

AM Galatians 3:1-14

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Date: 13 June 2021

Preacher: Mr Thomson McKenzie

- [0 : 00] Good morning and welcome to our worship this morning. Special warm welcome to any visitors that are with us this morning. Pleased to see you to come along.
- My name is Thompson Mackenzie. I'm a second year student at ATS for those who haven't met me before. And I'm pleased to be leading worship this morning and again this evening at 6 o'clock.
- As I said this evening's worship will be at 6pm. Another few notices. Wednesday at 7pm the prayer meeting and Bible study will be led by William Kenyon and the next Lord's Day at 11am Kenny MacLeod our interim moderator will be in the morning and he'll have the privilege of the baptism of Hannah and Martha.
- At 6pm next Sunday worship will be led by Reverend Robert Dale. Just some update on the works to the church. You'll be encouraged to know that we received recently from two trusts the grants of £3,000 and £7,000 towards the cost of the dry rot renovations.
- After allowing for further gifts and donations the net cost that has been borne by the congregational funds totals £8,400.
- [1 : 39] The last of intimation is about congregational singing. Following the easing of restrictions last Wednesday we recommence the congregational singing of Psalms at the prayer meeting although you still had to wear masks.
- We will be starting to sing Psalms this morning though we do need to wear our masks. So we will be having the praise played by William at the back and if we simply stand and then join in the singing but remember, in use wear masks.
- I would just like to give a personal thanks to William over these last months when I've been visiting because William really has to put in a bit of time.
- I give him the hymns or the Psalms that I wish and William then has to try and find recordings of them and get verses which fit in with the ones that I'm wanting.
- Sometimes we have to come to a compromise. So William, thanks very much for your efforts over these past months. So let's sing to God's glory. Let's start our worship this morning with Psalm 100 from the Scottish Psalter.
- [3 : 05] So that's page 362. And I know that we played this a number of weeks ago but it is a psalm of praise and I felt it was a good place to be starting the opportunity of singing together again and giving praise to God's name.
- So Psalm 100 Verses 1 to the end Sorry, version 1 All people that on earth do dwell sing to the Lord with cheerful voice Him serve with mirth His praise foretell Come ye before Him and rejoice Psalm 100 Psalm 100 All people that on earth do dwell Sing to the Lord with cheerful voice His praise with commitment The great he did us name.
- We are his God, he got us king. And for his sheep he got us king.
- O, eternally she is with grace.
- Approach with joy his hope unto. Praise God and bless his name always.
- [5 : 30] For with his king with soul to prove. For while the Lord of God is true.

His mercy is forever true. It is true that all times burn me soon.

And shall from age to age endure. Father we give you thanks that we once more can lift up your name in song praise.

That we can sing our praises out to you. In the first stanza of the psalm this morning. All people that on earth do dwell.

Sing to the Lord with cheerful voice. Him serve with mirth. His praise foretell. Come ye before him and rejoice.

[6 : 57] We pray Lord for the day when all on earth will sing your praise. When all will come before you and rejoice. Lord we know that you are the God indeed.

You are above all power and above all creation. We give you thanks for the gift of your creation.

It reflects your glory in its beauty. Its delicacy and in its power. It reflects your perfection in its balance.

Perfect is your creation for the existence of life. The existence of plant, animal and humanity.

But you are no distant God. No distant watchmaker. You are with us. And you enter into our lives on a personal basis.

[8 : 11] You created us to be in union with you. And it is our sin and our actions that has separated us. Part of our nature since the first man Adam.

Decided to rebel against your simple desire. And your simple command. But despite our wrongdoings.

You have given us the gift of your son. That by your grace. By your mercy. We may accept him as our saviour. That in accepting him as our saviour.

In repenting of our sins. We once more can be in union with you. As our sins have separated us from you.

Christ now intercedes for us. And we give you thanks for the gift of your Holy Spirit. As your son intercedes for us.

[9 : 29] Your Holy Spirit sanctifies us. And renews us each day. Christ's sacrifice. Christ's sacrifice. Was done once.

Once. Your perfect son. Gave his life for us. And forever our sins will be forgiven. But our Holy Spirit.

