

# Grace for the Journey - Galatians 6:6-18

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[ 0 : 00 ] A little bit far away, some of you are nice and close, but that's okay. You're here, and I'm here, and it is so good to see you. Some of you I haven't seen physically for a long time, so it is good to see you in person.

Just to remind you this morning that as we gather, there are toilets. If you can, if at all possible, just wait until the very end. Ladies at the far door and men's through the double door.

When we leave this morning, we can leave either through the fire exit down there, or the fire exit down here. And our encouragement is to just congregate outside the door, just behind that wall.

There's a nice green area outdoors. We can catch up, we can chat, find out how each other is doing, and encourage one another. I'm not sure if the coffee guy is there this morning.

There was a coffee seller there last week. So you can even do him a good turn and buy yourself a cup of coffee and chat with people. So my encouragement as we begin is to turn to 1 Corinthians chapter 1.

[ 1 : 08 ] 1 Corinthians chapter 1. So this is just going to be helpful for us as we set our theme and our focus this morning.

So 1 Corinthians chapter 1. What we're going to do is I'm going to read some verses, and then we're going to play a song which the words you will see on the screen, and the encouragement is just to listen to the song, reflect on the words and meditate.

We're not going to be singing this morning, but just to use those words to help us focus our hearts and our minds upon the Lord Jesus. So 1 Corinthians chapter 1 and verse 26.

So our question this morning as we gather is, what are you boasting in? Where's your confidence and where's your assurance? Verse 26.

Brothers and sisters, think of what you were when you were called. So it's saying think about what you were before Christ enabled you to turn to him in faith and repentance.

[ 2 : 27 ] Well, not many of you were wise by human standards. Not many were influential. Not many were of noble birth. We were just ordinary, everyday kind of people.

Verse 28. But God chose the lowly things of this world and the despised things and the things that are not to nullify the things that are so that no one may boast before him.

Verse 31. Therefore, as it is written, let the one who boasts, boast in the Lord. It's not about us today.

It never is. It's all about the Lord Jesus Christ, his death for us, his resurrection from the grave, defeating death, giving us a new life, a new creation, and a new eternal destiny in his kingdom.

We gather together today because the Lord Jesus has enabled us to do so. And we boast in him that joyful confidence in all that Christ is.

[ 3 : 47 ] So, we're going to play a song now. Turn your eyes upon Jesus. Let's use this song. Meditate on the words. Think about it. Reflect. As we focus our minds and our hearts to him.

Amen. Amen. Turn your eyes upon Jesus.

Look full in his wonderful face.

And the things of earth will grow strangely dim In the light of his glory and grace.

Turn your eyes to the hillside Where justice and mercy embrace There the Son of God gave his life for us And our measureless death was erased Jesus, to you we lift our eyes Jesus, our glory and our prize We adore you, behold you Our Savior ever true Oh, Jesus, we turn our eyes to you Turn your eyes to the morning

[ 6 : 10 ] Turn your eyes to the morning And see Christ the lion away What a glorious dawn What a glorious dawn Fear our death is gone For we carry his life in our veins Jesus, to you we lift our Jesus, to you we lift our eyes We adore you, behold you, our Savior ever true.

Oh Jesus, we turn our eyes to you. Oh Jesus, we turn our eyes to you.

Oh Jesus, we turn our eyes to you.

Oh Jesus, to you we lift our eyes. Jesus, our glory and our prize.

We adore you, behold you, our Savior ever true. Oh Jesus, we turn our eyes to you.

[ 8 : 44 ] Oh Jesus, we turn our eyes to you.

Amen. Amen. Amen. Let's pray together.

Father, as we gather together as your people today, we want to turn away from all pride, from all notions of self.

And we look afresh as we have just been reflecting and meditating upon the Lord Jesus. We thank you that because of him, we can come to you as our Father.

We can gather together as your people, united together through the Lord Jesus Christ. Thank you that in him, because of his death for us, our sin is dealt with.

[ 10 : 04 ] All our past, all our guilt and shame, all our concerns for the future, everything has been paid for and dealt with once and for all.

