

Live on Gospel-Freedom! This News is Relevant!

P2

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- [0 : 00] Please take your Bibles and go to Galatians chapter 6. Trucking through Galatians chapter, Galatians book of Galatians, doing chapter 6, 1 through 10 this morning.
- And we'll finish Galatians next Sunday, 11 through 18. Galatians 6, 1 through 10, page 150 in that black Bible.
- Galatians chapter 6. Let me read and then we'll dive in and do our study.
- Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, looking to yourself lest you too be tempted.
- Bear one another's burdens and thus fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself. Let each one examine his own work.
- [1 : 17] And then he will have a boasting in regard to himself alone. Excuse me. And not in regard to another. For each one shall bear his own load. And let the one who is taught the word share all good things with him who teaches.
- Do not be deceived. God is not mocked. For whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption.
- But the one who sows to the spirit shall from the spirit reap eternal life. And let us not lose heart in doing good. For in due time we shall reap if we do not grow weary.
- So then, while we have opportunity, let us do good to all men, and especially, specifically to those who are of the household of the faith. Amen. Amen. During the American Revolutionary War, a man in civilian clothes rode past a group of soldiers repairing a small defensive barrier.
- Their leader was shouting instructions at them. But making no attempt to help them, asked by the writer, that man retorted with great dignity, Sir, I am a corporal.
- [2 : 42] The stranger apologized, dismounted, and proceeded to help the exhausted soldiers. The job done, he turned to the corporal and said, Mr. Corporal, next time you have a job like this and not enough men to do it, go to your commander-in-chief and I will come and help you again.
- That was George Washington. Ah, you kind of wonder if that was true, though. You know, it was like, all these weird stories about George Washington. I don't know, was that really, I don't know. But it makes a good story, doesn't it?
- Because we're talking about serving one another through love. And Paul began to show us the relevance of this news of free grace.
- You serve one another through love. To follow the Spirit, keep in step with the Spirit, walk by the Spirit, means you're serving one another through love within the local body.
- And we've looked at, so far, we've been looking at the past couple weeks, this news is relevant. The second week, we're seeing how this news is very relevant.

- [3 : 52] It's not just a knowledge that you have in your head and then you go about your day. The gospel speaks to daily living in your life.
- This news is relevant. Again, the news. We're justified by grace alone through faith alone and Christ alone. So stand fast in this gospel freedom. Live in this freedom of the gospel.
- And I also had introduced to you this formula, excuse all my sniffing, that Paul presented the progression, if you will, gospel, faith, justification, spirit, love.
- Oh, I think I have it up here. Yeah. The formula, gospel comes in. Trusting in Christ, you're justified, you're made right with God. The spirit comes in and you're able to love.
- So that's the formula. And he began that formula last week. What does it look like? How do you, how do you do this, make this relevant?
- [5 : 13] It's serve one another through love. How do you do that? Walk by the spirit, keep in step with the spirit. Okay, so now, a question, what does it practically look like to serve one another through love?
- That's in chapter 6. At least the first 10 verses. What does it practically look like to serve one another through love?
- He's gonna give five ways. At least five. What does it practically look like? First, number one, we restore sinning brethren.
- The first practical way, what does it look like, practically speaking, to serve one another through love is we restore sinning brethren, verse one.
- Brethren, if any man, if a man is caught in any trespass, you who are spiritual, restore such a one. caught in any trespass implies the one who fell was taken by surprise by the transgression, does something wrong on a sudden impulse.
- [6 : 26] you who are spiritual, in other words, you who live by the Spirit, you who are of the Spirit, this notion of people saying, I'm not religious, I'm spiritual, you know, I just wanna slap them because you're stealing our word.
- It doesn't belong to you, it belongs to us. Spiritual means it's of the Spirit. you're not of the Spirit. It's talking about the Holy Spirit. So don't, don't tell me you're spiritual.
- You're not of the Holy Spirit. No, you're not. You're just using that as a cop-out. Spiritual means you're of the Holy Spirit. You live by the Spirit.
- So you who are living by the Spirit, for those who walk by the Spirit, they will lovingly restore those who lapsed into sin. They're walking by the Spirit, keeping in step with the Spirit, producing the fruit of the Spirit.
- Restore such a one. The word means to restore to its original condition like a fractured bone, a dislocated bone. You push it back into place. And in view of chapter 5, 13 to 26, a brother or sister is to lovingly help the one caught by restoring him or restoring her.
- [7 : 54] So we care and help in their need, in their time of need. The goal is not punishment but gentle restoration. That's the goal.
- So we restore sinning brethren.
- The goal is not punishment but gentle restoration. That's why we come to this next point. We do it gently. We restore sinning brethren and we do it gently.
- He says do it in the spirit of gentleness. the church should not simply let things slip by. You must deal with it.
- It must be dealt with. But gently, excuse me, I have to get my water.
- [9 : 02] Thanks, Travis. Instead of being self-righteous and arrogant, legalistic, negative, judgmental, which is easy to do, how can that person do such a thing?

