

PM Galatians 1:6-10

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Date: 16 August 2020

Preacher: Mr Thomson McKenzie

[0 : 00] Good evening, and it's a privilege to be worshipping with you once again this evening. I'll just go back through this evening's intimations in case anyone had missed them this morning.

My name is Thompson Mackenzie, I'm from Mearshire and I'm a first year student, or just finished my first year, at Edinburgh Theological Seminary. On Wednesday evening, Rev. Robert Dale will lead the Bible study and prayer meeting in the Lower Hall.

Next Thursday at 11am and 6pm, the services will be led by Rev. David Parker, a free church minister who works as a hospital chaplain.

On Wednesday 26th of August at 7pm, the annual congregational meeting will be chaired by Rev. Ken MacLeod, our interim moderator.

The deacons' court felt that we should respond to the difficulties that the Rev. Suraj Kusala is experiencing by sending £100 from the Congregational Benevolent Fund.

[1 : 16] In Nepal, like ourselves, it's been hit by coronavirus, but it's had a three-fold. It's had coronavirus, it's had a plague of locusts, and at this time of year there's also the wet season which is coming to an end.

But it's been extremely heavy this year and there's been a lot of damage and a lot of flooding. So we'd also ask that people keep them in their prayers through this time. Let's start our worship this evening with Psalm 13 and just take time to reflect on its message.

The psalmist feels abandoned by God and he feels distant from God. Of course he may have been distant from God, but he certainly had never been abandoned by God. And in the final verses, he trusts in the Lord and sings to the Lord because of his bountiful mercies to him.

So let's listen to Psalm 13. How long will you forget me, Lord?

Will you forget away? How long will you hide your face?

[2 : 42] The time from me your gaze? How long must I be sad he share?

And wonder painfully? How long will my own bold and sad in child over me?

O Lord my God, consider me and give me your reply.

Night of my eyes, or I will see, will see, will see of those who die.

Then move my enemy. Then move my enemy. And thus I made him bold.

[4 : 16] And so my cross to save my joy, to see my overthrown.

A sin I trust, your constant love, you save and set me free.

With joy I will extol the Lord, who has been good to me.

Just before we pray, can I also make one other intimation, and that is a thank you for your opportunity to worship with you today.

And thank you for Norman and Sheila for their fellowship this afternoon and taking care of me between the services.

- [5 : 40] So thank you very much. Let us pray. Lord and Father, praise be to your name.
- Our most high God, who cares for us, his fallen creation. You, Lord, are so perfect, so wholesome, and yet wish to have communion with us and to dwell in our hearts.
- We give thanks for your unbounded mercies to us. Even to the point of giving us your son as a ransom for us.
- When we had strayed far from your ways, rejected your teachings, and were embroiled in our sin. The reward we deserved for iniquities was death and separation.
- Yet you gave your son on the cross of Calvary. That he absorbed our sin. He willingly and obediently gave himself up as payment for our wrongdoings.
- [7 : 01] That we may be redeemed and that we may be free. Father, learn us to walk more closely with you each day.
- Not out of self-gain, but to glorify you. We may lead a life of service to you. That our daily lives will be a witness to you and your unending love.
- Strengthen us, assist us, to learn your ways. That as we live in this world, we will not be ensnared by its temptations and false rewards. You know our every need, Lord.
- And we ask that we are empowered by your Holy Spirit to know our needs from our wants. Trust that you will supply us with what we need to fulfil our tasks for you.
- Just as you are the God of abundance and provision, so also of hope and renewal. In the quietness of this worship, we bring before you the concerns and burdens of our hearts.
- [8 : 14] Lord, you hear our individual prayers and unspoken words of thought.
- And we ask that you strengthen us, that we may be more closely with you. We ask through our Lord Jesus Christ.
- Amen. The readings this evening are taken again from Isaiah 53 verses 1 to 12 in Galatians chapter 1.
- But this time we'll stop at verse 10. It's not an accident this evening that I've picked the same readings from Isaiah. And it's not that there's a shortage of passages pointing to Christ in the Old Testament.
- But I feel today that Isaiah 53 particularly summarises the Gospel. So, Isaiah 53 starting at verse 1.
- [9 : 31] Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground.
- He had no form or majesty that we should look to. Or look at him, sorry. And no beauty that we should desire him. He was despised and rejected by men.
- A man of sorrows and acquainted with grief. And as one from whom men hide their faces, he was despised and we esteemed him not. Surely he has borne our griefs and carried our sorrows.
- Yet we esteemed him stricken, smitten by God and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities.
- Upon him was the chastisement that brought us peace. And with his wounds we are healed. All we like sheep have gone astray.
- [10 : 32] We have turned everyone to his own way. And the Lord has laid on him the iniquity of us all. He was oppressed and he was afflicted.
- And yet he opened not his mouth. Like a lamb that is led to the slaughter. And like a sheep that before its shearers is silent. So he opened not his mouth.