There is nothing left for us to do except to boast in the Lord Jesus Christ, to say thank you for his work on our behalf, living the perfect life for us, dying our death for us, rising again from the grave, ensuring our eternal destiny is secure.

that eternal kingdom, the new heavens and the new earth, where everything will be put right.

Father, we thank you so much for all that you have done for us in Christ today.

And we ask that as we humbly turn from ourselves and turn to you, that you would pour out your Holy Spirit upon each one of us today.

that you would speak to us afresh through the words we hear as we read, as we listen, and as later we reflect and think upon the Lord's death for us as we celebrate the Lord's Supper.

[ 11 : 30 ] That you would use all of these things, engage all of our senses, so that we may understand better who you are, what you have done, and what it means to follow you.

Father, we are grateful, we are thankful for you today. Thankful for one another, for our brothers and sisters in Christ.

So help us today. We pray for those of our church family who can't be with us. Father, encourage them as they later listen to the recording of this gathering, that they would be blessed, and they would be built up, and in no sense, Father, will they feel distant, but be part of your church family today.

Father, we pray that you would help us as a church to love one another well in these days. to find good ways to encourage and to support.

We thank you, Father, for the love that is shown. We thank you for the way in which people are encouraging and looking out for each other. And we pray that this will continue in greater measure as we spur one another on to love and good deeds.

[ 12 : 59 ] So we thank you for today. Thank you for your blessings. In Jesus' name. Amen. Well, the children are going to leave in just a minute for those who are going to Sunday school.

Before you do, what you're going to do is you're going to just move to the nearest blue area and then you're just going to walk nice and slowly round to the back and to the door where you will go to Sunday school.

But before you go, just a reminder at the end so that the children can come out if the ladies are needing the loo. If you could just hold on for a minute more and let the children out and then you can use the loos if you need to.

And we're going to pray for you now for the little ones. So let's pray for them as they go to their class. Let's do that now. Our Father God, we thank you again for the family of your church, for your people gathered here today.

We pray for the little ones amongst us. We know it's been a hard time and a difficult number of weeks and months missing friends, missing being able to go out and see people and play.

[ 14 : 16 ] That's been hard. And so we pray today that you would encourage them to see that in you, Father, you are unchanging. You are always with us.

No matter what we may go through, no matter what we feel in our hearts, even the things we can't explain or understand, you know and you understand.

and you give us the help that we need because you are a big, great and mighty God. I pray that you would help the children as they go to their class, that they'll listen well and that they will hear great

truths about the Lord Jesus and that it will encourage them to fix their eyes, their minds and their hearts upon him today.

So bless them as they go and bless us as we remain here. In Jesus' name. Amen. Okay, children, so just to one side and then Cherry will be helping you out.

So as they do that, let me encourage you please to turn to Galatians chapter 6 in our Bibles.

Galatians chapter 6.

[ 15 : 42 ] We're going to read God's word before Ralph comes and speaks. So Galatians chapter 6. Verse 6 to the end of the chapter.

So you've been following online. We've been working our way through this great letter to the Galatians and we come to the end, to a conclusion and Ralph is going to wrap everything up for us. Going to teach us this morning. So we're going to read and then hand over to Ralph. So let's hear God's word to us this morning. Galatians 6 starting at verse 6.

Nevertheless, the one who receives instruction in the word should share all good things with their instructor.

Do not be deceived. God cannot be mocked. A man reaps what he sows. Whoever sows to please their flesh from the flesh will reap destruction.

[ 16 : 45 ] Whoever sows to please the spirit from the spirit will reap eternal life. Let us not become weary in doing good for at the proper time we will reap a harvest if we do not give up.

Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

see what large letters I use as I write with you with my own hand. Those who want to impress people by means of the flesh are trying to compel you to be circumcised.

The only reason they do this is to avoid being persecuted for the cross of Christ. Not even those who are circumcised keep the law. Yet they want you to be circumcised that they may boast about your circumcision in the flesh.

May I never boast except in the cross of our Lord Jesus Christ through which the world has been crucified to me and I to the world. Neither circumcision nor uncircumcision means anything.

[ 18 : 00 ] What counts is the new creation. Peace and mercy to all who follow this rule to the Israel of God.

From now on let no one cause me trouble for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit brothers and sisters.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Thank you Johnny. It is good to be back with you all this morning.