What an idiot. No. We restore them gently. Allowing a fellow believer to sin is not showing true love for them but we do it in the, notice I capitalize it, spirit of meekness.

meekness. I'm connecting what he says, spirit here, connected to what he says in chapter five, the Holy Spirit. The Holy Spirit who brings gentleness, meekness, being gentle and yet firm.

I mean, you think about the gospel, how God has been so gracious to us in the gospel. God has been so gentle with you he should condemn you.

He should have nothing to do with you because you've gone against him and rebelled against him but instead he shows his great love sending Christ Jesus who came, he died, he rose as a substitute for sinners.

[10 : 31] Repent and trust Christ and when you repent and trust Christ God welcomes you. He shows you gentleness. He shows you mercy. So again, this gospel, living in this gospel freedom is the foundation by which we are able to serve one another through love.

we restore sinning brethren and we do it gently because God has been so gentle with us. We show our care and concern by taking active steps to restore a brother or sister who fell into transgression.

Oh, thanks. Thanks. We must be careful not to fall into one of the two ditches and confronting them being legalistic, judgmental, or licentiousness, being like, ah, it doesn't matter.

We restore sinning brethren, we do it gently and we do it watchfully. Notice the next part of verse one, looking to yourself lest you too be tempted. Caring for members becomes so deep that we may forget our own weaknesses and be tempted towards sin.

We all need wisdom when it comes to helping an erring brother or an erring sister because we're all susceptible to temptation. So don't be prideful.

[12 : 09] So when it comes to practically serving one another through love, what does it look like?

We restore a fellow believer who's in sin and fellow believers do it gently and watchfully and the goal is restoration.

So that's the first way, restore sinning brethren. Number two, we bear each other's burdens. We bear each other's burdens.

Verse two, bear one another's burdens and thus fulfill the law of Christ. Now this word bear could refer to all sorts of burdens and weaknesses like suffering, pain, but the context seems to imply the burden of sin as we were just talking about.

So the idea is jointly shoulder each member's burdens, lighten each other's loads.

[13 : 20] This is practically serving each other through love to restore a brother or sister in Christ is hard.

It can be exhausting. It can be demanding. But it's a burden that Paul called the church to bear as we keep in step with the Spirit and loving relations with each other.

You know, people have this attitude, Christians in the local body, well why is it my burden? The, I don't want to get involved is usually our attitude.

attitude. But that's not an option as far as Paul is concerned. It is our burden because of our union with one another in our union with Christ.

We're united to each other because you're all united to Christ. so you help out that brother, you help out that sister with that burden.

[14 : 28] And notice what he says, and thus fulfill the law of Christ. It completely satisfies the demands of the law, antithesis to the law of Moses. Jesus, Jesus guarantees our fulfillment by the Spirit so that the root of our obedience is Jesus himself.

So the law of Christ is the command to love. Verse 14 of chapter 5, remember that? So obeying the law of Jesus means to imitate his example of a loving character and conduct, bearing one another's burdens and restoring others.

It makes us think, what was it, Matthew 12 when Jesus says, a smoldering wick he will not snuff out. A bruised reed he will not break off. He won't do that.

He comes to the rescue of people who are hurting and struggling. He doesn't go, get over it. What's your problem? Stop being a whiner.

Jesus doesn't do that. Nor should we within the body. Bear each other's burdens, but don't bear it arrogantly.

[15 : 47] Verse 3, for if anyone thinks he's something when he's nothing, he deceives himself. The idea, you esteem yourself as special.

Aww. If you have a total subjective delusion about yourself, Aww. when we take the time to help our brethren with the sin into which she has fallen or he has fallen, we can be tempted to feel superior and become haughty towards them.

That's why he says, don't bear it arrogantly. Bear one another's burdens, but don't bear it arrogantly. He's going to say in verse 4, examine or test our own lives.

We'll look at that in a moment. Don't be deceived. Don't let your mind be led astray. You are just as guilty committing some other sin yourself.

