

Why We Need Galatians

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Date: 08 September 2019

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[0 : 00] Well, this morning we begin a new series in the book of Galatians. And my aim this morning is rather simple.

It's just to introduce you to this life-changing book, to give you the scoop on the book of Galatians. You see, Galatians is all about the gospel of Jesus Christ because the book of Galatians is all about our freedom in Christ.

And this gospel not only brings us into the kingdom of God, this same gospel helps us to live as citizens of this kingdom.

So, Christ the King Church, on the very outset, I want to convince you of this. We're all in desperate need of the good news that the book of Galatians declares.

Ongoing, desperate need of the gospel of Jesus Christ. It's life-changing news. And speaking of news, here we are in the fall, and there are young people who have gone back to school all over the nation.

[1 : 15] And some of those young people are taking introductory to journalism classes. How to be a reporter of important news.

And in order to write a headline, a catching front page headline, any journalist student needs to know the five W's and the H of a story.

The who, what, when, where, why, and how of some kind of event. And so this morning, by way of an introductory scoop on the book of Galatians, I'm going to walk us through the who, what, when, where, why, and how of this good news.

Breaking news. Life-changing news. The book of Galatians is the good news of what God has done through the cross of Jesus Christ.

So let's start by talking about the who of the book of Galatians. And if you haven't already, would you open up to the book of Galatians? And in the very first verse, we learn about the person who wrote this, Paul, an apostle.

[2 : 27] We're going to learn in chapter 2 a little bit more about Paul's story. He was a Jew. And he was converted to Christ. That history is in Acts chapter 9.

And part of his conversion was the risen Christ calling him to proclaim Christ to non-Jews. Gentiles. And so what we have here is Paul writing this letter to the book to the Galatians. It's originally a letter to a group of churches because he couldn't be there with them.

And he became aware of something going on in these churches. And so out of love for them, he writes the letter to these Galatian churches. So what you learn from Acts is that Paul was this apostolic missionary.

He would travel from city to city. And he would preach Christ in these cities. And as people responded by faith to what they were hearing, what God had done for them through Christ, he would gather all those who became Christians into a group of people called a church.

[3 : 41] And then he would establish that church on the gospel of Jesus Christ. We'll learn more about Paul as we make our way through the book of Galatians.

But here's a little bit about these Galatians. Notice in 1-2, Paul says, An apostle, not for men nor through man, but through Jesus Christ and God the Father who raised him from the dead.

Verse 2, And all the brothers who are with me to the churches of Galatia. Not just one church. More than one church. Several.

And these churches in Galatia were primarily made up of Gentiles. Non-Jews who had heard the gospel and having responded by faith that they had become Christians, they had become followers of Jesus.

And so what this letter is, is a letter to them and all these churches. Tim Keller, in his very helpful commentary on the book of Galatians, says that there were social and racial divisions in the churches of Galatia.

[4 : 50] Because there were also Jews. There were Jewish synagogues all throughout the Mediterranean basin in the first century. And so Paul would go first to preach the gospel in a synagogue.

And if there wasn't a receptivity among the Jews, he would go then to the Gentiles. Preach the gospel to them. So what you need to understand is that the ground zero of the gospel itself took place in Jerusalem.

The very first Christians were Jewish Christians. But the gospel quickly spread to Gentiles in the areas surrounding Jerusalem.

Jerusalem, Judea, Samaria, and to the ends of the age, ends of the world. And what happened as a result of that is that you would have churches comprised both of Gentile Christians and Jewish Christians.

And so there became some social and racial challenges for these churches to work through. For example, did a Gentile need to become a practicing Jew in order to be made right with God?

[5 : 59] That's what they were wrestling with. Now there was also a particular group of people in Galatia that were teaching something.

They were insisting that Gentile Christians had to adopt the outward practices of the Mosaic Law. For example, they needed to be circumcised.