We had a good run in the book room at our house for a few months joining my to the church. But it's much better with all of you. I can tell you that. No offense Johnny. I'm just going to turn to the book of Galatians myself here.

[ 19 : 06 ] Galatians chapter 6 and just make sure the... Nope. Sorry, I can't see what's...

I'm going the wrong way, aren't I? That's right, isn't it? Yeah, okay, thank you. So just as we begin, I'm just going to ask for the Lord's help and the enabling of the Spirit this morning.

Our Heavenly Father, we thank you that we are gathered here this morning as your people, the Israel of God, those who come to worship you, those who love you, because we have been loved by you.

We are the new creation. And so, Lord, we ask for your help now that we would hear from your word, that your Spirit would be at work in our hearts. And, Father, give me strength for the task at hand.

Amen. Amen. Oops. I'm still going the wrong way, aren't I? Okay. A large-scale public health crisis reveals much about a culture and a society.

[ 20 : 18 ] We like to imagine all things about Ireland and being Irish, but when pressure is applied to everyone and to everything at once, cracks can begin to appear.

Our now former teacher, Leo Varadkar, in one of his many speeches, he said these words, good words, I believe we need to maintain social solidarity, unity, and a sense of community in this time of trial.

And on the other hand, he was ready to enact draconian laws to lock us all down, stop us in our cars, curtail our freedom to meet people.

The call to solidarity and community on one hand, the power of the state and of the law in the other. And I wonder, which one does Leo really think if either of them gets a country through a pandemic? Why the need for both solidarity and the force of the law? Why both? Well, there's no guarantees over the long term about countries.

[ 21 : 30 ] We know that kingdoms and countries rise and fall, pandemics, wars, upheavals, natural disasters have wiped out and dismantled countless empires, let alone think about little, little Ireland, just a hundred years old.

Communities and societies that seem to us invincible, think of the Soviet Union, can fall away very rapidly.

Communities can just collapse. We find the church community under the same external pressures that our country is under.

Our society, our way of life as the Christian community goes back 2,000 years to Jesus Christ. And even further, when we consider the beginning of humanity, there has always been the people of God, those who worship God, those who love God, those who are called by God.

So the church, God's people, is an enduring community, surviving and growing over thousands of years. So what is it that will keep this church going?

[ 22 : 44 ] Or what is it that will keep the church going? Do we need Leo's playbook? The call for community in one hand with the law book in the other, and we just, you know, a little, Christian life is really need a little bit from like column A and a little bit from column B and you mix them together and that's how you keep the community going.

That's how you keep the lights on. I'm going to have to remember, I'm going to do really bad on the slides. Two paths. Well, there are indeed two paths for church communities to walk.

Two ways to try and keep it all together. And we see that in this passage. Paul has pleaded at each step through this letter to the Galatians that we follow the means of grace.

Follow the means of grace to keep the church community, to keep us on the path, to keep us on the journey. Follow the means of grace, which he calls in some places the means of the Spirit or the way of the Spirit or living by the Spirit.

The same thing. Grace and Spirit go together from start to finish. The other path is the means of law-keeping to impress others, which is the same as the means of the flesh.

[ 24 : 00 ] So law-keeping to impress others and the flesh or we have the means of grace, which is the means of the Spirit and life by the Spirit. And Paul talks in this section about sowing and reaping to make the differences really clear for us.

So let's look again at the passage in verse 7. Do not be deceived. God cannot be mocked. A man reaps what he sows.

Whoever sows to please their flesh, from the flesh will reap destruction. Whoever sows to please the Spirit, from the Spirit will reap eternal life.

We all have two ways to live, two ways to sow, and two ways to reap. We all have fundamental commitments in our lives.

And those fundamental commitments are either, Paul says, ultimately to the flesh or ultimately to the Spirit. What we sow to is what we will reap from.

[ 25 : 06 ] And as the church community, as the church, our commitment must be to grace and to the Spirit on our journey together.

Look back, as I said, this is all through the book and as we finish Galatians, it's good to see that thread that runs all through. If you turn back with me to chapter 3 and verse 3.

Galatians chapter 3 and verse 3. Paul, speaking to the church and maybe rightly frustrated, he says, are you so foolish?