Renews us each day. And as your spirit renews us. We ask that we become more Christ-like.

Walking in your spirit. Following Christ's example. We pray for your church Lord.

That it shall not rest. And it will not stall in the face of opposition. Until people have heard your word. And people sing your praises.

[10 : 36] We see the obstacles that are put in the way. Of preaching your word. We often think of those. The church that is persecuted across the world.

And we give you praise for the strength. That you give them daily. To still rise and preach. And teach your word.

In example. And in speech. But we think also of the opposition. Your church faces here at home. We think of the times where.

Meetings are cancelled. By local authorities. Removing consent. The times that. Public trusts. Remove.

The permission to use premises. But we also are reminded Lord. Of your power. And these things will not stop. The praising of your word.

[11 : 38] Lord. And we see this week Lord. For example. Destiny Church in Edinburgh. Where. After being refused permission. To use.

Public. Spaces. They have won. The case. They have glorified your name. And the council has to back.

Down and apologize. For not allowing us. To preach your word. For not allowing us. To be true. To your teaching.

And Lord. That is the important part. Not that we just. Preach Christ crucified. But. That. We preach.

Your teachings. In their entirety. Not just the bits. That man likes to hear. Not just the good bits. About love and peace. But you have a plan.

[12 : 38] For our lives. You have a desire. About how we lead our lives. That plan. Is not a plan. That is. Always open.

To public. Recognition. But help us. To stick. With your teachings. Even when they are unpopular. The simple things.

We take for granted. That marriage is between man and woman. That. We. We. We'll stay true. In the face of opposition.

We pray for renewal Lord. And we pray for revival in this land. And across the world. But we pray Lord.

That the starting point of that renewal. And revival. Is within each of us. It is within our hearts. And it is within our prayer.

[13 : 43] As we. Set the example. We become beacons of your light. And of your message. Let our life.

Reflect. You. Let us bring glory to you. And let us give honour to you.

And we pray that. We can work together. Across our denominations. To bring your word. To the entire world.

To bring your truth. To life. But we can only do that Lord. Through your Holy Spirit. Filling us. And our desire.

To be moved by you. Through you. These things we ask. Through Jesus Christ. Our Lord and Saviour. Amen.

[14 : 44] Morning boys and girls. It's good to see. Yous this morning. Unfortunately. I'm probably a wee bit far away.

But. I've got a few photos. To show you this morning. Who did you come to church with this morning? Who brought you to church this morning?

Did you come yourselves? No. So. Who drove the car this morning to church? Your dad.

Yep. And Samuel. Who did you come with this morning Samuel? Joe. Sorry. I can't hear it. Daddy.

So you came with your mum. Your dad. And your brother as well. Yeah. And your wee sister of course. So. Yep. So.

[15 : 55] We come together. As a family. We. And this morning. I want to. Sort of think. Of. The family. And. This is a picture of my family.

That was a long time ago. As you can see. So this is my wife. Myself. And our baby daughter. And that was her. Probably just about. A year or so. Eh.

And then. This. Was just taken about. Eighteen months ago. So. This is my daughter. On our wedding day. And. This is her husband.

So. This is Wallace. And obviously. That day. As Wallace and Rachel. Got married. Wallace became a member. Of our family.

So. Wallace previously. Was known to us. But he wasn't. A member of our family. And then. When they got married. He became. A member of our family. And a quick.

[16 : 53] Final. Picture. Eh. Is not of my family members. But of some friends. Okay. So. So. You have. Two of my.

Work colleagues. Who. I had the privilege of working with. For the best part of. Twenty years. And then we have. The chap. In the right hand. Will be in the left hand side.

Of this photo. Eh. And his name is Dil. Eh. And Dil. I've met. Several times. When. I've been in Nepal. Eh.

And through the years. Dil and I have. Built up a friendship. Eh. And obviously. Through the years. Of working together. I've also. Made friends with.

The women in the photo. Right. My staff. So. Friends can be. Just as important. As a family.

[17 : 50] But. We also have. Another kind of family. Okay. And. In. Prayer this morning. I used a title. For.

For. God. Do anybody know. What the law is? That we refer to family? I hope I did. So. Sometimes we refer to God.