They needed to observe some food restrictions. They needed to observe Jewish Holy Days. So that means if you were a Gentile working in Iconium in Galatia, you needed to take time away in order to get to Yom Kippur.

Remember, what these teachers in Galatia were saying, though, is that in order for you to be right with God, Gentiles, not only do you have to believe in Jesus, but you had to obey the law of Moses. And then you will be right with God. So he's writing to these Christians. Paul is. Because he's gotten wind of this false teaching.

[7 : 15] And he's writing to them because they're being disturbed by this false teaching. It's called legalism. Which brings me to not just the who, but now the what.

And we see the what in verses 6 through 9 of chapter 1. Paul skips over any kind of thanksgiving for this church, which is typical in his other letters.

He goes right from greetings to now getting down to business. Listen to what he says. I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel.

Not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. This gets at the what of the book of Galatians.

You might be thinking in your pew right now, I mean, what's the big deal, seriously? Seriously.

We've got some confusion maybe in the churches of Galatia. I mean, it makes sense that there be some confusion between Jews and Gentiles who've come to Christ about what is our responsibility to the law of Moses.

[8 : 31] I mean, many of us have to wrestle through what is our responsibility to the law of Moses. Maybe you're just kind of thinking, well, that's not a big deal.

Just work it out. Figure it out. But when you read verses 6 and 7, are you picking up on the urgency of the Apostle Paul? I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel.

There is urgency here. Great concern. What is going on, what's being taught in these churches in Galatia is far more dangerous than what we tend to think.

This isn't just simply conduct. These teachers were insisting on a different gospel.

Not the gospel of grace. They were insisting on a, quote unquote, gospel of works. A distorted gospel is contrary to the gospel of grace.

[9 : 47] The true gospel. A distorted gospel is no gospel at all. It is not good news. The Apostle Paul has come to realize that what is at stake here in these churches in Galatia with this teaching of a contrary gospel is the very nature of salvation.

How a sinner is made right with God. The false teachers in Galatia were saying that you can believe in Jesus, yeah, but in addition to that, you need to be circumcised.

Or you need to observe the Jewish holy days. And then you'll be right with God. That's not good news. That's a salvation that depends on human effort.

A gospel of works, quote unquote, gospel, cannot free sinners.

It only enslaves them more. And what you're going to see with this legalism is, legalism is the gospel plus obedience equals right standing with God.

[11:13] And that's not the gospel of grace. In chapter 2, verse 21, the Apostle Paul puts it this way, If righteousness, if right standing with God, if being right with God, if that were through the law, then Christ died for no purpose.

You see, obeying religious rules or even secular rules, you cannot obey your way into right standing with God.

And what Paul does in the book of Galatians is he exposes this contrary gospel, which is no gospel at all. And then he explains the one true gospel of Jesus Christ.

You see, the remedy of a false gospel that enslaves is the proclamation of the true gospel, which frees.

That's what we see Paul doing all throughout the book of Galatians. You see it in 1.3. Grace to you and peace from God our Father and the Lord Jesus Christ.

[12:23] Verse 4. Who gave himself for our sins to deliver us from the present evil age according to the will of our God and Father. To whom be the glory forever and ever. Amen.

That's gospel. If you turn to 3.13 and 14. Christ redeemed us from the curse of the law by becoming a curse for us.

For it is written, quote, Cursed is everyone who hangs on a tree, unquote. So that in Christ Jesus, the blessing of Abraham might come to the Gentiles so that we might receive the promised spirit through faith.

Gospel. 4.4 through 7. But when the fullness of time had come, God sent forth his son, born of a woman, born under the law, to redeem those who were under the law so that we might receive adoption as sons.

And because you are sons, God has sent the spirit of his son into our hearts, crying, Abba, Father. So you are not a longer a slave, but a son. And if a son, then an heir through God.

[13:30] Gospel. Gospel. And then we get to 6.13 and 16. For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised, that they may boast in your flesh.

