

The Cry of the Heart

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 12 May 2024

Preacher: Rev Donald M Macleod

[0 : 00] Good evening, brothers, sisters and friends. We're going to carry on with public worship of God. All our singing this evening is from Sing Psalms, and indeed all from Psalm 27.

So Sing Psalms, Psalm 27. We hope to sing through the whole psalm this evening. Sing Psalms, Psalm 27.

Begin by singing verses 1 down to verse 4 of the psalm. Sing Psalms, Psalm 27, verses 1 down to verse 4.

The Lord's my saviour and my light, who will make me dismayed. The Lord's the stronghold of my life. Why should I be afraid when evildoers threaten me to take my life away?

My adversaries and my foes will stumble in that day. Psalm 27, 1 to 4, to God's praise. The Lord's my saviour and my life.

[1 : 05] The Lord's the stronghold of my life.

Why should I be afraid when evildoers threaten me to take my life away? Even to ask for me, and keep my life away?

My adversaries and my foes will stand up in that day.

Oh, an army has been. My heart will fear no day.

Though what I can see should arise, I will lift up my head.

[2 : 30] One thing I'll lift up my head. Before the Lord's my heart. Before the Lord and his soul speak all ways.

That I may come within God's house and bless them all my days.

But on the beauty of the Lord, I constantly may be.

And in his house may seem to know direction.

I may come within God's house and my life. Let's come within God's house and my life. Let's pray. Let's pray. Let's pray.

[3 : 42] Lord, prepare our hearts and minds. We ask you for this time of worship. We thank you for the opening words of praise as we have brought ourselves before you just now in worship.

Lord, we glorify you as we think of our future. Those of us who know and who love Jesus. Our future as the ones who will gaze upon his beauty for all the days of our lives.

The endless days of eternity. That we will have a place in your home. Never to be removed. Lord, help us look forward and look up with joy.

Knowing that one day soon we will join with our glorious Saviour in your presence. Help us, Lord, then to strive forward towards that day. To do the good works that are essential for us.

The good works that you give us to do according to your perfect plan. The good works of sharing the gospel. The good works of engaging and helping the poor and the needy.

[4 : 44] Not doing so to earn your love. But doing so as a reflection of your love for us. Because we know that you are for us. Because we know that as your people you have given us all things.

Because we know as your people you have adopted us. You have called us sons and daughters. You have made us heirs. Because all that is true. Help us, Lord, then to live lives that glorify you.

Striving to serve you in every single way. We heard this morning, Lord. We reminded this morning from the catechism and from your word. The desire that we must have to worship you.

Body and mind and spirit. Help all that we are. All the essence of our being. Strive to serve you. Help us in our body. Help us to be wise in how we use our days.

How we use our strength. That as we go about our daily activities. We would be mindful that all things we do were to do it for your glory. Whether at work and study.

[5 : 55] Whether at home with family. Whether just the daily life of being in this village. Help our conduct in every single way to be glorifying to you.

Help us in our minds. That would use our time well. Use our mental capacity well. Use the intellect you have given us well to glorify you. To be engaged in things that bring glory to you.

Bring things that bring joy to you. Help us to meditate on your word. Help us to think of your goodness. Help us to lift our mind heavenwards.

Rather than be looking down all the time to the things of this world. Lord. We brought before you this morning the plea and the prayer of renewal and of salvation for this village.

This evening we look further afield and we bring to the throne of grace just now. Prayer for our nation. We come as just a small part of this nation.

[6 : 56] But we bring prayer to you for it. We pray just now for the current government. Mindful that there is a change again coming in the not so distant future possibly.

But we pray just now for the government over us. We pray especially Lord for your servant who is active in that government. That we know that we are to show no partiality in terms of our politics and we seek to do so.

We are to pray for those over us. Especially to pray for those over us who are yours. Pray for that high profile public servant of yours.

Give her strength and give her wisdom. Encourage her as she seeks to serve you. As she seeks to do her job well. Pray just now for every unnamed one of your people.