What makes you so special is what Paul is basically saying. If we think ourselves to be somebody special, we can't bear others' burdens because we're unable to sympathize with them.

[17 : 06] We think we're better than them. What makes us tender is realizing we're nothing needing just as much grace from God as anybody else.

Nothing special. bear one another's burdens, but don't bear it arrogantly and don't bear it judgmentally, verse 4. Let each one examine his own work.

The brother or sister in sin is not the standard of comparison. if we see our own imperfections and shortcomings, we'll be kept from being critical, arrogant, judgmental of others.

Bear one another's burdens, but don't bear it arrogantly. Don't bear it judgmentally. Concentrate on your own conduct and performance, not others.

Not that we're performing for God, not saying that, but in terms of your relationship with Christ, where you're at with Him, you concentrate on your own conduct, not on others.

[18 : 24] You do your own self-assessment, in other words, that's what he's saying, not having a judgmental evaluation of everybody else where they're supposed to be at in comparison to you. We looked, there's a statement, we look to others' weaknesses for purposes of compassion, not that of comparison.

You see the difference? We look to others' weaknesses for purposes of compassion. When you see their weaknesses, when you see that, the purpose is that you will show compassion, not start comparing yourself.

Wow, that person responded this way. Well, maybe, maybe they're having just a really tough day. maybe, maybe they don't feel good.

Maybe something's happened with family. Maybe there's something else going on. It's giving you an opportunity to show compassion to that person.

Again, I'm talking about Christians within the local church. church. And that's what he's talking about here. He's talking to these churches in Galatia, South Galatia.

[19 : 44] This is how you can respond to each other. This is practically living out, serving one another through love. Restore sinning brethren, bear others' burdens.

sins. Don't bear arrogantly, right? Don't bear arrogantly. Don't bear judgmentally. Instead, bear it thankfully, the last part of verse 4.

And then you'll have boasting in regard to himself alone and not in regard to another. Boasting in ourselves, what does he mean by this? No, but that our lives give evidence of God's holiness and God's mercy.

Here's another way to put it. We bear it thankfully. We boast in what the Lord has done in us, thankful for his merciful grace toward us.

We personally exalt in what God has done in our lives. So I'm no better than that person. God's been gracious to me.

[21 : 04] The ground in boasting is not because that guy or that gal is struggling when I'm not. It's wow, there go I but the grace of God.

God is not good. If there's anything we should boast in, it's the Lord and his grace toward us.

You want to boast in anything? Boast in that God's been gracious to you in the gospel. God's love.

So again, we bear each other's burdens. Don't bear it arrogantly, he says, and don't bear it judgmentally. Instead, bear it thankfully.

And last, be responsible for yourself. Be responsible for ourselves, verse 5, for each one shall bear his own load. Now, load here is a different word from burden, verse 2, because you're like, wait, he's just said bear one of the burdens and he says, well, bear your own load.

[22 : 20] Is he contradicting himself? No. The idea may be with our inescapable duties of life that each of us have, the load of responsibility differs from person to person.

So, maybe you could think of it this way. He emphasizes taking individual responsibility for oneself when it comes to your own personal issues. Deal with your own personal issues.

There's a phrase that people would use in Jerome, I won't say it out loud because it's inappropriate, but I say deal with your own stuff. You'd hear that a lot.

And that's the idea. That's the reason why we don't gossip. Well, I got my own, so I'm going to tell you my personal issues, and yeah, yeah, and then you try and get people, yeah, yeah, yeah, no.

You missed the whole point. Be responsible for yourself. Mind your own business, maybe you put it that way.

[23 : 36] Interesting too, it seems that this may have to do with judgment day because he says, each one shall bear his own load. He's actually kind of bring up judgment day and sowing and reaping.

And so, if judgment day is in Paul's mind, if that's the case, then Paul said that on that day, judgment day, we will all have to stand on the work of Jesus, letting our works attest to the fact that we've trusted in him alone.

We must look to our own heart and see our own need of Jesus. So, this whole section, these first five verses, they do a somber assessment.

It produces nothing new but humility, doesn't it? At least it should. This should be the attitude of the church as we care for those who are struggling with sin, carrying their burden.

So, again, we restore sinning brethren, first way, second way. We bear each other's burdens. Again, what does it practically look like to serve one another through love?

[24 : 49] Restore sinning brethren, bear one another's burdens. Here's number three, we give generously, verse six. Another example of humble, loving service to each other and caring for each other and let the one who's taught the word share all good things with him who teaches.