By oppression and judgment he was taken away. And as for his generation who considered that he was cut out of the land of the living.

Stricken for the transgressions of my people. And they made his grave with the wicked. And with a rich man in his death.

Although he had done no violence. And there was no deceit in his mouth. Yet it was the will of the Lord to crush him. He has put him to grief.

[11 : 30] When his soul makes an offering for guilt. He shall see his offspring. He shall prolong his days. The will of the Lord shall prosper in his hand.

Out of the anguish of his soul. He shall see and be satisfied. By his knowledge shall the righteous one, my servant. Make many to be accounted righteous.

And shall he bear their iniquities. Therefore I will divide him a portion with the many. And he shall divide the spoil with the strong.

Because he poured out his soul to death. And was numbered with the transgressors. Yet he bore the sin of many. And makes intercession for the transgressors. In Galatians chapter 1 verses 1 to 10.

Paul and Apostle.

[12 : 42] Not from men nor through men. But through Jesus Christ. And God the Father who raised him from the dead. And all the brothers who are with me. Grace to you and the peace from God our Father.

And the Lord Jesus Christ. 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 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.

But even if we 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.

[13 : 42] So 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. Thanks be to God for the reading of his holy word.

Let's listen to another piece of music. It's Psalm 22. The words of David which point towards the coming suffering of Christ.

So Psalm 22. Psalm 22. Summary The palabra of God The word of God God I call Oh, why can't you Lord signal Am novelty Why are you by wake up from the deep przy hoje right You do not hear when I complain.

I call to you throughout the night.

[15 : 34] In silence I cannot remain. Let you are holy on the grace of Israel.

I help you all and full. In you and others who bless us.

It has to be done when all of this soul. Let us briefly pray.

Father for the words that I am about to say. And for the thoughts of our hearts and minds. May they be acceptable in your sight.

Amen. Tonight we look to continue our study of Galatians. And we will look at verses 6 to 10. Two questions.

[17 : 00] Are you going the right way? Or have you got life's instruction manual? As we started to look at Galatians this morning.

We seen there was an urgency to Paul's letter to the Galatians. Which caused him to set aside normal etiquette of letter writing. Straight away while greeting the Galatians.

He was laying out his appointment as an apostle. And that the Galatians had been saved by the grace of God alone. He continues his urgency in verse 6.

Beginning with his amazement and shock at their actions. Paul's urgency in setting aside etiquette. To some makes Paul seem rash in his comments.

Or in the context of our contemporary secular society. He appears intolerant. In today's society we are told to be tolerant of almost everything.

[18 : 05] And defend no one. We are to accept a never rising abortion rate. Same sex marriage. And possible restrictions. Of our freedom to preach God's word.

To his people. Now there seems only one thing society finds intolerant. And that's intolerance itself. So as we preach God's word.

And its message of life. We may find ourselves flying in the face of modern society. So Paul in his letter to the Galatian church. May come across as a degree of.

With a degree of intolerance. That modern society will find difficult to accept. Or to understand. What was Paul's urgency? That done away with the normal polite introduction.

And go straight for the jugular. If we look at his other letters. He follows expected formats. Even in the letter to the Corinthians. Where there were real problems within the church.

[19 : 13] Of factions breaking out. Of sexual immorality. Of theological confusion. And arrogance of church leaders. Paul took time.

To have the accepted courteous preamble. Before moving on to the more serious parts of his letter. In Galatians. Paul is straight to the point.

His concern was that. People were adding to the gospel. Of Christ. And the additions they were making. Were turning the gospel. Into no gospel at all.

Paul had preached. In that first missionary journey. The perfect redeeming gospel. Of Christ. Crucified. For them the Galatians. Which freed them from past observations.

Observances. And gave the forgiveness of sin. God who created them. Loved them so much. That he had sent his son to die for them. In order that they may be free.

[20 : 16] Forgiving their past. And guaranteeing the future. If they repented and believed in Christ. This was Paul's central concern. The gospel was being twisted.

And distorted. It was no longer pointing to Christ. As the sole way of salvation. The promotion of. Acts of man over God's grace.

Could not be tolerated. And he even accuses the Galatians. Of being turnquotes. Thus we see. The different approach.

Taken by Paul. From his other letters. We can see how it contrasts. With his letter to the Philippians. In Philippians.