But far be it for me to boast except in the cross of our Lord Jesus Christ, to whom which the world has been crucified to me and I to the world. For neither circumcision counts for anything nor uncircumcision, but a new creation.

Gospel. This book. The what of this book is correcting a false teaching.

A false gospel. And what was at stake then is at stake today because there continues to be distortions of the gospel. There's this thinking that we can all default into in this room.

Thinking that, okay, faith in Jesus plus some kind of obedience on my behalf will keep me in right standing with God. That is a legalism.

[14:38] Let me try to help you ferret this out a little bit. On what basis does God love you?

Maybe you're working through something like this. Anyone in the room wondering if God still loves you because you haven't read your Bible in three weeks? It's a legalism.

Is anyone in the room wondering if God still loves you because you haven't shared your faith with anybody? Is anyone in the room wondering if God still loves you because you just haven't been consistent in your attendance on a Sunday morning service?

Is anyone in the room wondering if God still loves you because you haven't quit smoking yet? As though your salvation depends on whether you're smoking or not.

Paul is exposing legalism for what it is and he's providing the remedy in the one true gospel.

[15:49] What God has done through Jesus Christ, period. Nothing we can add to that. And we must certainly not detract from that.

Brothers and sisters, when we start thinking that God's love for us, that our standing with him is somehow dependent on our obedience to him, we are slipping down the slope of legalism.

And you're no longer believing in the one true gospel of Jesus Christ. That's the what of this book.

The when. I'm not going to bore you with this. If you want to know more details on this, come up to me. Come up and have to talk to me about this. But Galatians was most likely written around 48

AD.

And the reason for that is it comes right after his first missionary journey to the area in which Galatia was. And that was around 47, 48. You can read that in Acts 13 and 14.

[16:55] But it also takes place before the council of Jerusalem, which is Acts 15. Now the reason why that is important. Because it helps us to locate the history in Galatians chapter 2.

So for all purposes now, we're operating under the fact that this letter was written in AD 48, which makes it a really old letter. But this letter, written nearly 2,000 years ago, is as relevant today for us Gentiles as it was then for those Gentiles.

It's about freedom. The where. Who, what, when, where. You see in verse 2 of chapter 1.

To the churches in Galatia. Again, Acts 13 and 14. You read about Paul moving from Pisidian Antioch to Iconium to Lystra. All these cities in the region of Galatia.

And this region of Galatia was filled with Celtic folk. Who had come down decades, if not centuries before.

[18:17] It was a Gentile region. With synagogues interspersed throughout. But here's why I want you to know this. This was written to real people. In a real place.

With real spiritual needs. Dealing with a real problem. That was affecting their experience of the gospel and their freedom in Christ.

The Gentiles living in Galatia in 48 AD. Well, we have a lot in common with them.

As Gentiles living in Kenosha in 2019. We all need to be reminded of the gospel. Because we all have this tendency to default into a legalism.

The gospel of Jesus Christ transcends time and space.

[19:17] It's the same gospel preached in Galatia. As we're preaching here. Same gospel. Same temptations.

That's the where. Now the why. I've been looking forward to saying this. The why. If you turn in your Bibles to Galatians 5.1.

This is. Paul is moving in an argument. And this is one of those clincher. Clincher summary statements. Why? Why do we need the book of Galatians?

Galatians. For freedom. For freedom Christ has set us free. For freedom.

That's why. Freedom in Christ. 5.1. It was for freedom that Christ set us free. The apostle Paul includes himself. It was for freedom.

[20:21] Now. How you define freedom. Matters incredibly at this point. Because if you think freedom.

Is simply being released from any kind of obligation. So that you can do whatever you want. That is not the freedom in the book of Galatians. The freedom in the book of Galatians.

Is being freed from enslavement. In order to be freed to truly live. And what we are to truly live for. Is not ourselves. If you flip back to Galatians chapter 1. Verses verse 4 and 5. You start the gospel.

The earliest proclamation in Galatians of the gospel.