In all the levels of government. Both locally and nationally. Every member of councils and of parliaments that are yours and that love you.

[7 : 57] That are seeking to glorify you. We ask you give them strength as they face an avalanche of opposition. As we have seen in recent days. Pray Lord for our first minister.

Pray Lord for our prime minister. We pray once more for our king. Pray Lord for peace for our land. For prosperity for our nation. But above that we pray. Not just for the good of our leaders.

But we pray for their eternal salvation. You alone know where we stand before you. But we do pray that we would see men. And indeed leaders.

Men and women who know you. And who seek to serve you. We leave that with you. You alone are able to change hearts of stone to hearts of flesh.

Let's remember our own nation. We look further afield. We look around. And we see. Day after day. What seems to be such devastation in this world.

- [8 : 58] And we see that. The pain. The pain. That sin has brought in. The utter misery. The evil. The suffering. That is so. Common in every corner of this world. We bring before you once more. The conflicts that are. On the news before us. The conflicts that are. Made known to us. Especially we bring for you once more. The conflict in the Middle East. We pray to you now Lord for those. Many orphans. Those many who are now on our own in this world. Those who are suffering horrific injuries. Lord the full extent of the devastation there. You know it and you see it. We pray for peace in a situation that seems to. Offer no solution for peace. But you are God. And all things are possible to you. Also remember the ongoing conflicts in Russia. And Ukraine.
- [10 : 00] And Ukraine. As Russia. Seeks to be getting a foothold in some areas. As we see what. That may lead to. Oh Lord give. Your people strength in that area. As we even heard the other day. From our friends. And our brother. From the SGA. As your people are being killed in the front line. Day after day. As the cemeteries are being filled with the earthly remains. Of our brothers and sisters in Christ. As they seek to fight for their own freedom of our nation. As you be with their families. Pray Lord for those who are asked to pray for the other evening. Remember especially in connection to brothers and sisters killed in that conflict. That glorious dear sister who. After losing her own son. Is using her time now. To attend the funerals of these soldiers. And to come alongside the grieving widows. And the grieving mothers. And to offer gospel support and encouragement to them.
- [11 : 02] Lord that you would bless that heart wrenching work. We thank you for the visit of Derek. We thank you for the work that the SGA are doing. We thank you for the updates. We pray just now for all the various many people he mentioned that evening. And all the thousands of people and hundreds that we saw in the photos. Whose names we don't know. But who are yours and who love you. We pray just now for missionary work in Moldova. As your church seems to be spreading and growing in that area. As there's villages where once there was no gospel hope. Are now hearing the gospel. And we hear the good news of that one missionary. That one missionary couple. And they arrived with no believers. There's now two believers. Lord two believers. There's an eternal army of believers. Two believers with you. It is more powerful than a nation without you. Help us to remember that nation of Moldova.
- [12 : 00] Remember just now again the wider work in Ukraine. As the gospel is spreading. As we see devastation in the news. We hear stories of hope. As churches are filling up. Of those desperate not to just feed their stomachs. But to feed their souls. We also thank you for your ongoing work. In the east side of Russia. And the other areas there. Where they are working quietly. But they are bringing the gospel. To towns and to villages. Lord you bless that work. Bless all those who engage in mission just now. Who are mindful that there are so many thousands of your people. Of this moment. Who are engaged in mission. Lord be with them. Lord help us to remember them. Those who are willing to give off their time.
- [13 : 00] And to give off and off their own lives. And service to you. Lord be with them and bless them. But if our families often give up so much themselves.

To serve you in places far flung. Remember those. The three church supports. In Turkey. Couples in Greece.

Several missionaries working. Also in Thailand and villages there. Lord you know the full details. The full stories. We ask you be with them and bless them. We thank you Lord. You've given us a mission mindset as a church.

And although we are small. And although we gather here. In this small part of your vineyard. We are so thankful that we join together just now. With the voices and the worship of brothers and sisters.

Across the world this evening. And more than that. We join together as sons and daughters. With those worshipping you in glory. Help us Lord then to have that mindset. That we are part of a worldwide church.