Paul is writing about the motivation. For people preaching the gospel. Not the gospel message itself. In Philippians. The gospel is being preached.

[21 : 10] Out of envy. And out of rivalry. Paul is not overly concerned. As for him. The important point. Is whether. It is preached.

From false. Or true motives. That Christ is being preached. The true gospel. Was being preached. Christ. In Galatians. It is the very gospel of Christ. That is in peril.

Through false teaching. It is the essence. Of the gospel message. That has been tampered with. In a way. It reminds me of.

My gran making ginger wine. For the new year. The acts of making the wine. May vary from person. To person. That she had given. The recipe to. Over the years.

But central to its creation. Was the ginger. And blackcurrant essence. That she added. This was the key.

[22 : 05] To the recipe. That could not be altered. So it is okay. To alter the style. But it was not okay. To alter. To alter. The content.

So in Philippians. Paul may not like the style. He may not like their way. Of delivering the gospel. But it is Jesus. And him crucified. That is getting out. It is Jesus. And him crucified.

That is being preached. But in Galatians. It was not the simplicity. And purity of the gospel. That was being proclaimed. It was being corrupted. And focusing on the efforts of man.

In verse 6. Paul is amazed. At how quickly. And easily. The Galatians. Have not. Have been knocked out. Of the stride. And how they are deserting. The gospel. Substituting the gospel.

Of grace. For an alien gospel. That is not good news. At all. Rather than substituting freedom. Rather substituting freedom. In Christ.

[23 : 09] For a life of slavery. And failure. The Greek verb. Translated as turned. Means to change sides. Not just to. To go absent.

If I use a reference. From my youth. In Lark Hall. It's like. Going to a football match. On a Saturday afternoon. We go out. With a red.

White. And blue. And return in the evening. After the game. In green and white. It is a. Traumatic. Turnaround. It is a distortion.

Paul is saying. That the Galatians. Are turnquotes. But the consequences. For them. Were far more desperate. They were turning away. From God. Who had called them.

In the free grace. Of Christ. And had become. Slaved. To a travesty. Of the gospel. It was not just a case. Of mistaken theology.

[24 : 04] It was a matter. Of mistaken loyalty. As John Stott. Would say. John Stott. Writes. To turn away. From the gospel. Of grace. Is to turn away. From the God.

Of grace. The Galatians. Be aware. Who have so readily. And rashly. Started turning away.

It is impossible. To forsake. The gospel. Without forsaking God. Now. Like then. If we reject the gospel. We are rejecting. A personal relationship.

With God. There are some. Who will say. I know God. But I don't accept. The gospel. I know God. But I don't accept.

The Bible. I know God. But I don't accept. All. The other stuff. The times have moved on. But the story is unchanged.

[24 : 59] The Pharisees said to Jesus. That they knew God. Did they? Jesus responds. Jesus responds in John. Chapter 5. Verses 37 and 38.

And the father who sent me. Has himself borne witness about me. His voice you have never heard. His form you have never seen. And you do not have his word abiding in you.

For you do not believe the one whom he has sent. If we don't accept. If we don't accept the scriptures. That are his word. We cannot know God. If we cannot know Jesus.

We cannot know God. Anyone who says you know God. While rejecting Christ as a redeemer. Is preaching a completely different gospel. It's not the gospel of Christ.

Even if they call themselves Christians. It is another gospel they preach. And it cannot save. Paul is astonished that followers of Christ.

[26 : 01] Are turning to another gospel. Even though there is no other gospel. As he says in verse 7. There is only one gospel. God is gracious to us undeserving sinners.

As none of us will ever be able to be religious enough. To make ourselves acceptable to God. This is man's eternal problem. Unless God intervenes.

And deals with the problem himself. The man who would come. Would need to be perfect. If imperfect. He would share our sin.

And so would have the same problem. Of never meeting God's standards. So he would need to be God. And man in one. And he would need to die in place of man.

And take the burden of all man's sins. For all time. On to himself. Paul has declared this gospel to the Galatians. And they had accepted it.

[27 : 03] But then came the troublemakers. To stir up confusion. In verse 7. We hear that there were some. Who troubled the Galatians. By distorting the gospel. False teachers.

Had not only diluted. Polluted. And corrupted the gospel message. They had reversed it. They were looking to take the new believers. Back into an adherence to Mosaic law.

As a means of salvation. That complete salvation. Was not to be found. In faith in Christ. But through works and rights. Paul in his other writings.

It is clear. There is to be no tolerance. Of those who bring false teaching. In Titus 1. Verses 10 and 11. For there are many who are insubordinate.