Who gave himself for our sins. To deliver us from the present evil age. According to the will of our God and Father. To whom be the glory. Forever and ever. Amen. That's it. That's where it starts.

[21:24] We're freed to live for the glory of God. The gospel frees us to live for the glory of God. True freedom. But it's just not that.

As we make our way through the book of Galatians. If you turn in your book of Galatians to 5.13. We're told.

Billy quoted this in his prayer. For you were called to freedom brothers. Only do not use your freedom as an opportunity for the flesh. But through love. Serve one another.

The freedom. Of the book of Galatians. In which Jesus shed his blood. So that we can experience. Is to live for God's glory.

And live for the good of others. The first and second greatest commandment. For me to live is Christ.

[22:24] Paul says in Philippians. I've been crucified with Christ. He says in Galatians 2.20. It's no longer I who live. But Christ lives in me. In the life. I now live in the flesh.

I live by faith in the son of God. Who loved me. And gave himself up for me. Freedom. Is not to live for yourself.

Gospel freedom. Is to live for God. And the good of others. And we must stand firm in it.

The gospel. Has freed us. To live for God. That's what's at stake.

Now the how. That's why this. That's why this book is so important. Your freedom. Is dependent on it. On the gospel. How.

[23 : 31] How does it work out? Well Galatians. You can break it. Generally into three sections. Chapter one and two. We. The gospel. We see the gospel. In Paul's authority. What gives him the chops.

To be able to say this kind of stuff. To these churches. And he points to the gospel. And then.

Chapters three and four. Which is the very theological heart. Of this book.

It's all about the gospel. And our identity. What God has done. Through Jesus Christ. To justify us. And to adopt us.

It's the very basis. For our freedom. In Christ. And then in chapters five and six. It's the gospel. And living.

In the power of the Holy Spirit. Gospel living. So you can summarize Galatians as. Gospel authority. Gospel identity.

[24 : 28] Gospel living. It's all about the gospel. Because this is all about freedom. If I were to sum up the whole book of Galatians. In one sentence.

It would be this. The gospel of Jesus Christ. Christ. And only. The gospel of Jesus Christ. Is able to set us free. To live.

And keep. Living. For God's glory. And the good of others. It's freedom. We need. Galatians.

Because we need constant reminding. Of our freedom. In Christ. So now. Here's what I like to do. I want to do.

What was taking place. In the churches of Galatia. They would receive this letter. And then they would read it. Out loud. To the church. And so on our.

[25 : 25] Outset. Of this series. I'm going to read for you. The book of Galatia. In its entirety. It's going to take about 20 minutes. Hang in there with me.

Listen. It is so compelling. May God bless. The hearing of his word. Paul. An apostle. Not from men. Nor through man. But through Jesus Christ. And God the Father. Who raised him from the dead. And all the brothers. Who are with me. To the churches of Galatia. Grace to you. And peace. From God our Father.

And the Lord Jesus Christ. Who gave himself for our sins. To deliver us from the present evil age. According to the will of our God and Father. To whom be the glory. Forever and ever. Amen. I'm astonished.

That you're so quickly deserting him. Who called you. In the grace of Christ. And are turning to a different gospel. Not that there is another one. But there are some who trouble you. And want to distort the gospel of Christ. But even if we.

[26 : 24] Or an angel from heaven. Should preach to you a gospel. Contrary to the one we preached to you. Let him be accursed. As we have said before. Now I say again. If anyone is preaching to you a gospel.

Contrary to the one you received. Let him be accursed. For am I now. Seeking the approval of man or of God. Or am I trying to please man. If I were still trying to please man.

I would not be a servant of Christ. For I would have you know brothers. That the gospel that was preached by me. Is not man's gospel. For I did not receive it from any man.

Nor was I taught it. But I received it through a revelation. Of Jesus Christ. For you have heard of my former life in Judaism. How I persecuted the church of God violently.

And tried to destroy it. And I was advancing in Judaism. Beyond many of my own age among my people. So extremely zealous was I. For the traditions of my fathers. But when he who had set me apart.