Very simple, we give generously, those who are being taught the word of God should give material needs to the one who is teaching them. take care of your pastor and not just the salary or his money.

Here is an out in the open way a church displays its love for others and this is hard because most churches are stingy when it comes to that. Some churches do this very well, most churches are stingy and they do this poorly not to mention the way people talk to their pastor and they treat them.

The idea is when we have our money, do we look to the Spirit and how to turn this money to best advance God's kingdom? He's going to bring that up in just a moment. Or to invest in self or invest in the flesh.

I mean, we're thankful that this body is caring for us as we're leaving and so gracious to us. So what does it practically look like to serve one another through love, restore sin brother and bear each other's burdens, give generously.

[26 : 29] Number four, we sow to the gospel. Sow to the gospel and this is where you start investing in the kingdom of God.

You invest in things that matter. verse seven, do not be deceived, God is not mocked.

These verses are a perfect transition because giving of our resources is merely one way we sow and reap. We know our priorities by our wallets. If God has your heart, then he also has your wallet.

And it's not simply the financial issue but a broader issue because Paul connected this with judgment day. What's at stake here is eternal life, your souls, something much more profound.

Sowing towards the benefit of God's kingdom, even if it means to suffer for it, brings with it on the last day, eternal life, eternal life, eternal life, lasts forever.

[27 : 42] You're investing in the kingdom. For whatever man sows, this is what he'll also reap. That's the principle. If you sow towards the flesh, legalism, licentiousness, it's gonna bring corruption.

If you sow to the spirit, it's gonna bring life, things that last. That's why he says don't be deceived.

Don't turn up your nose in mockery or contempt. God cannot be fooled because God is God. One cannot claim to accept the news of grace and its obligations at the same time live in obedience to the flesh.

Invest in the flesh. Sow to the flesh. No, you sow to the gospel. You sow to the kingdom.

Plant seeds of the kingdom. Reaping frequently refers to judgment day in scripture. So this is our motivations towards loving service.

[28 : 56] our motivation we're gonna sow to the kingdom. It's this cause-effect relationship. For the one who sows to his own flesh shall from the flesh reap corruption, verse 8, but the one who sows to the spirit shall from the spirit reap eternal life.

What does that life look like from the spirit? Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Those things last forever.

Two different lifestyles are displayed. These are opposed to each other. Remember, spirits against the flesh, the flesh against the spirit. So our whole lives really is a period of sowing with harvest taking place on the last day.

The news of free grace does a transforming work in those who embrace Jesus, trusting Jesus. Thus the yield on the last day is determined by the sowing of the present day.

What are you sowing? Are you investing time, resources, your priorities? Where does it go? corruption is a byproduct from the flesh.

[30 : 27] Life is the byproduct from the spirit. He said that in chapter 5, remember? So invest in things that last. Invest in things that last.

invest. And he's going to give you an example of this with verse 9 and 10. Investing in the body, investing in the church, investing in the lives of people.

And he's not talking about work salvation here by the way. He's talking about how we live our lives that determines what we truly believe about life. And our wallets are simply one way we see our priorities or really if we're truly regenerate.

This is practically a summary of what it means to walk by the spirit and not the flesh. The flesh leads to corruption. The spirit leads to life. So to the news of free grace.

So to the gospel. So what does it practically look like serving one another through love? Restore sinning brethren, bear each other burdens, give generously, so to the gospel.

[31 : 37] And then here's number five, we do good, verse nine and ten. And this connects with sowing to the gospel. You'll see why in just a moment.

He says, and let us not lose heart in doing good. Some of what Paul commanded in Galatians, chapter five, verse 13, serve one another through love.

We serve each other by doing good to each other. And don't grow weary in that. To continue to do good may become weary because of the delay of the long-awaited harvest.

Our weaknesses lose sight of what's most important and we end up becoming discouraged. And that's why he says, for in due time we shall reap if we do not grow weary.

in due time refers plainly to the day of judgment when we will reap the benefit of our sowing.

[32 : 48] Those who persevere in well-doing will be rewarded for persevering. interesting the phrase grow weary means as loose as a bow in an unstrung state.

To become weak with fatigue slacken efforts well-doing requires constant effort toil if we grow weary then we begin to sow to the flesh.

But how is it helpful to bring up judgment day? Because it's in due time. Well judgment day is not a threat towards believers.

At least it shouldn't. But it's an encouraging incentive to keep pressing on. You'll be rewarded. Judgment day is not a threat towards you.