For there are many who are insubordinate. Empty talkers and deceivers. For there are many who are insubordinate. For there are many who are insubordinate. Especially those of the circumcision party. They must be silenced. Since they are upsetting whole families.

[28 : 01] By teaching for shameful gain. What they ought not to teach. So false teaching. Should not be ignored. In the hope that it will go away. Too many churches have done that.

And it only grows. Paul condemns all false teaching. Not once. But twice. In the first. In verse 8.

He includes himself. And even angels. If they preach a false gospel. They are to be condemned. The gospel is a measuring stick for any preacher.

And not vice versa. The message is not to be assessed. In the standing of the preacher. It must be true. Paul wrote it. Or it must be correct.

Billy Graham preached it. No. The measure of the preacher. Is whether he remains true. To the preaching of the good news. Of salvation. By faith in Christ.

[28 : 58] Given through God's never ending grace. The Bible elsewhere. Warns us to be on our guard. Against false teachers. As in 2 John.

7. For many deceivers have gone out into the world. Those who do not confess the coming of Jesus Christ in the flesh.

Such a one is the deceiver and the antichrist. So there will be those who will look to lead us astray. To give false teaching. In verse 10 and 11.

Of 2 John. Paul tells us to guard against those who proclaim the gospel. Who don't proclaim the gospel of Christ. If anyone comes to you and does not bring this teaching.

Do not receive him into your house. Or give him any greeting. For whoever greets him. Takes part in his wicked works. We are to stay apart from those involved in false teaching.

[30 : 04] So that we may not share in the proliferation of their teaching. And so be responsible for leading of others away from the gospel message of salvation. In verse 9.

Paul repeats the condemnation. For a second time. Perhaps to make sure that we heard it. But also so we don't think it was a rash or impetulant outburst.

John Brown commenting back in the 1800s. Seeing this as no excessive or exaggerated statement. But Paul's calmly formed an unaltered opinion.

And Paul goes on to underline what he has said in verse 10. Where he asks. Whether he is doing this to impart the approval of man.

Or to serve God. He writes. For am I now seeking the approval of man. Or of God. Or am I trying to please man.

[31 : 08] If I was trying to please man. I would not be a servant of Christ. We cannot meet the fickle terms of man's desires. And be true to the unchanging Christ.

The man who wishes this one day and that the next. Compared with the Christ. Who has an undying love for us. And the desire through faith in him.

That we may once again have communion with God. Whom do you serve. Whose instruction manual are you following. Man and his ever ending demands.

Are the Christ the same today and forever. Not my words but Paul's from Hebrews 13 verse 8. Paul was not arguing over trivial theological matters.

About how many angels can stand in a pinhead. No. It was about the very glory of Christ which was now at stake. To add to his work and embellish it.

[32 : 13] With human ceremonies or traditions. Is to devalue it. It is to make it worthless. It removes the ability for it to save you. And I the following sinner.

Under tolerance of all. Some would raise a question. No doubt. About whether there is only one gospel. Despite Paul's clear statements.

Of only one gospel. And a lot will depend on people's attitudes to scripture. Whether the Bible contains the word of God.

Or whether it is the word of God. If it simply contains the word of God. That's okay. We can dismiss some of the Bible's.

Inconvenient teachings. As culturally irrelevant. Today's church and society. There is no problem. We can write Galatians off. As the scribbles of an intolerant.

[33 : 15] First century missionary. In the past. Strong contrasts have been drawn. Between the simple gospel of Jesus. And the writings of Paul.

So people write about the romantic Jesus. Of history and the gospels. And the Christ of faith. In Paul's letters. They would say that.

If we believe these writings of Paul. We're putting Christianity. Into a first century straitjacket. And that in this form. It is unacceptable in the 21st century.

They want to preach a new gospel. Sidestepping the hard contrasts. With modern world view. They would even say. Who needs a Bible? When we can contemplate nature.

With enlightened minds. We can comprehend God. In all things. For God is in all things. The teaching of Hinduism. And some other religions. However.

[34 : 13] That is not an option open to us. If we are followers of Christ. The Bible is clear. In 2 Timothy. Chapter 3. Verses 14 to 17.

But as for you. Continue in what you have learned. And have firmly believed. Knowing from whom you learned it. And how from childhood.

You have been acquainted with the sacred writings. Which are able to make you wise. For salvation. Through faith in Christ. All scripture. And I'll say it again.

All scripture. Is breathed by God. And profitable for teaching. For reproof. For correction. And for training in righteousness. That the man of God.

May be complete and equipped. For every good work. There is no option. There is only one gospel. There is only one Bible.

[35 : 09] In its entirety. The Bible is clear. We cannot chop and change its message. As the society. Chops and changes its priorities. There is no other gospel.