[27 : 21] Before I was born. And who called me by his grace. Was pleased to reveal. His son to me. In order that I may preach him among the Gentiles. I did not immediately consult with anyone.

Nor did I go up to Jerusalem. To those who were apostles before me. But I went away into Arabia. And returned again to Damascus. Then. After three years.

I went up to Jerusalem to visit Cephas. And remained with him fifteen days. But I saw none of the other apostles. Except James the Lord's brother. And what I'm writing to you.

Before God. I do not lie. Then I went into the regions of Syria. And Cilicia. And I was still unknown in person. To the churches of Judea.

That are in Christ. They only were hearing. They only were hearing. It said quote. He who used to persecute us. Is now preaching the faith. He once tried to destroy. Unquote. And they glorified God. [28 : 14] Because of me. Then. After fourteen years. I went up again to Jerusalem. With Barnabas. Taking Titus along with me. I went up because of a revelation. And set before them.

Though privately. Before those who seemed influential. I set before them the gospel. That I proclaim among the Gentiles. In order to make sure. I was not running. Or had not run in vain. But even Titus.

Who was with me. Was not forced to be circumcised. Though he was a Greek. Yet because of false brothers. Secretly brought in. Who slipped in. To spy out our freedom.

That we have in Christ Jesus. So they might bring us. Into slavery. To them. We did not yield in submission. Even for a moment. So that the truth of the gospel. Might be preserved for you. And from those. Who seemed to be influential. What they were. Makes no difference to me. God. God shows no partiality. Those I say. Who seemed influential. And which you'll. Added nothing to me. On the contrary. When they saw.

[29 : 11] That I had been entrusted. With the gospel. To the uncircumcised. Just as Peter. Had been entrusted. With the gospel. To the circumcised. For he who worked. Through Peter. For his apostolic ministry. To the circumcised.

Worked also through me. For mine. To the Gentiles. And when James. And Cephas. And John. Who seemed to be pillars. Perceived the grace. That was given to me. They gave the right hand. Of fellowship. To Barnabas and me.

That we should go. To the Gentiles. And they. To the circumcised. Only they asked us. To remember the poor. The very thing. I was eager to do. But when Cephas.

Came to Antioch. I opposed him. To his face. Because he stood condemned. For before certain men. Came from James. He was eating. With the Gentiles.

But when they came. He drew back. And separated himself. Fearing the circumcision party. And the rest of the Jews.

[30 : 05] Acted hypocritically. Along with him. So that even Barnabas. Was led astray. By their hypocrisy. But when I saw. That their conduct. Was not.

In. Step. With. The truth. Of the gospel. I said to Cephas. Before them all. If you though a Jew. Live. Like a Gentile.

And not like a Jew. How can you. Force the Gentiles. To live like Jews. Jews. We ourselves. Are Jews by birth. And not Gentile sinners. Yet. We know that a person.

Is not justified. By works of the law. But through faith. In Jesus Christ. So we also. Have believed. In Christ Jesus. In order to be. Justified. By faith in Christ.

And not. By the works. Of the law. Because by works of the law. No one will be justified. But if. In our endeavor. To be justified in Christ. We too.

[30 : 58] Were found to be sinners. Is Christ. Than a servant of sin. Certainly not. For. If I rebuild. What I tore down. I prove myself. To be a transgressor.

For through the law. I died to the law. So that I might live. To God. I have been crucified. With Christ. It's no longer I who live. But Christ. Who lives in me. And the life.

I now live in the flesh. I live by faith. In the son of God. Who loved me. And gave himself up for me. I do not nullify. The grace of God. For if righteousness. Were through the law. Then Christ.

Died for no purpose. Oh foolish. Colossians. Chapter 3. Verse 1. Who has bewitched you? It was before your eyes.

That Jesus Christ. Was publicly portrayed. As crucified. Let me ask you only this. Did. Did you receive the spirit. By works of the law. Or by hearing with faith. Are you so foolish.