As father. Okay. So. The idea is. That. We belong to a family. And. A family. Helps support us.

We have parents. We have parents. Who care for us. And we have brothers. Or sisters. Who give us companionship. And later in life. Can give us support. Also though.

Because we're human. Things don't always go perfectly. And sometimes. We can have difficulties in families. Sometimes. We don't always go on. And similarly with friends.

[18 : 47] We build up relationships. And those relationships. Become supportive. But.

As we said. We speak of God. As father. And as father. Then. We portray the image. Of. The church. As a family.

And when Jesus was on earth. He spoke. About. His family. And at times.

He was distant. From. His earthly family. Jesus had. Brothers and sisters. And. They didn't understand him at times. Because.

They didn't understand. His message. And he became. Separated from. They weren't always in the same. Wavelength. But Jesus also.

[19 : 40] Welcomes us. As part of his family. That whoever does. The will of God. Is part of Jesus. His family. And Jesus. Want to emphasize. All people.

Who are loved. And sought after him. Were welcome. To join his family. So what does that mean. For us. It means that.

We can do. God's will. And be part of Christ's family. As well. Family is just not. About being related. By blood. Right.

By having. Mums and dads. Brothers and sisters. Or cousins. Aunts and uncles. It can be about. Being adopted. And being accepted. Into a group.

And we are united. Through the bond of Christ. And become a family. With one another. Through Christ. So.

- [20 : 36] Although. We are not related. By blood. We are related. Through faith. We are related. Through our belief. In the Lord Jesus Christ. Let us pray.
- Father. We thank you. For the. The gifts. Of family. For the support. And love. Which they can. Help us experience. And we.
- Are sorry. That. As parents. As brothers and sisters. We don't always. Treat one another. With the full respect. That we deserve.
- But you. Have asked us. To join. Your family. And there. We see. The perfect father. In you.
- And we have. The example. Of the perfect son. In your Lord. Jesus Christ. Who is prepared. To follow you. Even to the ends. Of the world.
- [21 : 39] And even to the cross. And these things. We give thanks. And praise. Amen. Let's sing again.
- To. God's praise. In. Psalm 136. And that's. Page. 197. Of Sing Psalms. And those.
- Sing Psalms. Is. Sorry. Verses. Three. To nine. So. Page. 100. And. Whoops.
- I think. Yep. If I've got this. Right. Yep. Page. 177. Sorry. I think I gave the wrong page number. To begin with there.
- Give glory. To the Lord. Of Lords. His love. Endures. Forever. Great wonders. He alone. Performs. His love.
- [22 : 35] Will fail as never. Psalm 136. Verses. Three. To nine. othe holding us.
- Glory to the Lord. O'Connor. ■■■■■. Peace.
- Hallelujah. Father.
- He has made the rest His love and truth forever. He's heavenly earth, the hope of mercy, His love who paid us never.
- He made us come to rule a day, His love and truth forever.
- [23 : 44] The who has come to rule a night, His love who paid us never.
- Our readings this morning are taken from the Old Testament in Habakkuk, chapter 2, verses 1 to 5. So Habakkuk, chapter 2, verses 1 to 5.
- I'm not sure what page it is in the... Sorry, I didn't realize you said...
- I'll get you the page in a minute.
- It's page... 948. 949. 949. 949. So Habakkuk, chapter 2, verses 1 to 5.
- [25 : 12] I will take my stand at my watch post, and station myself on the tower, and look out to see what He will say to me, and what I will answer concerning my complaint.
- And the Lord answered me, 1049. Write to vision, make it plain on tablets, so he may run who reads it. For still the vision awaits its appointed time.
- It hastens to the end, it will not lie. If it seems slow, wait for it. It will surely come, and it will delay.
- Behold, his soul is puffed up. It is not upright within him. But the righteous shall live by his faith. Moreover, wine is a traitor.
- An arrogant man who is never at rest. At rest, sorry. My glasses are steaming up this morning. His greed is as wide a shield.
- [26 : 22] Like death he has never enough. He gathers for himself all nations, and collects his own all peoples. And the New Testament reading is from Galatians, chapter 3, verses 1 to 4.
- Galatians, chapter 3, verses 1 to 4. And that's page 1170 to 1171.