After beginning by means of the Spirit, are you now trying to finish by means of the flesh? You've started with the Spirit and now you're trying to finish with the flesh. Or turn over the page to chapter 5 and verse 7.

This is how he describes what was happening. You were running a good race. You were running a good race. Who cut in to keep you from obeying the truth?

[ 26 : 11 ] Verse 16 in the same chapter, chapter 5. So I say, live by the Spirit. Live by the Spirit and you will not gratify the desires of the flesh.

And again we come to chapter 6. verses 7 and 8. Do not be deceived. God cannot be mocked. A man reaps what he sows.

Whoever sows to please their flesh, from the flesh will reap destruction. Whoever sows to please the Spirit, from the Spirit will reap eternal life.

Do not be deceived. God cannot be mocked. We are all investing all the time. We are all sowing all the time.

And we sow with our time somewhere. What we do with our time, what we're sowing that somewhere. We plant our hours and our days as we walk through this life into what we value.

[ 27 : 18 ] From cradle to the grave, we're making those decisions all the time with our time. We're sowing it somewhere. And we're sowing our money and our finances and our gifts to something.

We're buying the things that please us. We are sowing and we are reaping. We are sowing and we are reaping. We are sowing and we are reaping.

To something or somewhere. to either the flesh or to the spirit. To either self or Christ.

Listen again to the two paths. Whoever sows to please their flesh from the flesh will reap destruction. Whoever sows to please the spirit from the spirit will reap eternal life.

And so when the pressure comes on as it has done in these past months we are revealing our heart commitments to God.

[ 28 : 23 ] And we're revealing them to one another in this community. And we're revealing them to a watching world. And God cannot be mocked.

There's a givenness. That's what that means. There's a givenness to the way God's world works. Even with all of the sin and anti-God things there's still a givenness to how the world works.

Because as you sow you will reap. There is a cause and an effect element. Our sowing and our reaping will show us where our hearts lie and the path that we are on.

Firstly the path of the flesh says whoever sows to please their flesh from the flesh will reap destruction. Now the word flesh is a very flexible word in the Bible.

I don't know how many times you come across and you're like ah what does it mean here? Well just to explain flesh can literally mean skin and bones you know just literally as we think of the flesh or the meat almost the body.

[ 29 : 32 ] It's also sometimes used as a way of saying that someone is a human being they're of the flesh the flesh of Adam they're a human. It can also be used to refer to the part of us as Christians that is prone to still sin so we can talk about battling the flesh as a believer.

And so we need to look very carefully when we see the word flesh to try and understand from how it's used in context to what it means. And here I think it's primarily it's being used in another way. I think the best way to understand flesh here is an individual's settled opposition to the way of Christ as they live for themselves.

An individual's settled opposition to the way of Christ as they live for themselves. Because Paul is drawing a very strong distinction isn't he between sowing to the flesh and reaping destruction or sowing to the spirit and reaping eternal life.

It's flesh versus spirit is really self versus God. And Paul spells out what flesh living looks like in the church in verse 12 and 13.

[ 30 : 44 ] Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.

Not even those who are circumcised keep the law. Yet they want you to be circumcised that they may boast about your circumcision in the flesh.

The path of flesh is the path of impressing others. People are big and God is quite small.

On the path of the flesh what others think is our first thought of any sign of controversy or pressure. Verse 12 we see that in the church in Galatia what this looked like because you could impress others by compelling people to be circumcised.

Joe over there never been circumcised calls himself a Christian comes every Sunday but he's never had the snip.

[ 32 : 01 ] I'm not impressed with Joe really doesn't seem to live for Jesus completely avoids the topic of circumcision when he comes up not even sure he's a Christian or a believer really he really doesn't get it does he do you know what we really should set up a Bible study series again on circumcision and make sure somewhat ridiculous doesn't it to our ears in these days thinking about circumcision like this because as far as I know no one here is insisting that all the men need to be circumcised in order to say that we're a faithful church but we each have things that we insist on we each have things that we insist on Sheila Sheila doesn't give 10% of her income to the church a

little bird he told me it's in the Bible you know it's in the Bible can't believe she's not doing it I mean what's she playing at the rest of us have to carry the burden it's a disgrace if I'm honest quite selfish really brings her whole church down and I can't even be convinced or sure that she's a