[31 : 54] Having begun. By the spirit. Are you now being perfected. By the flesh. Did you suffer so many things in vain. If indeed. It was in vain. Does he who supplies.

The spirit to you. And works miracles among you. Do so by works of the law. Or by hearing with faith. Just as Abraham. Believed God. And it was counted to him. As righteousness. Know then. That it is. Those of faith. Who are the sons of Abraham. And the scripture. For seeing that God. Would justify the Gentiles. By faith. Preached the gospel.

Beforehand. To Abraham. Saying quote. In you shall. In you. Shall all the nations. Be blessed. End quote. So then those who are of faith. Are blessed. Along with Abraham.

The man of faith. For all who rely. On the works of the law. Are under a curse. For it is written. Quote. Cursed be everyone. Who does not abide. By all things written. [32 : 52] In the book of the law. And do them. End quote. Now it is evident. That no one is justified. Before God. By the law. For quote. The righteous shall live. By faith. End quote. But the law is not of faith. Rather quote. The one who does them. Shall live by them. End quote. Christ redeemed us. From the curse of the law. By becoming a curse for us. For it is written. Quote. Cursed is everyone. Who is hanged on a tree. End quote. So that in Christ. Jesus. The blessing of Abraham. Might come to the Gentiles. So that we might receive. The promised spirit. Through faith. To give a human example. Brothers. Even when a man made covenant. No one annuls it. Or adds to it. Once it's been ratified. Now the promises were made. Now the promises were made. To Abraham. To Abraham. To his offspring. It does not say. Quote. And to offsprings. End quote. [33 : 45] Referring to many. But referring to one. Quote. And to your offspring. End quote. Who is Christ. This is what I mean. The law.

Which came 430 years afterward. Does not annul. A covenant. Previously ratified by God. So as to make the promise void. For if the inheritance. Comes by the law. It no longer comes by promise. But God gave it to Abraham. By a promise. Why then the law? It was added because of transgressions. Until the offspring. Should come to whom. The promise had been made. And it was put in place. Through angels. By an intermediary. Now intermediary. Implies more than one. But God is one. Is the law then. Contrary to the promises of God. Certainly not. For if a law had been given. That could give life. Then righteousness. Would indeed. [34 : 41] Be by the law. But the scripture. Imprisoned. Everything under sin. So that the promise. By faith. In Jesus Christ. Might be given to those. Who believe.

Now before faith came. We were held captive. Under the law. Imprisoned. Until the coming faith. Would be revealed. So then. The law was our guardian. Until Christ came. In order that. We might be justified. By faith. But now that faith has come. We are no longer. Under a guardian. For in Christ Jesus. You are all sons of God. Through faith. For as many of you. As were baptized. Into Christ. Have put on Christ. There is neither Jew. Nor Greek. There is neither slave. Nor free. There is no male. And female. For you are all. One in Christ Jesus. For you are. And if you are Christ's. Then you are Abraham's. Offspring. Heirs. According to the promise. I mean that the heir. [35 : 38] Chapter 4. I mean that the heir. As long as he is a child. Is no different from a slave. Though he is the owner. Of everything. But he is under guardians. And managers. Until the date set by his father.

In the same way. We also. When we were children. Were enslaved. To the elementary principles. Of the world. But when the fullness. Of time had come. God sent forth his son. Born of a woman. Born under the law. To redeem those. Who were under the law. So that. We may receive. Adoption as sons. And because your sons. God has sent the spirit. Of his son. Into our hearts. Crying. Abba father. So you are no longer. A slave. But a son. And if a son. Then an heir. Through God. Formerly. When you did not know God. You were enslaved. To those. That by nature. Are not gods. But now that you have come. To know God. Or rather. Be known by God. How can you turn back again.

[36 : 36] To the weak and worthless. Elementary principles. Of the world. Whose slaves you want. To be once more. You observe days. And months. And seasons. And years. I'm afraid.