In New Testament. Greek. Something I was forced to learn. Last year. At ETS. There are two words. That are used. For another. There is.

Alos. Which means. Another. The same as. Or a replica. And in Matthew 13. 24. We are told. Of how Jesus gave another.

An alos. Parable. Another parable. Here alos. Means. This was the same kind of teaching. He was continuing his teaching. With a different illustration. The second word was heteros.

Meaning another. That is distinct from. And here in Galatians. Paul uses the word heteros. The gospels were different. And distinct.

[36 : 15] As Alan Cole writes. There can only be a distorted gospel. Not another gospel. Paul preached a gospel.

Of free grace. The false gospel. Of these new teachers. Was that every good deed. Won a credit. In your heavenly ledger. The truth is.

We can never earn enough merits. In the ledger. To win God's favour. Never. Whether a first century Jew. Or a 21st century Jehovah's Witness.

All fall short. All are sinful men. The gospel of Christ. And his free grace. Is the only gospel. The only good news.

Christ's gospel of grace. And peace. Based on his rescue of us. His sacrifice for our sins. In harmony with God's plans. For our lives.

[37 : 11] Is the only gospel. If you believe you can follow your own gospel. I ask you. I appeal to you. To turn to the one true gospel of Christ. The good news of salvation.

And enter a new relationship with God. Hear the good news of God. And accept Christ as your saviour. Your rescuer. Christ rescues us where we are.

He accepts us. He accepts us. While we are still sinners. We don't need fancy suits. And frocks. We don't need rites. And incantations. We simply need.

God's grace. The free and unmerited. Favor of God. Bestowed on us. While we are still sinners. That we may be saved. By faith in Christ.

Christ. Paul was no people pleaser. But looking only to serve Christ. It was the false teachers. Who were the people pleasers.

[38 : 10] Convincing young believers. That they will be self satisfied. By some human achievement. That they would be in charge. Of their own salvation. It was leading them to a life of slavery.

And sin and separation from God. The Christian message is distinct. From all other messages. Of secular society. And all false religions.

Jesus has risen from the dead. And there is no other. By whom man can be saved. And once more. Enjoy eternal communion with God.

Jesus himself sums it up. In John 14. Verse 6. Jesus said to him. I am the way. And the truth.

And the life. No one comes to the Father. Except by me. Jesus said. I am the way.

- [39 : 11] And the truth. And the life. No one comes to the Father. Except by me. Amen. Our final piece of music.
- This evening. Is in Christ alone. The thing. Picked us as our final piece tonight. Is. The gospel message is. Simple. And we should not allow anyone.
- To complicate it. In the very first line. Of the song. It goes. In Christ alone. Every hope is found. In the last lines.
- Of verse 2. For every. Yeah. Verse 2. For every sin. On him was laid. And. Here in the death. Of Christ. I live.
- How simple is that message. That our hope. Is solely in Christ. That he takes on. Our sin.
- [40 : 10] And. Our burden. That we. Can once again. Live. In the company of God. So let's hear. As a final piece of music tonight.
- In Christ alone. In Christ alone. My hope is found. He is my light.
- My strength. My soul. This cornerstone. This solid ground. Where do the fiercest drought.
- And storm. What hides the law. What does the peace. When he is lost. Still the sight he sees.
- My conflater. By all in all. Here in the love of Christ. I stand. In Christ alone.
- [41 : 07] Who took on flesh. Wholeness of God. In helpless faith. This gift of love. And righteousness.
- Sporned by the ones. He came to save. Till on that cross. As Jesus died. The wrath of God.
- Was satisfied. For every sin. On him was laid. Here in the death. Of Christ.
- I live. There in the ground. And his body SI ■■■. And camel from death.
- Or in the ■■■BVE. Then bursting forth. In glorious day. Here at Mel wild.
- [42 : 10] His grip on me, for I am His and He is mine. Bought with the precious blood of Christ, no guilt in life, no fear in death.
- This is the power of Christ in me, from my first cry to final breath. Jesus commands my destiny.
- No power of hell, no scheme of man, can ever run me from His hand. Till He returns or calls me home, here in the power of Christ I'll stand.
- No power of hell, no scheme of man, can ever run me from His hand. Till He returns or calls me home, here in the power of Christ I'll stand.
- Lord may you go before us in this week which lies ahead.
- [43 : 36] Strengthen us that we may take your message out to the folk we meet. And glory be to God the Father, the Son and the Holy Spirit. Now and forevermore.
- And the people of God said, Amen. Thank you for your time this evening. I look forward to being back in September.
- Thank you.