Christian when she doesn't do that I'm going to have to bring it up so that we can bring her in line with church practice outside pressure can come on churches to conform to avoid persecution and improve our standing with the world and the community outside we shift whole churches and denominations can compromise on the Bible's teaching Julie still thinks women shouldn't have the right to choose well I'm glad our church came out in support of the abortion referendum if Jesus was here today he'd campaign for it he'd campaign for the very same very sad that Julie is arguing on this doesn't she know that churches change over time we gave up slavery nobody argues on that anymore we've caught up on this whole women's rights thing finally but not Julie still insists that abortion is wrong and both these examples of insisting on say an internal matter like tithing within the church or insisting that we move our views and say that killing the unborn is right they're both ultimately a form of people pleasing whether it's inside or outside the church people are big in our view what they think ultimately matters but as it says here verse 13 it's a fool's errand to chase popular opinion like this not even those who are circumcised keep the law yet they want you to be circumcised that they may boast about your circumcision in the flesh people pleasing becomes hypocrisy whether that's the internal church law keeping or conformity to the world there's there's no end to either on this path of the flesh because we will inevitably fail to keep somebody's rules and there's no grace there is no grace with there is only people pleasing and law keeping there is no grace to be found when you finally fail what do you seek to enforce and this is this is speaking to me what is it that you seek to enforce on others in the church this past week talking about your brother or your sister your

Christian brother or sister in the privacy of your own home what do you say if only they and fill in your blank what did you criticize them for this week thinking not very Christian not a good example not a good witness and we may even rightly perceive some sin tendency in what we're saying as Sam reminded us so well last week but we fail don't we into that temptation from those verses that temptation to impress others with our own self-appointed idea of how everyone should be more like me watch out watch out don't don't boast as it says here don't don't don't boast in your victory to make a fellow sister a fellow brother in a church family be like you you're not impressing God you're impressing yourself and others we fail to even keep all of our own appointed laws don't rejoice when you compel others to be like you

Paul tells us where this leads back in verse 8 whoever sows to please their flesh from the flesh will reap destruction sow your energy time and money to this Paul says and you will reap destruction in the church family and are in danger yourself of being on the path to your own destruction please pray for your leaders in this please we seek to walk and sow in the spirit yet we fail at times as elders as deacons as fellow sisters and brothers among you our position is perilous apart from coming each day and each moment to Christ because we are definitely tempted to confuse our own standards for those of Christ himself as we meet and as we discuss and as we disagree and as we come to agreement and we seek to lead

I know that I am tempted to use the tools of this world the means of the flesh to bring about my desired outcome I super spiritualize my preferences and say you know if only if only it was like this I think it would be a better witness if only it was like this I think it would be better for the church and be more Christian pray that as leaders we would seek to conform people to the image of Christ and stay far away from compelling others to fit into our own mold what hope what what hope well Galatians chapter 1 verse 13 I think is a reminder to the hope that we have Galatians chapter 1 and verse 13 Paul very early on in the book speaks of his own hope for you have heard of my previous way of life in

[ 39 : 22 ] Judaism how intensely I persecuted the church of God and tried to destroy it I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for traditions of my father possibly the best three verses in the whole book but when God but when God it's Paul's testimony but when God God intervened he showed Paul that the cross of Jesus Christ he showed him that the cross of Jesus Christ crucifixion of self crucifixion of self not circumcision of the outward flesh but crucifixion of self was what really mattered what really counted and so we can go back to Galatians 6 and verse 14 and Paul says may I never boast except in the cross of our

Lord Jesus Christ through which the world has been crucified to me and I to the world that's the key that's the key but when God showed us the cross of Jesus the gospel begins and it centers and it ends on our Lord Jesus Christ and at the cross we find him to be our Lord and Savior the world Paul told us earlier is made up of the weak and miserable forces and principles the idea of living to self insisting we are right impressing others boasting in our victories over others that's the world and it's miserable and weak principles there's only one solution and it's at the cross put to death the world and the flesh we must die to those principles of the world and the world must die to us not death for the sake of death but death so that we may be reborn verse 15 you see neither circumcision nor uncircumcision means anything what counts is the new creation oh what what glory it is only of the