Galatians, chapter 3, verses 1 to 14. Pages 1170 to 1171. O foolish Galatians, who has bewitched you?

It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this. Did you receive the Spirit by works of the law, or by your hearing with faith?

Are you so foolish? 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?

[27 : 57] 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, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, In you shall all the nations be blessed.

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, Curse be everyone who does not abide by all things written in the book of the law, and do them.

Now it is evident, that no one is justified before God by the law. For the righteous shall live by faith, but the law is not of faith, rather the one who does them, shall live by them.

Christ redeemed us from the curse of the law, by becoming a curse for us. For it is written, Cursed is everyone who is hanged in a tree, so that in Christ Jesus, the blessing of Abraham, might come to the Gentiles, so that we might receive the promised spirit through faith.

[29 : 37] Thanks be to God for the reading of his holy word, and to his name be the glory and praise. Amen. Let's continue our praise in Psalm 94, from the Scottish Psalter, page 353.

Psalm 94, of the Scottish Psalter, page 353. And we're singing from verse 7 to verse 12.

Verse 7, So, Psalm 94, verses 7 to 12.

Psalm 94, Psalm 94, Psalm 94, Psalm 94, Psalm 94, Psalm 95, The Lord is one, dear, O man, that here and shall not be.

The only, only, I am and then shall be not where we see.

[31 : 43] In that the nations of all red shall be not just as true.

He always comes to hand your teeth and shall be self-honored.

Man's thoughts to be but the vanity that all God will deserve.

Bless his hand, thou chastest, Lord, and reach thy law to earth.

Let's pray. Lord, you say that your word will go out and will not come back empty.

[33 : 16] As we look at your word this morning, we ask that it speaks to our hearts. That the words of my mouth and the meditations of our hearts be acceptable in your sight.

These things we ask through Christ our Lord and Saviour. Amen. This morning we are going to look at Galatians chapter 3 verses 10 to 14.

And as I was preparing for the sermon this morning, it reminded me of a conundrum that one of our BB officers used to ask each year at camp.

And the conundrum is that you are in a church. And the conundrum goes that you are on a journey. You are in a forest and you are seeking the road to truth and freedom.

And you are in a church. And you are in a church. And you are in a church. And you come to a junction and there is a choice. There is a road to truth and freedom.

[34 : 20] Or the road to slavery and deceit. But there is no signpost. So which way do we go? Well, at the junction is a guide.

But we can only ask the guide one question. And it is not simply, which way do I go? Because like everything in life, things aren't that simple.

You don't know if he is from the clan of the truth tellers who cannot tell a lie and therefore will direct you the right way. Or if he is from the clan of the non-truth tellers and therefore he will send you in the wrong way to the road of slavery and deceit.

So what question would you ask him? My question to you this morning is not in relation to that conundrum.

But a simple question about which road are you taking in life? Will we follow the road to freedom or the road that leads us back into slavery?

[35 : 36] Whether we are Christians or non-Christians, it is a crucial decision we have to make. We can choose the law, the road of the law and constant bondage as we try to strive to meet its commands.

Or is it the road following Christ on the cross and the freedom that Jesus offers us in life? The Galatians, as we have read through the three chapters, came to faith and embraced the gospel.

By faith in Christ alone. But now we have a group amongst them saying that this is not good enough.

Their worth in God's eyes is not complete. To be truly acceptable to God, they have to also keep the Mosaic law.

But this is misleading. Last week we looked at Abraham, the man of faith. Was he saved by being circumcised?

[36 : 47] Was he seen as being righteous because he was circumcised? No! That didn't come, that commandment didn't come for another 14 years. Where they saved, was he deemed to be righteous because he followed Mosaic law?

Most certainly not. That didn't come for another 450 years. He was credited or counted as faithful because he believed God's promises.

He came to a point in his life when he accepted that he needed to depend on God, not on his own actions. Verse 6 is clear.

Abraham believed God and it was counted to him as righteousness. Abraham did not come to faith by physical means, by external works and actions.

But by belief in God's promises. We too share in that internal renewal. By turning our hearts to be Christ focused and spirit led.