[14 : 02] But also we are part of an eternal gathering of your people. For right now we are beside those. Who will live forever with us. In the new heavens and the new earth.

With our new bodies. Until these days of glory are seen. Until we open our eyes and see you as you are. Help us to serve you well.

Help us to grow just now we ask as believers. Help us to grow in our fellowship. With us brothers and sisters. To uplift one another. To uplift one another. To uplift one another.

Pray just now once more for all the. All the gospel work we seek to do. Pray especially for this back to church Sunday Lord. That you would work your power in that.

And we would see perhaps some new faces coming out. Some old faces returning. All according to you. To your perfect plan.

[15 : 00] We leave these things with you. We come just now frail and fragile. We come just now with worries and concerns. We come just now with distractions in our mind. And we bring all these things to you.

Understanding that we are frail human. A frail man like the grass. And we feel that. We feel the sun scorches the grass and it withers away. We feel that. As the wind blows the mist away.

We feel that. And we bring our frailty to you. We bring our illnesses to you. We bring our lowness and body and mind to you. We say Lord we are not able.

But you are. Keep us. Look after us. Encourage us. Ask all these things in and through. And for the precious name of our Saviour. Amen.

Let's turn to read in God's word. Remember we're working through Galatians. We can turn to Galatians 4. If you are paying attention. You see we are missing chapter 3. That is on purpose. We will. We will.

[15 : 58] We will come across Galatians chapter 3. In another study later on. In a different context. So we can skip chapter 3 just now. And chapter 3 carries on the argument of chapter 2. And chapter 1, 2 and 3. Find the verse. In our text this evening in chapter 4.

Galatians chapter 4. In chapter 4. In chapter 4. It is page 915. In the church Bibles. Galatians chapter 4. Page 915. Let's again hear. We will come across Galatians chapter 3. In another study later on.

In a different context. So we can skip chapter 3 just now. And chapter 3 carries on the argument of chapter 2. And chapter 1, 2 and 3. And chapter 1, 2 and 3. Find their conclusion. In our text this evening in chapter 4. Galatians chapter 4. It is page 915. In the church Bibles.

Galatians chapter 4. Page 915. Let's again hear the word of God. 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.

[16 : 57] Were enslaved to the elementary principles of the world. But when the fullness of time had come. God sent forth his son. Born of 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. God. 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 to be known by God.

How can you turn back again. 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.

[17 : 57] I am afraid that I have labored over you in vain. Brothers 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 do not scorn nor 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 have gouged out your own eyes. And given them to me. Have I then become your enemy. By telling you the truth. They make much of you.

But for no good purpose. They want to shut you out. That you may make much of them. It is always good to be made much of. For a good purpose.

[18 : 53] And not only when I am present with you. My little children. For whom I am again. In the anguish of childbirth. Though 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. For the son of the free woman. Was born through 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. She corresponds to the present Jerusalem. For she is in slavery with her children. For Jerusalem above is free. And she is her mother.

[19 : 51] For it is written. Rejoice O barren one. Who does not bear. Break forth and cry aloud. And you who are not in labour. For the children of the desolate one will be more.

Than those of the one who has a husband. 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? Cast out the slave woman and her son.

For the son of the slave woman shall not inherit. The son of the free woman. So brothers. We are not children of the slave. But of the free woman.

Amen. Give praise to God for his glorious word. We are going to be singing in Psalm 27. Sing Psalms. Psalm 27.

[20 : 46] Verse 5. Down to verse 10. Sing Psalms. Psalm 27. Verse 5. Down to verse 10. For in his dwelling he will keep me.

Safe in troubled days. Within his tent he will shelter me. And on a rock me raise. My head will then be lifted high. Above my enemies. And in his tent I will sacrifice.

With shouts of joy and praise. Psalm 27. Verses 5 to 10. To God's praise. For in his dwelling he will keep me.