Lord's design and good purposes that we come to the cross and we think of the cross we die at the cross in sin and self and we are raised to righteousness we're born again by the spirit of God we give up one path sowing to the flesh and we embrace another path sowing to the spirit and it's crucifixion it's not it's not circumcision and rule keeping or uncircumcision and looking to the world but crucifixion that brings about a new creation why the cross there we see the death of Jesus so that we might have life his death becomes our death and therefore his resurrection becomes our resurrection our sin is exchanged for all of his goodness his perfect flesh ruined so that my ruined flesh may be made perfect as he rises and as he ascends to the father his spirit the holy spirit is poured out on us and we are reborn reborn sinner if you are on the path to destruction come to the cross of

Jesus and be reborn exchange all that you have for eternal life in that moment when we came to the cross we stopped we stopped when we came to the cross our but when God moment we stopped looking to our left and our right for justification from others and those scales they fell away from our eyes and we saw Jesus God became big God became big and people's opinions of us became small it was glorious it was glorious we escaped the wide path of destruction and we skipped over to the narrow path of life that's why it says in verse 8 whoever sows to please the spirit from the spirit will reap eternal life we are those that sow to the spirit hallelujah we have been born again at the cross our flesh has been put to death the cross of

Jesus Christ is now our only boast verse 16 peace and mercy to all who follow this rule to the Israel of God God's people enjoy peace and mercy because we follow the rule of crucifixion we follow the rule of new creation come to the cross and we will know this peace and mercy now the path for believers sowing to spirit is not an easy path and just briefly two hints to that in this passage two personal reminders from Paul verse 11 he says see with what large letters I use as I write to you with my own hand it's a strange kind of phrase I think Paul normally and maybe throughout this letter up to this point was dictating the letter to a scribe who wrote down exactly what Paul said and it seems at this point

[ 45 : 45 ] Paul takes the pen himself into Paul's eyesight may have been afflicted and so it's quite likely when he says see what large letters I'm using he's kind of saying look my eyesight is so bad I'm writing here with large letters his eyesight is probably failing him and in verse 17 from now on let no one cause me trouble because many had caused Paul trouble in his defense of the gospel for I bear on my his body the marks of Jesus Paul was beaten he was whipped he was left for dead he was shipwrecked he faced wild animals all for the gospel you see Christian living isn't an academic exercise it's that daily cross carrying sowing to the spirit is not the easy path it's no walk in the park so it's the question how do we keep going how do we individually and we as a church keep going because it is hard it's wearying at times and for seasons this time of covid lockdown in particular has brought an unusual strain on the church opportunities to do good to one another have diminished we've not been able to meet we've grown apart in some ways and we've formed habits of isolation from one another as we've been cut off from the body as it is meant to be and many of us

I know have felt the strain of coming back to church with questions we never had before when we came here on a Sunday morning will I be safe what can I do what can't I do where can I walk or stand or sit will I upset people if I unintentionally do the wrong thing in their eyes am I being judged for wearing or not wearing a face covering I don't want to upset others that's not why I come to church but I have concerns well some of those concerns maybe resonate and I think we all need to look then from verse 8 again the latter half of verse 8 down to 10 whoever sows to please the spirit from the spirit will reap eternal life let us not become weary in doing good for at the proper time we

will reap a harvest if we do not give up therefore as we have opportunity let us do good to all people especially to those who belong to the family of believers eternal life verse 8 is in view here folks eternal life don't become weary in doing good it's hard

I know it's easier at times to opt out and to collapse back in on ourselves but good works are a part of what is new in the new creation I don't know if you've thought about that but what does it mean to be the new creation well it must mean from here good works it's part of what's new and at the proper time when Christ returns or we go to be with him through death we will reap a harvest if we do not give up we're born again in order to be like Jesus have you considered that we're born again to be like Jesus to love like Jesus loves to do good Jesus said by this everyone will know that you are my disciples if you love one another love for one another it's hard especially now but do not grow weary through the stones and the brambles that we encounter on the path