[37 : 58] Verses 10 to 14 contrast for us two roads we can take in our life. And the results and implications they have for our lives. Verse 10 and 11 highlight that route that we are often so quick to take.

The law road. The road that puts us in charge of our own destiny. The road that will never bring us peace or security. But a road which we so often follow because it brings us glory.

And there's verse 13 and 14 brings good news. That Jesus has created a new road that will reunite us with God.

That will bring peace and security which we so desperately seek in our own efforts. But it is a road that is not navigated by us but by faith in Christ.

Not by our actions. Christ does for us what we cannot do for ourselves. The gospel road.

[39 : 08] The road of good news and freedom. Is in our Lord Jesus Christ. So the law road is a dead end. And that's a most apt phrase.

It goes nowhere. And leads to death and separation from God. The alternative is to follow the gospel road of faith in Christ.

Christ. So let's look at that gospel road. And the road of, sorry, let's look at first of all the road of the law.

Paul's blunt about the outcome for those who choose this path. He writes, cursed be everyone who does not abide by all things written in the book of the law and do them.

And the important part there is to do them. We are bound if we follow that road to fulfil 100% the teachings of God's law.

[40 : 13] But Paul points out that no one can be justified by legal observance. As no one other than Jesus has kept the entirety of the law.

So anyone attempting salvation under the law, under good behaviour, is under a curse. And Paul should have flashing lights on the way to that road junction.

Shouting danger, caution. Because it's not just the irreligious, the immoral and ungodly. Who come under the curse and follow the road of the law.

But the religious, the scrupulous and those that live by moral correctness. It's no matter how we try to be perfect.

We cannot love God with all our hearts. We do not always love our neighbours. We are human. And our human nature is to follow worldly distractions.

[41 : 18] And put our priorities first at some point in time. We are by nature lawbreakers. And we have an even bigger problem.

If our religious instruction is to try harder and to simply lead a better life. If our teaching is but a diet of spiritual morality.

We are fuelled. We are supercharged to go ever faster on this dead end road. This only leads us further into a pit.

And when I was younger we used to have a saying. When in a hole, stop digging. And if this is the road that you are on. The road of the law.

Please stop. Please think about where that road is taking you in life. If we live by the law. We will be judged by the law.

[42 : 15] And if we cannot keep all of its commands. We will be convicted by the law. And in the living by the law. God commands 100%. It is not good enough to try our best.

It is not good enough to nearly get there. We have to be 100% committed. And sticking to it. So who can keep the law?

As we have said. Certainly not us. As Christians. We know we are lawbreakers. Man's fallen nature makes us a sinner.

We cannot keep the law. And we are condemned by the law. It exposes our failures. Our inability to obey it.

And our separation from God. And yet there are many. Who still think. They can make their own way in life. That they can still bring their own salvation.

[43 : 17] And who are these people? Well simply. They don't exist. They are deluded. Luke records Jesus' parable about.

Those who believed they could live by the law. In chapter 18 verses 9 to 14. Luke writes. He also told this parable to some.

Who trusted in themselves. That they were righteous. And treated others with contempt. Two men went up into the temple to pray.

One a Pharisee. And the other a tax collector. The Pharisee standing by himself. Prayed thus. God I thank you that I am not like other men.

Extortioners. Unjust. Adulterers. Or even like this tax collector. I fast twice a week. I give tithes of all that I get.

[44 : 17] But the tax collector. Standing far off. Would not even lift up his eyes to heaven. But beat his breast saying.

God be merciful to me a sinner. I tell you. This man went down to his house justified. Rather than the other.

For everyone who exalts himself will be humbled. But the one who humbles himself will be exalted. So we see in Jesus' own words.

The Pharisee who attempted to keep the Mosaic law. He sees himself as righteous. As just. And he looks down on others.

Yet he could not uphold the law. Each year in Jerusalem. There is a high priest prepared to enter the Holy of Holies.

[45 : 12] Within the temple. To meet God. And to offer sacrifices for the sins of the Israelites. He first had to offer sacrifices for himself. For his own sin.