I may have labored. Over you in vain. Brothers. Verse. I entreat you. Become as I am. For I also have become. As you are. You did me no wrong. You know it was because of a bodily ailment. That I preached the gospel to you at first. And though my condition was a trial to you. You did not scorn or despise me. But receive me as an angel of God. As Christ Jesus. What then has become. Of your blessedness. For I testify to you.

That if possible. You would have gouged out your eyes. And given them to me. Have I be. Have I then become your enemy. By telling you the truth. They make much of you.

[37 : 29] But for no good purpose. They want to shut you out. That you may make much of them. It's always good to be made up. Much of. For a good purpose.

And not only when I am present with you. My little children. For whom I again. In the anguish of childbirth. Until Christ is formed in you. I wish I could be present with you now.

And change my tone. For I am perplexed about you. Tell me. You who desire to be under the law. Do you not listen to the law?

For it is written. That Abraham had two sons. One by a slave woman. And one by a free woman. But the son of the slave. Was born according to the flesh. While the son of the free woman. Was born through the promise.

Now this may be interpreted allegorically. These women are two covenants. One is from Mount Sinai. Bearing children for slavery. She is Hagar. Now Hagar is Mount Sinai. In Arabia.

[38 : 26] She corresponds to the present Jerusalem. For she is in slavery with her children. But the Jerusalem above. Is free. And she is our mother.

For it is written. Quote. Rejoice O barren one who does not bear. Break forth and cry out loud. You who are not in labor. For the children of the desolate one. Will be more than those of the one. Who has a husband. End quote. Now you brothers. Like Isaac. Are children. Of promise. But just as at that time.

He who was born according to the flesh. Persecuted him. Who was born according to the spirit. So also it is now. But what does the scripture say? Quote. Cast out the slave woman and her son. For the son of the slave woman. Shall not inherit with the son of the free woman. End quote. So brothers. We are not children of the slave. But of the free woman. Chapter 5.

[39 : 25] For freedom. Christ has set us free. Stand firm therefore. And do not submit again. To a yoke. Of slavery. Look. I Paul.

Say to you. That if you accept circumcision. Christ will be of no advantage to you. I testify again. To every man who accepts circumcision.

That he's obligated to keep the whole law. You were severed from Christ. You who would be justified by the law. That was just a time.

Nobody's really calling. Let me start back in chapter 5. 5.

2. Look. I Paul. Say to you. That you accept circumcision. That if you accept circumcision. Christ will be of no advantage to you. I testify again. To every man who accepts circumcision. That he's obligated to keep the whole law.

[40 : 20] You are severed from Christ. You who would be justified by the law. You have fallen away from grace. For through the spirit. By faith. We ourselves. Eagerly wait.

For the hope of righteousness. For in Christ Jesus. Neither circumcision. Nor uncircumcision. Counts for anything. But only faith. Working through love.

You are running well. Who hindered you from obeying the truth? This persuasion is not from him who calls you. A little leaven. Leavens the whole lump. I have confidence in the Lord.

That you will take no other view. And the one who is troubling you. Will bear the penalty. Whoever he is. But if I brothers. Still preach circumcision. Why. Why am I still being persecuted?

In that case. The offense of the cross. Has been removed. I wish. Those. Who unsettle you. Would emasculate themselves. For you are called to freedom brothers.

[41 : 18] Only do not use your freedom. As an opportunity for the flesh. But through love serve one another. For the whole law. Is fulfilled. In one word.

You shall. Love. Your neighbor as yourself. But if you bite and devour one another. Watch out that you are not consumed. By one another. But I say walk by the spirit.

And you will not gratify the desires of the flesh. For the desires of the flesh. Are against the spirit. And the desires of the spirit. Are against the flesh. For these are opposed to each other. To keep you from doing the things you want to do.

But if you are led by the spirit. You are not under the law. Now the works of the flesh are evident. Sexual immorality. Impurity. Sensuality. Idolatry.