Safe in troubled days. Where the hills tend to shelter me. And on a rock me raise. Within his tent he will shelter me. And on a rock me raise. My head will then be lifted high. Above my enemies.

And with his tent he will be lifted high. Above my enemies. And with his tent he will be lifted high. And on a rock me raise. On a rock me raise. And on a rock me raise.

[21 : 49] My head will then be lifted high. My head will then be lifted high. Above my enemies. And with his tent I'll sacrifice. With shouts of joy and praise.

The year's tent he will be lifted high. And on a rock me raise. My head will then be lifted high. And with his tent he will sacrifice.

With shouts of joy and praise. Oh Oh Oh

Oh Oh Oh Let's turn back to Galatians Chapter 4 Looking at verses 1 Down to verse 7 This evening Galatians 4 Verses 1 down to verse 7 Take verse 7 to help us Along So you are no longer a slave But a son And if a son and an heir Through God As we said This section of Galatians 4 Is really the summary of the argument Paul's been making up to this point And now for the rest of this book At least chapter 5 He'll just Concrete He'll cement He'll make clear What's being said This evening

From the start of the book Till now We've been looking at the argument And the argument is As we said That Paul is saying to the Galatians You are free So why are you still Going back to the old ways Why are you still living As if you're under the law Why are you still living As if your good works Are what have saved you And Paul is reminding these Christians Who are free in Christ He's saying You're gone from that That's been removed from you Come back to what you know To be true In that Jesus You are free You belong to God You are under his peace His wrath is no longer over you So why are you still living lives As if God is still against you And brothers and sisters At our short time this evening In these few verses A reminder for us Hopefully Of our adoption in Jesus That we are sons And daughters of God

[25 : 54] We are adopted Through the finished work of Jesus And what that means for us Why it is essential for us To grasp hold of that It's a theology A doctrine We've all heard before But it is one We are so quick to let go of The second life becomes hard Or the second something goes wrong We worry instantly That God has somehow Perhaps forgotten us Abandoned us That somehow We're no longer in his favour And when God says to us In his word You are mine Dear Christian You are mine Friends If as of yet You can't say that you know Nor love the Lord Our time together this evening This is what I guess in short We could say This is what You could have With respect We say that With respect This is what You're missing out on You could This very evening Know That you can call

God Your father You This very evening Could know That you can call Jesus Your elder brother And know That it's true That's the promise We have In these verses Just a few points To help us along First of all We can see What we once were What we once were Take chapter 3 Verse 29 And chapter 4 Verses 1 Down to verse 3 To help us for that Chapter 3 Verse 29 And if you are Christ's Then you are Abraham's offspring Heirs according to promise I mean that the heir As long as he's a child Is no different From a slave The argument here In chapter 3 Verse 29 Down to chapter 4 Verse 3 The point that Paul is making Is he's taking the Galatians Back to the story To the account of the Israelites

He is reminding them That their ancestors Those before them That they of course In various ways Were under slavery At various times They found themselves Under the yoke of slavery Quite literally And he's bringing them back To that imagery Of slavery That Israel Knew what it was To be enslaved They knew what it was To face The agony And the destruction Of being conquered Of being made to work Of having no freedom Having no hope Having no escape And Paul's taking What was true Literally Of Israel's history And he's applying it To these Christians In Galatia And we apply it to ourselves This evening He's reminding them What they once were He brings it From Israel down To themselves

That once They were a people Enslaved To the principles We'll see this later on To the principles Of this world To the elements Of this world But now In God They are Free As Paul Applied it to them We'll apply it To ourselves This evening Brothers and sisters There was once A day When you were Completely Enslaved Now how that Slavery Worked itself Out in your life It is personal To you You were enslaved Perhaps some To addiction Drink Perhaps drugs Pornography Gambling The list Is ongoing Perhaps For others That was never Your story Perhaps you were Just enslaved To your own Goodness Your own Self-righteousness You couldn't