Because he was without blemish. Because he was not without blemish rather. Sorry. Only Jesus is without blemish. But because the Pharisee was without blemish.

He himself had sinned. And needed forgiveness. To be made clean. Before entering God's presence. So we have that. Even those.

Who would be our earthly intercessors. Mediating between man and God. And God. Are sinners. Who need to repent of their wrongdoings. Who fall short of God's law.

How then can they intercede for us. When they cannot stand before God. So we are sinners. So we are sinners.

[46 : 10] We are not righteous. We are not righteous. But we can be deemed as being righteous. We can be justified. If we have faith in Christ as our saviour.

If we are part of him by faith. If we dwell in Christ. And he dwells in us. We can be seen by God as just and righteous. We need to follow the gospel road.

The road of faith in Christ. Because Christ is the only one who can intercede. He is the only one who can stand before God. He is the only one who is sinless.

As Paul writes to the Romans. In Romans 1 16 to 17. For I am not ashamed of the gospel. For it is the power of the God.

For it is the power of God for salvation. To everyone who believes. To Jews first. And also to the Greek. For in it.

[47 : 12] The righteousness of God is revealed from faith. For faith. As it is written. The righteous shall live by faith. And Paul further writes.

In chapters 5 and 19. For as by the one man's disobedience. The many were made sinners. So by the one man's obedience. The many will be made righteous.

So. As sin entered by Adam's disobedience. So salvation enters. Through Jesus' obedience to God.

Even to death on the cross. Christ died and bore. The curse of our sin. And for those of us who accept.

Christ as our saviour. We have died with him. And as we have died with him. As he rose from the dead. And conquered sin.

[48 : 11] So do we also rise with him. And conquer sin. So we are renewed. We are no longer under the law. But under God's grace.

And this is the good news. So what are the implications for us. Of the two roads that we can choose.

There is a law road. And it's leading of believers. Out of the liberty of grace. Into the bondage of legalism. One of those.

Religious words that we. We band around legalism. But legalism is simply. An adherence to the moral law. Rather than to personal Christian faith.

Justifications by our actions. Rather than by God's grace. And sadly. An event. That is still too common today.

[49 : 09] Our old nature. Loves. Religious legalism. Because rules. And regulations. Enable us. To appear. Holy. Without really having to change our hearts.

Think about it. Simple. No smoking. No smoking. No drinking. We go to church. We attend prayer meetings. We help our neighbours. Maybe even. Help the needy.

And desperate on occasions. These give us an appearance of holiness. Both externally to others. And to our own conscience.

They make us feel good. We say. Of course I'm saved. I lead a good life. I follow the teachings of Jesus. Jesus. But. The problem with the Lord.

Road. Is you do not believe the teachings. Of Jesus. Jesus came not to give us a moral code. To live by. But a route to faith and salvation. We have to believe in the promises of God.

[50 : 12] And in the teachings of Jesus Christ. He is Lord. And faith in him alone. Is the only way to salvation. To salvation. But why did God give us the law?

What purpose does it then serve? Why did Moses give the law to. Why did God give the law to Moses. And Mount Sinai. Luther and Calvin give us.

Three purposes of the law. And they are as relevant today. As when given to Moses. And Mount Sinai. The first. Is to lead us to faith.

To lead us to Christ. To restrain evil. And. To determine the behaviour. Of believers. For Calvin.

It was first a punitive purpose. Of bringing us to faith. It renders us inexcusable. Making us aware of our sin. And wrongdoing against God.

[51 : 14] We can't say. I didn't know it was wrong. I wouldn't have done it. If I had known it was. That I shouldn't have done it. It makes us aware. Of how. Life should be led.

And where. Our shortfalls are. Calvin writes. Naked. And empty handed. We flee to his. That is God's mercy. Repose entirely in it.

Hide deep within it. And seize upon it alone. For righteousness. And merit. The law. Shows us our failings. Having your sins.

Exposed before us. By God's grace. And the prompting of the Holy Spirit. We seek salvation. In Jesus Christ. Through God's love. And mercy.

Realising. It is in his mercy. That we are justified. God. This is relevant. To all humanity. Whether. To believe. In the Lord Jesus Christ. As our saviour.