Sorcery. Enmity. Strife. Jealousy. Fits of anger. Rivalries. Dissensions. Divisions. Envy. Drunkenness. Orgies. And things like these. I warn you.

[42 : 15] As I warned you before. That those who do such things. Will not inherit the kingdom of God. But the fruit of the spirit. Is love.

Joy. Peace. Patience. Kindness. Goodness. Faithfulness. Gentleness. Self-control. Against such things. There is no law.

And those who belong to Christ Jesus. Have crucified the flesh. With its passions and desires. If we live by the spirit. Let us also keep in step with the spirit. Let us not become conceited.

Provoking one another. Envyng one another. Brothers. Chapter 6. If anyone is caught in any transgression. You who are spiritual. Should restore him in a spirit of gentleness.

Keep watch on yourself. Lest you too be tempted. Bear one another's burdens. And so fulfill the law. The law of Christ. For if anyone thinks he is something. When he is nothing.

[43 : 14] He deceives himself. But let each one. Test his own work. And then his reason to boast. Will be in himself alone. And not in his neighbor. For each will have to bear. His own load.

Let the one who is taught the word. Share all good things. With the one who teaches. Do not be deceived. God is not mocked. For whatever one sows. That will he also reap.

For the one who sows to his own flesh. Will from the flesh. Reap corruption. But the one who sows to the spirit. Will from the spirit. Reap eternal life. And let us not grow weary.

Of doing good. For in due season. We will reap. If we do not give up. So then. As we have opportunity. Let us. Do good to everyone. And especially to those.

Who are of the household of faith. See. With what large letters. I'm writing to you. With my own hand. It is those. Who want to make a good showing.

[44 : 09] In the flesh. Who would force you. To be circumcised. And in. And only in order. That they may not. Be persecuted. For the cross of Christ. For even those.

Who are circumcised. Do not themselves. Keep the law. But they desire. To have you circumcised. That they may boast. In your flesh. But far be it for me. To boast.

Except. Boast. Except in the cross. Of our Lord Jesus Christ. By which the world. Has been crucified. To me and I. To the world. For neither circumcision. Counts for anything.

Nor uncircumcision. But a new creation. And as for all. Who walk by this rule. Peace and mercy. Be upon them. And upon 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.

[45 : 04] Brothers. Amen. Let's pray together. God on the very outset.

Of this sermon series. In the book of Galatia. God. We are asking you. To do things. That only you can do. God.

Would you clarify. For all of us. The true gospel. God. Would you make us. Fluent. In gospel. God. Would you convince us. Through your word. Of our. Gospel identity. Purchased through. The blood of Jesus. God. Would you. Help us to understand.

What it means to be justified. And to be adopted. God. Would you unite us. Despite our different. Social. Classes.

[46 : 11] Despite. The different races. In the room. Different education levels. Different neighborhoods. God. Would you unite us. Through this gospel.

God. God. Would you show us. How to walk. By the spirit. And fulfill. The law. Of Christ. And as we do.

Would you expose. Our legalism. Would you expose. Our licentiousness. So that we may walk. In love. God.

I pray. That you would use this. Sermon series. The book of Galatians. To make us glad. That God. We would sing. To you. Praises. We would glory. In your name. As a church. Singing. Gospel songs. Singing.

[47 : 07] Of what you've done. For us. In Jesus. Singing. Of our justification. And our adoption. Singing. Of your glory. Glory. God. Would you. Would you use. The book of Galatians.

In all of its gospel freedoms. To make us. Shout. Glory. Thank you God. Lord.

Would you. Give us. More and more songs. To sing. That capture. The depth. And breadth. Of our gratitude. To you. And what you've done.

For us. In Christ Jesus. God. Would you. Help us. To live. In the freedom.

Of the gospel. That enables us. To live. And keep. Living. For your glory. And for the good. Of others.

[48 : 04] It's in the name of Jesus. We pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.