See the fact That you needed A saviour Your view Of yourself Of your spiritual Life was so high You thought I go to church I do the bits And pieces Need to be done I pray I read I'll be allowed I'll get into heaven I'll be allowed Into heaven That way One day You were a slave To that instead To that lie From the pits Of hell That somehow You could save Yourself And a myriad Other ways You were enslaved Whatever story You had Before you came To Christ You were stuck You were enslaved You were in chains You were not free You were enslaved To the evil one And he doesn't care How he keeps How he keeps People enslaved He doesn't care How he kept You enslaved He'll use Whatever tactic You want Whatever works For you He'll happily Use it To keep you Enslaved Addictions Other religions Self-righteousness

[30 : 57] He doesn't care He's not fussy He'll use it To keep you Away From the gospel And the glorious Thought here That Paul Is reminding The Galatians But even When Israel Was enslaved There lay before Them a glorious Future And brothers and Sisters When you were Enslaved At some point When we were Enslaved What lay before Us seemed No future But actually There was before Us a glorious Future For every Christian From the moment You first Breathed That first breath Of life And really For long Before that There was a Plan in action That you would Live this life That at some Point in this Life At some point In this life The saviour Would make Himself known To you And you'd Turn from What you once

Were to where You are Now Heirs To promise Heirs To a Glorious Future But as Paul says Here To the Galatians Like Children Like a Child Who has A great Inheritance Like a Child Who has A fortune Waiting For them One day They are Ignorant Towards it They have No idea What lies Ahead of Them They don't Care They don't Understand it They don't Understand stocks And shares And savings They have No clue As to what's Going on And Paul Says Like ignorant Children Once you Were the Same And really Like a Child You were Relying On managers And guardians To tell you Which way To go And whilst You're in This world The managers And guardians

Over you Were false Managers And false Guardians They had Not your Interest But their Own interest At heart As Paul Calls them Here we Were enslaved In verse Three We were Enslaved To the Elementary Principles Of the World Before We were Saved We were Slaves We had No idea But also Quite sadly We had no Idea we were Slaves We had no Idea Very often At all That we Were lost Clueless About what Treasure Was in Store for You Clueless About what Promise You had Awaiting You Paul says We're Enslaved To these Elementary Principles Now there Are several Opinions On what Paul is Actually Referring to And using This Term

Some Some Some Some Believing This Term Paul Uses The Elementary Principles That Refers To The Religious Forces Of the Day The Pharisees And Scribes The Self-righteous Religious Influence Whilst Others Believe This Is Referring To Elemental Forces In Terms Of Supernatural Forces That Were blinding The People That Be my Own Personal View Of That It's Backed Up By Paul's Writings That We Are Striving Against What Flesh And Blood No We're Striving Against Spirit We're Striving Against Thrones And Dominions And Principality Tees In Darkness We're Striving Against Spiritual Authority That Conspires And That Works Together Against The Gospel Progress And Against The Salvation

Of God's People And We See That Scripture Don't We Scripture Tells Us Before We Were Saved We Were Blind We Heard That The The Night From Brother Derek He Shared The The Account Of The Blind Man Who Was Given Sight He Was Born Blind And We Were Born Blind Born Slaves We Were Born Having No Idea What Was Going On We Were Enslaved And Blinded By By These Elementary Principles Of The World Who Sought To Destroy Us To Keep Us Away From Glory Away From God Backed Up Even More In Verse Eight Formally When You Did Know God Paul Says You Were Enslaved To Those That By Nature Are Not Gods This Is Referring One Of The Same To Human Rulers But Also To The So Called Gods Of

[35 : 58] The Fallen Angels Who Established Themselves As Gods And Desired Worship As We Saw That In The Book Of Judges Once Brothers And Sisters You Were Orphans Poor Orphans No Hope No Help No Vision No Idea What Was Going On So What Changed Well Verse Four Tells Us What Changed But Again We Skip Over These Words But These Connecting Terms They're Important For Us That But There Connects The Whole Argument Really From the First Three Chapters To Where Paul Is Going committing God God sent forth his son, born of a woman, born under the law.