[52 : 13] Or not. It highlights. We cannot meet. The requirements. Of the law. None of us. Are perfect. No matter.

How we live. We all have flaws. We cannot fulfill. Our purpose. Our purpose. Or glorify God.

Yet. Our hope is not lost. God. From the time of Adam. Wronging against him. Breaking the one commandment. He was given. Not to eat. Of the tree of knowledge. Had planned.

For the redemption. Of man. That he would. Once more. Be free. From the penalty. Of sin.
And have union. With God. Secondly.

The law limits. The actions. Of the criminal. And so. Protects community. It sets. Clear boundaries. For behaviours. If we look at. Where we remove. These boundaries.

[53 : 12] We see. Where behaviour. Falls. And becomes. Ever more sinful. As I touched on. This morning. As we see. How society. Slowly moves. One part.

Of. Or removes. One part. Of God's law. And changes it. So. Things. Inescalate. God teaches.

That marriage. Is between man. And a woman. society. Society. Becomes. Uncomfortable. With it. Changes. The definition.

Of marriage. And so. We start. To see. A persecution. Of those. Who still. Hold. Faith. The third. Use.

Is the principal. Use of the law. And for Calvin. It's proper. Use. To direct. The behaviour. Calvin sees. Calvin sees. The law. As the best tool.

[54 : 09] To teach us. God's will. And to exhort us. To do it. It will enable us. To step back. From wrongdoing. To pause. To think. And to act properly.

Properly. He writes. By frequent. Meditation. Upon it. We will be aroused. To obedience. Be strengthened. In it. And drawn back. From the slippery.

Path. Of transgression. It teaches. And exhorts. Believers. To walk. In God's ways. As Luther. And Calvin. Expounded.

The proper. Use of the law. Is to expose us. Is. Restrain us. And convict. The lawless. The sinner. You and I. As Paul writes.

In Galatians 2. 21. I do not. I do not nullify. The grace of God. For if righteousness. Were through the law. Then Christ died. For no purpose.

[55 : 04] Rather. The road. To freedom. Is by faith. We are saved. By our faith. In Christ alone. We are justified. In Christ alone.

We can be freed. From the curse. Of the laws. By following. The gospel road. By accepting. Christ. As our savior. In verse 13. Paul is clear.

Christ redeemed us. From the curse. Of the law. By becoming a curse. For us. Christ. For us. Christ. Substituted himself. For us.

Often. It is seen. That Christ. Is cursed. Because he is crucified. On the cross. But the curse. Is not about. Physically hanging. On the tree.

In the old testament. When a person. Was executed. Usually by. Being stoned. To death. Then they were hung. On the tree. As a symbol. Of divine rejection.

[55 : 59] And being excluded. From God's people. The offender. Was not cursed. Because he was hung. In the tree. Rather. He was hung. In the tree.

As a sign. Of his curse. Of his sign. Of his rejection. By God. Alistair Begg highlights. That Christ's crucifixion. Christ hanging.

On the tree. Is the evidence. Of Christ. Becoming a curse. For us. That he became. Sin. For us. And Paul.

A trained Pharisee. Was well aware. Of the law. And how this. Would have reverberated. With the Jews. Or the former Jews. Within.

The congregation. At Galatia. And he uses this. To demonstrate. That Christ. On the cross. Experienced. The curse. Of divine rejection.

[56 : 59] Because of our sin. Christ. The son of God. Endures separation. From his father. Because he becomes. Our sin. And sin. Separates us.

From God. And carrying that curse. For us. Carrying that curse. For us. He freed us. From the curse. Of the law. For here.

We see. That Christ. Substitutes. Himself. For us. In verse 13. He received. The judgment. That we should have received.

So that. In Christ Jesus. In verse 14. We receive the blessing. That he earned. As Paul writes. So that in Christ Jesus.

The blessing of Abraham. Might come to the Gentiles. The Gentiles. And in the second Corinthians. 5. 21. Again. Paul writes. For our sake.

[57 : 57] He made him. To be sin. Who knew no sin. That in him. We might become. The righteousness. Of God. If Jesus Christ. Became. A sinner.