God is calling us to not grow weary in doing good especially to the family right here what does doing good look like well we skipped over it but let's go back to verse 6 because verse 6 and if you look at them verse 6 and verse 10 are kind of bookends of this section on the spirit I think verse 6 is a practical outworking of verse 10 but did you read or hear verse 6 right let me help you out pay your pastor jeannie are you allowed to say that in a sermon I don't know we'll see we'll see what we get away with this morning so let me help you out it says pay your pastor what yep pay your pastor it's a simple enough idea nevertheless the one who receives instruction in the word should share all good things with their instructor as someone is sharing the word of god with you ministering and giving and doing good to you by giving you the word you should share back with them that's what this Christian community life is like together you should share your goods the good things that you have share them in return yes that means that one key application of this verse is that we should care for the needs of our primary instructor in the word our pastor Johnny Grant should pay our pastor now I'm thankful that as a church I think we get this we get this as God has blessed us financially we have shared good things with our pastor and long may continue as the Lord provides so this is an encouragement to us this morning and that's an example a very practical example of doing good within the church of sowing to the spirit sharing with those who minister to us let me tell you the other part from that receiving you are being instructed and we're getting the better side of the deal we're getting the better side of the deal we may think we're the ones doing good to our pastor by sharing our finances or our money but we're being fed by the eternal word of

[ 52 : 41 ] God Sunday after Sunday and week after week of pastoral care and ministry that that hard spiritual unseen work that the world can ever offer the world does not have is happening here in the Christian community and through our pastor so share with each other share good things share the word share our resources do good to one another church find opportunities even in lockdown or restricted times like these do good to the family now is a unique time to practically demonstrate to the watching world our love for God's family the church family don't give up Paul says don't grow weary it is hard but give and receive share with one another all that you have we are new creations we walk by the spirit and so good to our church family not insisting on recruiting others to our causes like the circumcision party we are doing but sharing what we have as the

Lord has given to each one of us I want us all to arrive together at our eternal reward God has put me with you and he's put you with me together peace and mercy from God towards one another in this family love God love others I want to end this morning just by reading from verse 14 to the end of the chapter and to the end of the book together to encourage our hearts in this work verse 14 may I never boast except in the cross of our Lord Jesus Christ through which the world has been crucified to me and I to the world neither circumcision nor uncircumcision means anything what counts is the new creation peace and mercy to all who follow this rule to the Israel of God from now on let no one cause me trouble for I bear on my body the marks of Jesus the grace of our Lord Jesus Christ be with your spirit brothers and sisters amen thank you Ralph I'd like us to keep our Bibles open just for a moment at the passage we've just looked at Galatians chapter 6 together we are going to share in the Lord's supper as we gather together as God's people it is for those who are trusting in Christ for those who have that story that we were reminded of that they can say but when when God intervened and caused me and enabled me to turn to him verse 14 says may I never boast except in the cross of our

Lord Jesus Christ it's never about our performance but about Christ's perfect performance on our behalf his life from my life again to use and to think of the language that Ralph has directed our thoughts to that Christ came and took on our flesh that opposition to God and paid the penalty for

us dying our death living the perfect life on our behalf so that we could receive the goodness of his life so there should be a joyful confidence from us today not in self but only in Christ and that is what we are going to celebrate together as we share in the Lord's

Supper we remember we look back to that point in time where we moved from a life of flesh to living by the spirit no longer trusting in self but trusting only in him we need to come back time and time again and renounce all means and all ways of the flesh to confess before him to humbly come before him and say not I but Christ before communion is served to you Nick and Ralph or Alex I think are going to do that but you can stay where you are to be served to you the bread and juice will be brought to you in a little container just take it eat and drink as you receive it and we're going to play a song which you can meditate and follow the words on the screen as we do that the Lord [ 58 : 44 ] Jesus reminds us that he took bread and gave thanks and he broke it and he gave it to his disciples saying this is my body given for you do this in remembrance of me in the same way after supper he took the cup saying this cup is the new covenant in my blood which is poured out for you so as we eat of the bread as we drink of the juice we remember that point in time where we turn to Christ Christ worked in our life we confess our sin afresh we trust in him so before it is served let's just take a moment to just reflect on what we've heard bring our confession to the Lord and rest in his perfect work for us