Once we were orphans, now who has changed us? It is, of course, the son. Once we were children of darkness, slaves to ourselves, slaves to the evil one, slaves to the prince of the power of the air, following the passions of our own flesh and following his direction, slaves to so-called gods.

But now we've been transformed, we've been changed, we've been taken from that life to this life instead, at the exact right time, in the fullness according to the full plan of God.

The son saves us. We note a few things about the son in verse 4. First of all, as it says, he came exactly at the right time in history.

There are some who will question, why did Jesus not come to this generation? Why did he come back then? Because if he came today, we have internet, we have telly, we have the whole world connected almost.

[38 : 19] Surely he'd be better seen today, better understood today. When Christ came, he came at the exact right time.

I won't go through with my ETS essays with you, but one of the essays we had to do in ETS asked the question in a roundabout way of why that moment?

What prophecies are fulfilled by Christ's coming? And what social situations, what economic situations, what world politics situations existed as the perfect time for Christ to come?

There's about 20 reasons, at least, aside from the various many prophecies. At the perfect time Christ came, at the exact time Christ came, to fulfil the prophecies perfectly, Christ came at the fullness of time.

Also, we note, he was sent. When the fullness of time had come, God sent forth his Son. He was sent.

[39 : 28] He was heavenly. He was divine. He is the one promised from the very start of creation. He is no mere man. He is no mere coincidence. There were plenty of false messiahs.

There were plenty of other folks walking around at the exact same time as Jesus, claiming to do miracles, claiming to share the gospel, claiming to be the coming Messiah. But he alone is sent from God and was proven not just in his life and his miracles, but proven also in his death and proven in his resurrection.

Sent from God. But with that, we then note, he is born of woman. Sent from God, yes, fully divine, but born of woman.

Again, made like us. Fully like us. A thinking, feeling, rational human being with all the senses, all the faculties we have, who enjoyed eating food, who had favourites, who had tastes, who had preferences, who had emotions, who laughed, who cried, who was looked after by his mother, who walked miles, who felt the sand in his lips, the salt in his lips, who experienced the weather conditions, a full, who was sent.

A full, real, human, was sent. Fully man, and fully God, our one Saviour. And also note, he was born under the law.

[41 : 18] Born of woman, born under the law. He was like his brothers and sisters in every single way.

And for that to be true, he had to be like us in every single way. And like us, he was accountable for fulfilling every element of the law of God.

The perfect law of God, which has a perfect moral standard. He is accountable of fulfilling every single standard of that law. And for every second of every hour of every day of every year of his life, our glorious Saviour was perfectly fulfilling the law of God.

Born under a law, yes, under the law, I should say. And he fulfilled that law perfectly. He did not receive any special dispensation. He didn't receive any special allowance.

He was born as we are. Born under the law. Unlike us who fail every single day to keep the holiness of God.

[42 : 31] every single day, hour, minute, second, he was perfect. like every single one of us, we are born, of course, with the full weight of the law hanging over us.

And the second we go against the law, we find ourselves in grave, eternal trouble. And yet, with the full weight of the law hanging over him, we see our Saviour right to the end, not faltering, not making a single misstep.

Even as he's there, broken down, emotionally tormented, spiritually attacked, he's so stressed that his capillaries are bursting and the blood is oozing out of his pores.

And he is there at the very limit of human experience and beyond it. And yet, he fulfills the law. Not a single moment of staggering, not a single moment.

We said this before, but imagine the level of temptation our Saviour faces in his full humanity. We are tempted, we last an hour, we last a day, we last a year.

[43 : 58] Every temptation he faced, and he faced all temptations we face, every temptation he faced, he did not give in. It just grows and grows and grows and grows.

He does not give in. He maintains a perfect reality that he is the only spotless, blameless one.

Where we fail every single way, he is at where ticks every single box of the law. He fulfills every single requirement of the law.

That is our Saviour, fully God, sent from God, fully man, born of a woman, born under the law, like us in every single way, but without sin, keeping to full perfection and to full completion the law.