For us. Then we have become. Righteous. In him. Our receiving. The blessing. Through Christ. Means we are regarded. By God. As if we were. Perfectly.

Righteous. And flawless. The great news. That as our saviour. Gained. Sorry. Our salvation. Gained through Christ. Is more.

Than the forgiveness. Of our sin. Our sin. Is not just simply. Wiped out. Rather. We have become. Perfect. In God's sight. And we remain.

Perfect. In God's sight. Through Jesus Christ. We do not have to. Continue. To try. And earn blessings. From God. By human effort.

[58 : 52] To go back to. Verse 1. That would be foolish. On Scott's term. That would be a bit. Glacet. He has sent.

His son. Our saviour. Into the world. That whoever. Believes in him. Should not perish. But have. Everlasting life. If you're still.

On the law road. And are hearing this today. It's not too late. It's never too late. You can do a U-turn. We can change roads.

We need to repent. We need to declare. Our wrongdoings. And change the directions. Of our lives. We require. We require. To accept.

Christ. As our saviour. You can be transported. Onto the gospel road. The road of life. And the road of good news. For those of us.

[59 : 50] Who are on. The gospel road. Who know the wonders. Of a personal relationship. With God. Through our Lord. Jesus Christ. We are taught. We are taught. Not to disregard the law.

But to use the law. As a model. For our lives. That as we follow the law. We reflect. God's glory. And bring honour to him.

We are saved. By our belief. In God's promise. Through faith. In Christ alone. In Christ. The law gives us direction. To strive towards. In becoming more Christ like.

In our thoughts. And our actions. Each day. Let us pray. Let us pray. Father.

Our nature. Takes us. On the road of the law. We wish to. Follow a road. Where we can.

[60 : 50] Tick boxes. Amass points. And claim credit. Credit. But we. Are flawed.

We cannot. Meet. Your standards. We are separated. From you. Because. Of our sin. But your love for us.

Is so great. That you have given us. An alternative. You have given us. Your son. As our saviour. As our redeemer. That he.

Will pay the price. For our sin. That he. Substituted himself. On the cross. And died for us.

Died for us. We give you. Thanks. For his sacrifice. For his sacrifice. And for those. Who. Are contemplating. In their hearts.

[61 : 52] Which road to follow. We pray. That your spirit. Will move. Within them. And that by your grace. We pray. That your spirit. Will move. Within them.

And that by your grace. We will come. To our knowledge. Of Jesus Christ. As their saviour. These things. We ask. In his name. Amen.

Amen. We will close. This. Worship. This morning. A. Listening to. A piece. To. The hymn. The Rock of Ages. Clef for me. The. Just. We will sit. And. Contemplate. In the words. About. How Christ. Is the cure.

For the cure. Of our sins. And that is simply. Through. His. Sacrifice. On the cross. So Rock of Ages. Clef for me. Rock of Ages.

[62 : 49] Clef for me. Let me hide. Myself in thee. Let the water. And the blood.

From the river. Inside which flow. Be a sin. The double cure.

Save me from. This guilt and love. The. Not the labors.

Of my hands. Can fulfill. Thy lost demands. Could my zeal.

No respite know. Could my tears. Forever flow. All for sin. Could not atone. Thou art safe.

[63 : 47] Thou art safe. And thou alone. Nothing in my hand. I bring. Sin. Sin. To.

Thy. Thou art alone. Nothing in my hand. I bring. Sin. To. Thy. Cross. I cling.

Naked. Come. To. Thee. For. Dress. Hell. Blessed. Lord.

To. Your grace. Fall. I. To. The. Fountain. Fly. Watch me. Say.

Your. Or. I. Die. While. I. Draw. This. Pleating.

[64 : 42] Breath. When. My. Eyes. Shall. Close. To. Death. When. I. Saw.

To. Worlds. Unknown. See. The. All. Thy. Judgment. Throne. Rock. The.

Vangious. Lamp. For. Me. Let. Me. Hide. Myself. In. The.

The. The. The. The. That. In. The. Quczenia. In. Deep.

The. Women. The. From. The. Where. The. As.

[65 : 37] The. God. BI PRS. Up. On. The. mostly. It. The.

Thank you.