And let it come, And let it come, Let it come, And let it come, When the Lord,

The Lord shall bring, His captives take, God shall rejoice, And let it come, And let it come, And let it come, And let it come, And let it come, May grace, and mercy, And peace from God, The Father, The Son, And the Holy Spirit rest, And abide with you, All now and always.

Amen.