What does that mean for us? It means change for us. Verse 5, this is how he changes us. Once we were slaves, our Saviour comes, and this is how he changes us.

[45 : 12] Verse 5, born under the law to redeem those who were under the law so that we might receive adoption as sons.

Orphans to a Saviour, now we have redemption. just to note, and we said it before, but just to remind ourselves, when we see sons and brothers in Galatians, again, it's a grammatical thing where Paul is addressing sons and daughters, brothers and sisters, he's addressing the full gathering of God's people.

And the Galatians, when he read this letter, would have known that as part of our culture. they'd have known it just, they'd have known it anyway. We need reminding of that, it's not our culture anymore.

Paul's addressing here the full gathering of God's people. Brothers and sisters, we know this, but let's remind ourselves this evening.

We have a Saviour who lived that perfect life and who died a full atoning death for us so that so that we who are like him so that we who are human as he was so that we who are under the law as he was but so that we who have failed in every single way under the law who have been nothing but rebellious to God under the law so that we can be redeemed.

[46 : 58] To redeem those who are under the law. He has purchased for himself with a precious price his own people. That word redeem, the debt has been cleared, the full payment has been made.

This evening and this new week, brothers and sisters, you walk around this creation as free people. There is no more price hanging over your head. There is no bounty.

There is no more wrath hanging over you. You are redeemed because of your saviour, the one born under the law who fulfills the requirement of the law, who dies as a spotless lamb, who is raised up from the dead, who the precious price of his blood has purchased you.

You are free. But not just redeemed, not just free. As if that's not good enough, as if saving us isn't enough, there's more going on.

We're redeemed, yes, to redeem those under the law. But what else takes place? So that we might receive adoption as sons and daughters. Saving us from hell would be enough.

[48 : 18] That's enough for us to praise God for and glorify God for. But there's more. We're not just saved from a lost eternity. When we come to Jesus, we are taken from lostness to life, from death to life, from darkness to light.

But also we're taken from being orphans to being sons and daughters. You are given, dear brother, dear sister, right now, you and I, we have full access to God as his precious daughter, as his precious son.

You've been adopted. You are an heir of his kingdom. him. It's all yours. Given to you, purchased for you, assured to you through the death of Jesus.

So what does that look like for us now? It means we're children. Verses 6 and verse 7. We're children. And because you are 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. Dear brothers and sisters, this is the glorious reality of what it is to no longer be under the law, but under God.

[50 : 02] The spirit has been given to us, the Holy Spirit, with his power, with his authority, only through his power, and only through his authority, we are enabled along with him to cry out the exact same phrase, the exact same thing as said here.

Our saviour alone can call God his father. Our saviour alone can use this term Abba, that close bond term of dad.

God. And because we're now adopted as sons and daughters, we can think of God now in the closest of terms. He is not just a far away God who has saved us, as if that's not enough.

He saves us and he draws us into himself and he gives us full permission, full permission to think of him as our loving father.

father. We're singing in Psalm 27 and we sang these words in verse 10. I don't know your family situations in detail, I don't.

[51 : 12] Perhaps you know what it is to be abandoned or to be uncared for by parents or by those who are supposed to love you well and perhaps they did not love you well. In God you see a father who tells his people, I am yours and I have made you mine.

I have given you access and reason and the freedom to call me father. That is the beauty of what it is to no longer be under the law.

Brothers and sisters, let's be careful to make the most of that freedom. Let's no longer go back to being under the law, to adding requirements to ourselves and rules and regulations to ourselves that are not in scripture.

of us nullifying the great sacrifice of our savior and purchasing for us our freedom. We are free in Jesus.

We're free in Jesus. And yes, of course, you might say, well, he is still God and yes, we have a holy fear of our sovereign God who is high and lifted up, who is Yahweh, who is eternal.

[52 : 30] But he has made himself known to us as our loving father. And really, by us not addressing him as such, by us not treating him as our loving father, it is not making us somehow more pious or more holy.

All we're doing is ignoring what he has told us to do. He has told us you are free, you are redeemed, you're no longer under the law, I now call you my children, heirs, adopted.