Don't think of it that way. It's a time where you'll see the reaping of sowing to the gospel. Sowing seeds to the gospel. Reaping the harvest of that.

[34 : 04] That's when you're really going to see it. So judgment day is not a threat. It's merely an incentive to keep you motivated. It will not be done in vain.

But it's hard to do this when results are not apparent. And when the reward seems to not be here now.

But if we persevere in doing good we shall at the appointed time reap the fruit of our labors. Notice he says so then verse 10 while we have opportunity let us do good to all men.

While we have opportunity in other words this refers to the period between Christ's ascension and his return. While we're waiting for him to return we as his body should be busy loving and caring for each other at every chance we get he says we should make all the effort to do what is good to all people.

Let's do good to all men. people should notice this about us because it's who we are. Instead of stabbing each other in the back there's grace.

[35 : 26] One writer says this quote the seed sowed now in love will increase the final harvest. So make good use of the sowing time now.

You do good to all. instead of being concerned of what makes you feel good instead of being concerned of how comfortable you are or what makes you uncomfortable we have the responsibility to make sense good sense of our time.

There's no limit to doing good towards others and that good should be towards all people. We should do good things to all people because it's just who we are as Christians as Jesus followers.

And then notice what he does in the text at the end of verse 10. And specifically to those who are the household of the faith. Yet we're not to give special attention to the unsaved working hard at humanitarian aid.

That's not the purpose of the church. special attention should be given towards the local church, the people of God.

[36 : 47] Your family comes first, right? Then you help your neighbors. It's not vice versa. Go help your neighbors and, oh, your family, oh, well, I don't know about my family. But at least I help my neighbors.

Well, that's weird. Why would you do that? You wouldn't do that. If your family is struggling in your home, you first take care of them, and then you go help your neighbors, right? Practically speaking.

This is addressed to the body and yet to specific individuals. The church is not called to be an agent for social work. We're good to Christians.

We have a greater responsibility towards our fellow Christians, members in the local church, then people in general, Christians within the local body should be a greater priority, should have a greater priority in your life.

Hands down. It amazes me how people will make other people, Christians, will make other people and even other Christians outside their local church way more important than people within their own church.

[38 : 05] How does it make any sense to me? How does it make any sense at all? How does it make any sense to you? It doesn't make any sense. Why would you put all your time and effort into people who don't know Christ or into people who are other Christians and then you take no concern at all within the local church of which you are a member?

How does it make any sense at all? It's ridiculous. It's asinine. And yet that's what most churches do. Paul is saying the opposite. People will know our devotion to Christ and the gospel as we take care of each other because we're displaying that love to each other.

Why these good deeds? Because the final judgment will openly manifest our present day justification in Christ alone. The fruit and evidences of true faith in Jesus.

So as we anticipate that day with confidence, we can and should press on with vigor and our love for each other.

And freedom do good to others, especially fellow believers. Bear each other's burdens. you're giving generously, sowing to the gospel, restoring sinning brethren.

[39 : 34] This is what it practically looks like to serve one another through love. Again, the principle we're justified by grace alone, through faith alone, and Christ alone.

So live in this gospel freedom. Live in this free grace. restore sinning brethren. We do it gently and watchfully. We bear each other's burdens, not arrogantly, not judgmentally, but thankfully.

Mind your own business. We give generously. We sow to the gospel. We invest in what's important. We do good.

Our people are doing good to everybody, and specifically, those are within the local body. This news is very relevant, isn't it?

The gospel is very, very relevant to our lives. Let's ask the Lord's blessing. Father, we've looked at such good truths, hard truths, practical truths.

[41 : 05] We're very thankful that you've been so gracious to us. Find us faithful, knowing that you've worked in our hearts, to be a people who love you, who are justified in your sight, made right with you, because Christ saves us.

You've been so good, so gentle, so generous. may that bubble over in our relationships with each other, in the relationships within your body, your church, especially over these next weeks and months.

bind them together, help them to see your grace and to live in this gospel news of grace.

take this moment, I encourage you to reflect upon the grace and mercy of God upon your life in Christ Jesus and may it spur you on to practical living, and ready to restore others, bear burdens, giving, sowing to the gospel, doing good.

Pray that the Lord would have the gospel come out in your life and everyday living. This gospel is our foundation for this, so pray to that end, filling your mind with this truth.

[43 : 23] Do that now, please. dois, please.

dois, dois, dois, dois.■ We're lift.