And if we keep a distance from him, we are sitting against him, when actually the truth is he has purchased, his son has purchased us, and the father has set his love on us and calls us his own.

Therefore, it's an imperative for us to draw close to him. viewing God and holding God as a loving father, it in no way negates his sovereign holiness, his perfection.

In fact, it makes him even more glorious. A God who is so different to us, who is eternally different to us, who doesn't need us, and his love, and his power.

[53 : 54] He has condescended down to us. He has sent the sun down to us. The sun took on human flesh to appear before us and to give us this great hope.

Brothers and sisters, we are no longer under the law. The curse of the punishment, the weight has been lifted from us.

Brothers and sisters, you have permission indeed, you have full permission to call out to God and address him as your father, to think of yourself as a son or daughter of the Most High.

That is your privilege, that is your right that has been purchased for you and given to you. that closeness that is yours through Jesus.

So come this day, this new week, and be reminded us of the love of God for you, who sent his son to live and to die, to make you free, eternally free.

[55 : 12] And of course, our closing thought is obvious, but it's a thought nonetheless. All this applies to the believers this evening.

They are free in the Lord. They are now under grace, no longer under the law. They're no longer slaves, no longer under wrath.

it's to the believers only this evening that the glorious truth of verse 7 says to us that no longer a slave, but a son, and a son than an heir through God.

Dear friends, the kingdom only belongs to heirs. the inheritance only goes to the children of the one who is giving them the inheritance.

And if you're outside of that kingdom, then there is nothing for you. But, but, it is not a closed deal.

[56 : 27] there was once a day where these Galatians were outside of the kingdom. There was once a day where brothers and sisters here were, as it were, clueless towards the inheritance we now have.

And yet, the Galatians, thousands of years ago, thousands of miles away, and the brothers and sisters here in Tolstah did the exact same thing.

we put our trust in Jesus. And in doing that, we were adopted in and now able to cry out, Abba, Father, able to call ourselves heirs, no longer orphans in the world, but beloved, eternal, precious sons and daughters of God.

And our prayer and our loving prayer is that you would know what it is to be his son or his daughter, to know the freedom that comes of knowing Jesus as brother, friend, saviour, and Lord over your life.

It's about our heads. Lord, we come before you once more, we thank you for the gift of your word, we thank you Lord, the promises once more we find in it great reminders of hope that we are free, set free in the Son, free indeed, free to love and free to serve him.

[58 : 03] At once we were slaves to this world under the wrath, the justified wrath of the law, but now all that's been taken away from your people.

We're now free to live lives seeking to glorify our saviour. Lord, we're preaching our Lord for those who still feel that weight heavy on them this evening, the heavy weight of a God who is, who they can only see as judge, who they cannot see as father, who they only understand as the one who is there to bring to them the righteousness that they do not have.

Lord, we ask that you would bring them to yourself, who they understand this evening, perhaps the first time after years of hearing, that there is freedom in Jesus, that freedom is to be obtained by the free offer of the gospel, that all who come crying out to receive, that none are turned away.

Help us this week to live in freedom, to serve you freely, and to know that in Jesus we have everything. It's called these things in and through and for his glorious name sake.

Amen. We can close in with the last few verses of Psalm 27. Psalm 27, sing Psalms, Psalm 27, verses 11, down to verse 14.

[59 : 35] Sing Psalms, Psalm 27, verses 11, down to verse 14. God's praise.

Psalm 27, Psalm 27, verse 14. Let me, O Lord, how I should live, how it may end you with, make it my power, because my foes oppress me every day.

May not, O Lord, do the will of women and enemies, for thy earth rise, to scounders me, and without cruelties.

I am sure that in this time, God's goodness I will see.

with our love, be strong, take heart, for him we patiently.

[61 : 47] The grace of the Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, be with you now and forevermore. Amen.

Amen. Amen. Amen. Amen. Hallelujah. Stepan, family. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Taking care. Ähm. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen.