

Not by Works

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Preacher: Rev Donald M Macleod

[0 : 00] Carry on that. Public worship of God. We can sing to his praise from Sing Sam's Psalm 93. Sing Sam's Psalm 93. Page 1, 2, 3 in our psalm book.

Sing Sam's Psalm 93. The Lord as King, His throne endures, majestic in His height.

The Lord is robed in majesty and armed with strength and might. The world is founded, firm and sure. Removed it cannot be. Your throne is strong and you are God from all eternity.

Psalm 93. Behold Sam to God's praise. The Lord is King, His throne endures, majestic in His heart.

He's taken His height. The Lord is robed in majesty and armed with strength and might.

[1 : 18] The world is founded, firm and sure. The world is founded, firm and sure. Reboot it cannot be.

The Lord is with strength and might. The Lord is a king, of all eternity. The Lord is a king, of all eternity.

The Lord is a king, of all eternity. The Lord is a king, of all eternity. The Lord is a king, of all eternity. I've lifted up their voice.

The seas have lifted up their place. I'm with all mighty voice.

Essentials are good. Make them shade.

[2 : 41] And thunder of the oceans With the glory of the sea You know all the statutes Are stand firm Unchanging is your heart How holiness adorns your paths For endless faithful Lord Let's join together in a word of prayer Let's pray

Lord we draw alongside The many thousands The many millions of your praying people Just now across this world Help us then to come just now To this time of prayer Understanding that we worship a God Who is not bound by language Nor barriers Not bound by culture Not bound by skin colour By history or heritage But you have your people across this world this evening Come to a God who is holy and sovereign You have made a world In a way that pleased you A world you called good You called very good A world that you formed In your creative power To be beautiful To be glorious You made mankind To serve you in this world As it were

As priest kings And we see And we know what happened The fall The destruction of that beauty The decline from what was made to be beautiful To what has now been made Full of sin Destroyed Gone Rotting away We see the full effect of sin Not just in our own lives We see it in the world As we see conflict after conflict As we see the damage We see rivers And at times Whole Ecosystems being ripped to shreds By the greed of man By the power of man By the power of man We see the carefully created balances of this world Being tipped one way or the other And we confess Lord That when we take things into our own hands We destroy them However our lives

Are indeed the very gift you've given us Of creation Thank you Lord for the gift of creation That you've placed us Here Where we see such beauty Where we see such wonder All around us We are mindful Of the great privilege we have Of In this Beauty of creation We see just The smallest amount Of your beauty In what you've made We see your handiwork Being reflected A God who cares for beauty A God who cares For what is beautiful And what he has made Help us Lord then this evening To understand we come before a God Who is glorious A God who is grand In all that you do You are perfect in all your ways You are perfect in all your attributes And you are God But there is none other like you You alone are the only self-sustaining being You are above creation

You are above time And outwith time and space It is just you We come to one Who is called Yahweh You are who you are You are what you are And you are one You are singularly unique Help us Lord then To bow down before you With that knowledge And with that fact But we come just now As those who have been created From the dust To one Who is our creator We thank you for the privilege We have addressing you Of knowing that you hear our words Not because of How we construct our prayers But you hear our words Because of the merit Of a one who came to live And to die For his people Who was raised again For his people Who now sits at your right hand Making that constant intercession For his people We pray this evening

[7 : 45] Publicly together But also privately Throughout the week As we lift up our voices As brothers and sisters To you As sons and daughters We cry out Knowing we are heard Because of his merit Because of who he is Because of his finished work We are assured Of an open Constant access To the throne of grace Will you hear the prayers Of your people Help us Lord then To approach you With prayer Help us not to Shy away from engaging In prayer Help us We ask individually Our own private lives To be a people of prayer Help us in our devotions To remember prayer Help us throughout the day To be engaged in prayer Knowing that you desire That ongoing conversation With us as your people Help us to be prayerful For the gospel cause In North Tulsa Help us to remember Those who As of yet Are showing no interest And no sign Lord they are not Too far away for you

Help us to pray for them To pray that their eyes Would be opened To pray that they would Hear the gospel Respond to that gospel And believe And be saved By the truth of the gospel Help us to pray For those who are against us Those who wish ill For us Help us to bring them In prayer before you We pray Lord For the world We looked locally This morning And we were giving you Praise for your goodness Towards us here But also your goodness Towards us As a denomination And as a nation But we bring just now Before you The wider prayer As we hear And see dreadful news Of ongoing warfare Of ongoing death And destruction We remember That the conflicts That are so To the fore Still for us We remember The ongoing conflict In Ukraine I pray just now For the Many thousands Tens and hundreds

Of thousands Who have suffered As a result Of that ongoing War I pray just now Lord For children Who are without parents Those who have been Badly injured Remember as always Your people Especially your people On both sides Of that border Where we see your people In Russia Who often Throughout the years And now still Face A real danger In sharing The true gospel Also pray for your people In Ukraine As they Seek to serve you In complicated Impossible situations We also pray just now For the ongoing situation The ongoing conflict And bloodshed In the Middle East Lord We pray Lord For those affected You know that The full reality Of what we Only see part of Again we pray Lord For the many children Without parents today We pray just now For those who are injured Those who are grieving Those who have Had their whole lives Changed in a

Flash of a second I pray again For your people On both sides There you have Your many people Going back Many hundreds And a thousand Plus years In the Area of Palestine You have had your People there Lord For many years Your church has been There for many years Pray Lord For them And ask you Encourage them To keep serving you Well in these strange Days We also pray for your People again In Israel Those there Who love you And who know Christ as their Saviour And who are Seeking to serve you In their own Situation We give you praise That we know Nothing of that In our world Nothing of that In our locality Here That we can Go to bed Each night With all our Own worries Family worries And personal worries We have no worries Of warfare But you are the God As your word Reminds us You are the God Who causes The spears To be beaten down Who causes

The sharp points To be blunted Who turns Warfare Into peace Who turns Bloodshed Into new life We ask If that be the Case for These ongoing Wars Remember wars Which we know Nothing about We pray Lord For the various Conflicts going on In that great Continent Of Africa Where there is So much tension Just now In all the Corners of that Great continent We pray for peace Lord we live In a world Where we see The effects of Sin Destroying We see The effects of Death Creeping We bring These burdens To you We cannot Solve these Problems We cannot Stop these Awful acts Of bloodshed But we come To you The God Who is Sovereign We bring Their prayers Before you As we pray Lord for These worldwide Situations Remember Your church Across the world This evening Places where

[12 : 48] Your church Are meeting In prosperity And places Where your church Are meeting In times Of despair Remember Just now The ongoing Persecution Of your people Remember Especially The persecution Of your people In northern Parts of India Just now As we see Great attacks On the church And great attacks On your people We ask That you be Glorified Glorified Even as the Enemy seeks To kill And destroy That he will Have no victory We are reminded Often that As the enemy He seeks To destroy And to kill Off the gospel There we see The gospel Flourishing Even more We ask That be the case We ask For salvation For those Who persecute Your people We ask Lord they be Stopped In their tracks We pray We pray For those Who are Suffering Across the world But also Those suffering Even in our Own village You know The full Extent Of the Suffering Of the Pain Of those

Here You know The stories That perhaps Will never Be shared You know The reality Of what our Lives perhaps Hold We pray Just now Lord for Peace Pray that Justice would Be seen In this Life We know That justice Is ever Seen now Or is served In all Eternity Pray for Safety for Ourselves this Evening Safety and Peace from The evil One As he seeks A way Into this Meeting Even at This moment As he seeks A way To distress Us And distract Us And to Take away The gospel Impact Lord you Protect this Building That he Would not As it Were Encroach Past these Outside Walls He'd be Kept at A distance For a Short time Around your Word We ask That relying On the Power of Our Saviour That power We heard This morning That glorious Eternal Power Of our Eternal Saviour Of the Eternal Son It's in His name We pray

These things Resting on His Finished Work Full Relying On who He is And what He has Done What he Promises To do For all His glorious And precious People Help us To serve You well This week Help us To be Salt And light Let's Call these Things In And through And for His precious Namesake Amen Let's Read We're Carrying On It's been A few Weeks Off We're Back to Galatians Chapter 2 We can Read that Chapter Again Galatians 2 Just to Refresh Our Minds Galatians Chapter 2 That's on Page 913 In the Pew Bibles Page 913 Galatians Chapter 2 Let's

Again Hear The Word Of God Then After 14 Years I Went Up Again To Jerusalem With Barnabas Taking Titus Along With Me I Went Up Because Of A Revelation And Set Before Them Although Privately Before Those Who Seemed Influential The Gospel I Proclaimed Among The Gentiles In Order To Make Sure I Was Not Running Or Had Not Run In Vain But Even Titus Who Was With Me Was Not Forced To Be Circumcised Though He Was A Greek Yet Because Of False Brothers Secretly Brought In Who Slipped In To Spy Out Our Freedom That We Have In Christ Jesus So That They Might Bring Us Into Slavery To Them We Did Not Yield In Submission Even For A Moment So That The Truth Of The Gospel Might Be Preserved For You And From Those Who Seemed To Be Influential What They Were Makes No Difference To Me God

Shows No Partiality Those I Say Who Seemed Influential Added Nothing To Me On The Contrary When They Saw That I Had Been Entrusted With The Gospel To The Uncircumcised Just As Peter Had Been Entrusted To The Gospel To The Circumcised For He Who Worked Through Peter For His Apostolic Ministry To The Circumcised Worked Also Through Me For Mine To The Gentiles And When James And Cephas And John Who Seemed To Be Pillars Perceived The Grace That Was Given To Me They Gave The Right Hand Of Fellowship To Barnabas And Me That We Should Go To The Gentiles And They To The Circumcised Only They Asked Us To Remember The Poor The Very Thing I Was Eager To Do When Cephas Came To Antioch I Opposed Him To His Face Because He Stood Condemned For Him Before Certain People Came From James He Was Eating With The Gentiles But When They Came He Drew Back

[17 : 50] And Separated Himself Fearing The Circumcision Party And The Rest Of The Jews Acted Hypocritically Along With Him So Even Barnabas Was Led Astray By Their Hypocrisy But When I Saw That Their Conduct Was Not In Step With The Truth Of The Gospel I Said To Cephas Before Them All If You Though A Jew Live Like A Gentile And Not Like A Jew How Can You Force The Gentiles To Live Like Jews We Ourselves Are Jews By Birth And Not Gentile Sinners Yet We Know That A Person Is Not Justified By Works Of The Law But Through Faith In Jesus Christ So We Also Have Believed In Christ Jesus In Order To Be Justified By Faith In Christ And Not By Works Of The Law Because By Works Of The Law No One Will Be Justified But If In Our Endeavor To Be Justified In Christ We Too Were

Found To Be Sinners Is Christ Then A Servant Of Sin Certainly Not For If I Rebuild What I Tore Down I Prove Myself To Be A Transgressor For Through The Law I Died To The Law So That I Might Live To God I Have Been Crucified With Christ It Is No Longer I Who Live But Christ Who Lives In Me And The Life I Now Live In The Flesh I Live By Faith In The Son Of God Who Loved Me And Gave Himself For Me I Do Not Nullify The Grace Of God For If Righteousness Were Through The Law Then Christ Died For No Purpose Amen Good Praise To God For His Holy And His Perfect Word So Again Sing This Time From A Psalter Scottish Psalter Psalm 52 Scottish Psalter Psalm 52 On

Page 283 Psalm 52 On Page 283 We Can Sing Verses 6 Down To Verse 9 Psalm 52 Verses 6 Down To Verse 9 The Righteous Shall See It And Fear And Laugh At Him They Shall Though This The Man Is That Did Not Make God His Strength At All But He And His Abundant Wealth His Confidence Did Place And He Took Strength Unto Himself From His Own Wickedness Psalm 52 Verses 6 To 9 To God's Praise Evans Paul Stajeieur Roulette Saint Verses He Christ thouts prendre during dont y coûte87 ■■■■■ flo■ anne

Getting emp He in His Abundant Will This Confident In This And He Could Strength And Do In Sound From His Old Will In Hell But I Am In The House Of God Like New time All peep My Unt For Forever At The Pont GodAI Would■ tej And I For Heavenly Will Be Perfect We First■■■

I on thy name will wait for you Before thy stances Let's turn back to the chapter we had, Galatians chapter 2.

[22 : 15] If you remember, we reached down to verse 15 of that chapter. Galatians 2, verse 15. Look at this evening from verse 15 to the end of the chapter.

Galatians 2, verse 15 down to verse 21. Take that well-known and beautiful verse, verse 20, for our text to help us.

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And so on, and so on. Again, taking in verse 15, it's one thought.

I don't know if you've noticed when you read Galatians yourself, when you hear a minister, I hear myself reading any of the letters of Paul. You often wonder where the full stop is.

It's comma after comma after comma. Even when there is a full stop, it's a bit clunky. We have to remember in the way of writing in the Greek, there's no punctuation.

[23 : 21] We've added it for English, for ourselves. The Greek manuscripts, where this comes from, we saw them a few months ago now in the prayer meeting. It's all capital letters.

They're all joined together. There's almost pretty much no spaces even between the words half the time. And really, when it comes to read some of Paul's letters, this whole section here, verse 15 down to verse 21, that's just two or three sentences in Greek.

If even that. It might just be two. There's a discussion over that. This is one long thought that Paul is having. So to help us in the back of our minds to think about that.

All of this does connect together. Although with Paul, it's not always clear how it connects until you look at the whole thing and then it makes sense by the end. Just to remind ourselves, we read in chapter 2, last time we looked at this a few weeks ago, we saw Paul opposing Cephas, Paul opposing Peter.

Peter had been a hypocrite and Peter's hypocrisy had dragged other believers away with him. And also Peter's hypocrisy had distracted some Jews away too.

[24 : 38] And Paul reminds Peter, if he's to be a Christian and serve the Lord well, he must be consistent. We saw that last time. The need for us to be consistent, not to be swayed by the laws of man or tradition, what we think to be right, but to be biblical, to be biblical in all our endeavors.

And it's on the base of that, Paul carries on then his conversation to the Galatians. He tells them what happened with Peter. This section here, verses 15 down to verse 21, it was one of the many sections that the Lord used to help open the eyes of a certain monk, a certain Martin Luther.

It was, of course, Romans 1, verse 7, that really opened his eyes. But this section of Galatians was also used in his commentary on this section.

Martin Luther says quite beautifully, Christ is Lord over law, sin and death. All who believe in Jesus are delivered from the law, sin and death.

The law drives us away from God, but Christ reconciles us to God. Now, if a sinful world has been taken away, it is taken away from me.

[26 : 11] In other words, this section is what reassured Martin Luther that he is no longer under the law. And if that is true for him, then it means he must now live his life in a different way.

So to help us understand this section, just two broad points. First of all, the question, what is the basis of our life?

What is the basis of our life? And secondly, what is the shape of our life? What's the basis of our life and what's the shape of our life?

I hope you always think I do, but just if you'll allow me to speak plainly, at least initially here. The first question, what is the basis of your life?

When Paul addresses the Galatians, in the first section here, verse 15 onwards, he addresses some of the temptations perhaps they had, the reasons they had to base their life, things other than Jesus they're tempted to base their life on.

[27 : 25] Verse 15, we ourselves are Jews by birth and not Gentile sinners. This is the first area that Paul brings to the fore, their birth and their heritage.

Their birth and their heritage. Now we might read that and think, well, that's a bit harsh, Paul. Why is he talking about his fellow Christians like this? He's making surely a separation here.

I mean, this is Paul who's been called to preach to the non-Jews, called to preach to the Gentiles, and here he is calling them sinners. Well, technically it's true, but it's a bit harsh.

What is Paul saying here? What's Paul doing here? Well, Paul is quoting a phrase that we know from secular sources was common at the time, and he is quoting it back to them, to his Jewish listeners, and saying, the common kind of tongue-in-cheek, we're sorted and they're not.

Is that what you're saying? We ourselves are Jews by birth and not Gentiles sinners. And Paul, quite simply, but also very beautifully, in a logical way that only Paul the lawyer could do, is trying to catch out those listening and say, are you basing your position?

[28 : 53] Are you basing your faith? Are you basing your hope on your own history, on your own heritage, your own birth? And to apply that to ourselves this evening.

Friend, you are firmly established in this church. Firmly established. We're praying for Graver Parkview Church in the morning.

Of course, you'll know I'm somewhat biased, thinking about Graver losing their minister, and Ian was over the other night for a wee visit. And it made me keenly aware just how transient, how passing ministries are.

Now, if the Lord wills it, we could be here till retirement. Praise the Lord if that's the case. But even then, transient. Even then, we come and go.

I'm very much aware that there are some here. Friends, you've been here far, far longer than I have been, and indeed may still be here when new ministries come and go.

[29 : 57] You've been here for years. You've been here decade after decade. Perhaps your parents, grandparents, worshipped in this building.

Perhaps they were there back in 1948, when all of this became ratified and real. Perhaps 75 years ago, your people were here, sitting in almost the same pews you were sitting in, and you have that heritage, and you have that history.

And we praise the Lord for that history we have as a congregation. You have your heritage. And also, you know your stuff. You know your stuff.

You could easily and quite quickly, I'm sure, out-quote me in Scripture, and in texts, and in confession, perhaps. You know your catechism in English and Gaelic.

Better than I ever will. And perhaps, even from the earliest days of your family, you've conducted some form of family worship.

[31 : 04] Your roots are so deep. I ever hear of our brothers and sisters and friends next door, but your roots are in church. Your roots are in this building or that building.

Your roots are here. And you can trace your lineage back. And you know your people. And you're proud of your church-going people. As we're reminded here by Paul, as he reminds these very pious Jews, salvation cannot be inherited.

Salvation cannot be inherited. You might know that, but friends, are we at times liable to thinking that it is?

Yes, there is a great privilege in being born to a covenant family. There is a great privilege in having parents and perhaps grandparents or close family relations who are the Lord's people.

And perhaps you've been baptised. And there is great blessing in being baptised. But your heritage does not save you. Salvation will not be inherited by you.

[32 : 23] Salvation is not transferable. A few weeks ago, we sang Psalm 49. It's perhaps not a psalm we sing too often, but Psalm 49 reminds us of a solemn truth.

I would read a few verses of Psalm 49. Truly, truly, truly, no man can ransom another or give to God the price of his life.

For the ransom of their life is costly and can never suffice, but he should live on forever and never see the pit. Your godly heritage and those who came before you, who may have known the Lord and love the Lord and serve the Lord, their holiness does not cover you.

Their goodness does not cover you. Their salvation does not cover you. Unless, as Paul reminds these Jews there, unless you know the Saviour for yourself, it's a good history, a good heritage, but it is no good for salvation.

It does not get you any closer to God or to glory. Are you relying on your heritage, on your people, your history?

[33 : 51] Or secondly, verse 16, we see here, or are you perhaps relying more on your good works? Verse 16, yet we know that a person is not justified by works of the law, but through faith in Jesus Christ.

So salvation doesn't flow from who you are, your people, your history. Salvation also can never flow from what you do or what you have done.

And you might say, perhaps these Jews might have said, well, God is good. God is just. Therefore, God has seen me trying to serve him well all my life.

And God has seen me trying to support the gospel cause and support his people. God has seen me be a good person in this village.

God has seen me look after my family well and my children well and my grandchildren well and support those around me. God has seen me support my family and my ageing parents and so on and so on.

[34 : 58] And God has seen all that. All these good things you have done. We praise the Lord you are a good part of this community. But my friend, if you think what you have done will somehow merit you into access to the kingdom, you have a far too low view of what God requires.

God does not require good living to access glory. God requires perfection. Perfection.

And if you think you can attain perfection then I hope you don't but if you do you know you're wrong. You say, well, he knows my heart then.

You know, friend, I'm sorry to say your heart and my heart with you it is far darker than we can begin to imagine or understand.

If when the question is put to you how are you getting to heaven? How are you finding salvation in this life and hope in the next? If your first answer in your mind is well, maybe I've done enough or maybe if I've been a good enough person if that's your first answer if it's your church history your own personal history your own personal goodness if you're looking to yourself first for the answer to the question how do you know you're going to glory then you're looking in the wrong way.

[36 : 30] You're looking down to yourself. And the situation is and the truth is there's nothing down we're looking back that can save any of us. the question is how are we saved?

It is not through the law. It is not through trying to achieve and to hit a good enough standard. No one is saved through the law because the law requires to be kept perfectly and not one of us not one person in history has ever or can ever or will ever keep the law perfectly and one single dent in your perfect keeping off the law.

It all crumbles to bits. You cannot keep the law. For the law reminds you you have no hope and no help in and of yourself.

But we pray the Lord verse 16 doesn't just stop there. Yet we know a person is not justified by works of the law but through faith in Jesus Christ.

So we also have believed in Christ Jesus in order to be justified by faith in Christ and not by works of the law because by the works of the law no one will be justified.

[37 : 57] No one will be justified. How are we saved then? saved. We are saved only by trusting in the risen Jesus.

He is the only way to be saved. And you know this and you've heard this and there's no new theology here. But if you know it and you've heard it why are you still not come to him?

This is the only sure certain way of glory. The only sure way to be saved is to come to Jesus. And it sounds too simple.

It sounds like we're missing something here. And if I'm wrong then please forgive me but I can imagine I mean I'm only saying I thought this as a young boy and plenty of your friends here who know the Lord thought the same thing.

The thought is it can't be that simple. Surely there's something else I have to do to be saved. I have to do this process or that process. Friend that is not in the gospel.

[39 : 04] That desire to do something to be saved it comes from you. It's not to be found in scripture or in the Lord. Yes live a life of holiness. That's an instruction to the Christian.

Until you're saved that means nothing to your salvation. Nothing at all. The gospel is simple. If you keep trusting your own works the works of the law.

Keep trying to fulfill to be good enough. To measure up enough to God. You have wasted your time. If you keep going to the end you have wasted your life at the same time when salvation is being offered to you again and again.

It's not your good works is it? it's his good works. It's his good works. By the works of the law no one's justified but through faith in Jesus Christ.

It's all about what he has done. His finished work. His perfection. His actions. Not ours. Not ours.

[40 : 17] And perhaps it sounds harsh every time we say it. But friends it's not harsh.

It's desperate. It's desperate. Again we said before but if I could somehow preach a sermon good enough to save you I certainly would.

If I could stand here next two hours and rant and rail and punch this pulpit I would I would save you. I can't. I can't.

This is not theatrics. We don't actually we actually believe this. And we want you to know Jesus for yourself and to turn away from yourself and to stop looking to yourself and to stop trying to please God.

You can never do it. And said turn to what's been offered to you which is a broken dead but then alive saviour who died to take on to himself your sin who rose again triumphant of the right hand of the father.

[41 : 25] That is who's been offered to you this evening. A living saviour a glorious saviour one who's taken away the sin of his people if only you would come. It can't be preached it can't be explained I don't think any more simply than come take receive believe yourself stop trusting in the dead works of the law all his good works God what is the basis of your hope is it your history your heritage your history and your heritage that dies with you or it died of your parents your grandparents as your own good works your own good works they get you nowhere beyond the grave either second question here is perhaps more towards the brothers and sisters what is the shape of your life so what's the basis of your life also what's the shape of your life just one last word to our friends if you those who as of yet can't say it you know own or love

Jesus the fact is you're still under the law and you know this and you feel it you will never be free of the burden that the law carries and the law carries an incredible burden that sense of always having to do more and to be more and to try and try and try to live up to a level you know you can never achieve that is burdensome that is wearying that is drags you down and wears you down and you feel it don't you you feel that burden of the law that burden that you can never please God and you know God is there and you know there is so much distance between you and him and as try hard as you might you can never seem to make up that distance because you're still under the law and the law cannot save you the law cannot save you it cannot justify you only through faith in Jesus

Christ verse 17 down to verse 18 and just to the brothers and sisters as we draw our time perhaps to a close the question is here what does the shape of our life look like if in our endeavour to be justified in Christ we too were found to be sinners is Christ then a servant of sin certainly not for if I rebuild what I tore down I prove myself to be a transgressor brothers and sisters let's ask ourselves some honest questions now for a few moments what is your life shaped like are you finding yourself to be tearing down what was built up in you in other words Christians don't live a life again seeking after that which has been killed in Christ for you on that cross as your saviour took on the sin your saviour took on the sin the punishment

I should say of the sin of that pet sin you keep going back to of that sin you keep wanting to engage in that sin you perhaps find yourself engaging in still dear brother dear sister don't seek to build up again what was torn down in you in the death of your saviour and my saviour we have to be watchful our salvation will not be lost but just to say that clearly but your journey your race can be so severely disabled by not seeing the sin that's growing inside you the question is looking at these verses the question is when did you last stop and do an MOT do a service of your soul we could say and ask yourself the horrifying questions is there sin I am clinging to is there secret sin

I am hiding is there sin I keep wanting to go back to is there sin I find myself going back to where I want to or not am I harbouring hatred towards a brother or sister am I harbouring evil towards them distaste towards them and so on and so on and so on ask yourself the hard questions and be reminded that we're not to build up on ourselves that which was torn down by the death of our saviour we're to live a life that glorifies him and we're to live a life that seeks to shun and to bring to him the sin that we're so often drawn to the question is how do we battle sin how then do we seek to tear down this sin how then do we come face to face with the sin we're drawn towards it's not a ten step programme it's not some complicated theological learning system it's go to

[47 : 09] Jesus go to Jesus again and again and cry out to the one who knows you and who loves you the one you know the one you love and say Lord here I am here's this sin I'm struggling with here's this prayer for this brother or sister who I harbour hatred towards in my heart for here is this situation that situation which is causing me to build up again in my life that which is torn down through your finished work I leave it with you and fill your mind with him instead with his beauty with his glory with his wonder the gospel called the Christians not try and sin less the gospel called the Christian is love him more go to him more be filled more with him and sin will find less room in your soul to take up it's all about going back to Jesus again and again verse 20 tells the word of a life that's shaped after him

Lewis would call a cruciform life a cruciform shaped life verse 20 I have been crucified with Christ brothers and sisters this is a reminder I have been put your own eye there put your name there if you must I have been crucified with Christ it is no longer I who live but Christ who lives in me and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me we live a life shaped after him we're dead with him I have been crucified with Christ we're dead to sin yes we are attacked by sin but we're dead to sin we're no longer slaves to sin yes we're drawn back to it yes we're attracted to it at times but we are dead to sin because we're alive in

Jesus we're called to be alive no longer called to be dead you're saying I can't conquer this sin I can't do it it has a choke hold over me if you know him if you love him you're dead to sin the chains of sin are gone yes you will struggle no doubt about that but come back to him again and again and again and in him you have life also dead to the world to the world thinks about you what the world says about you you're dead to that also you're dead to the evil one he has no claim over you he will attack you and brethren sisters in recent conversations I know he is on the move in North Tulsa so don't be surprised whether you're facing his attacks more perhaps these days than other days or other times he seems to be on the move just now and do you know we praise

God for that why because it shows the gospel is going out it shows we are praying people and active people Satan has no care for people who are dead in our work our gospel work but we're dead to him he will assail us and attack us but we just take all these things to the Lord in prayer and leave it with him whatever he does physical spiritual mental we acknowledge it we see it we feel it we cry we mourn over it take it all to the Lord in prayer all to the Lord Christ in me and I in him that's the image that we are left with here the image that Paul gives the Galatians Jesus is in us living in us tabernacling in his people his power his love is now inside us even more than that we are in him we are in him it's no longer

I who live but Christ who lives in me and the life I now live in the flesh I live by faith in the son of God he's in us living tabernacling but we live our lives in him safety security peace and finally note the life of the Christian is a life that is anchored by and powered by what the love of a saviour and the life I now live in the flesh I live by faith in the son of God who loved me and gave himself for me what is the ultimate cure to ongoing sin in a Christian's life what is the ultimate cure to ongoing worry in our lives to remind ourselves that we are loved of the son of

[52 : 41] God who gave himself for us that is it to be filled with that love to remind ourselves of his promises towards us his goodness towards us I think we are dead to the world dead to sin dead to the evil one but we're alive and fully alive in Jesus this is the privilege of being known and being loved by the creator the sustainer and the saviour by works and through works for his only death in the end only death in Jesus for his always life overflowing love filled eternal life it's about our heads now a word of prayer Lord we thank you for the promise we have that if we've been crucified with him then we live with him as he lives eternally pray to you for those here who are still relying on themselves for their hope and their salvation

Lord you bring them to that saving hope that was found only in Jesus the burden of the law will be lifted off them a burden that will never be removed unless they come to Jesus a page now Lord for your people here this evening especially your people who are being assailed just now by their own sin internally and by the evil and externally Lord give them relief and point them back towards their saviour that first keeps them that would find ourselves filled with him filled with his glory filled with his love filled with his promises and would have no room for anything else help us to live this new week in a way that glorifies our saviour help us to put all we've learnt today perhaps into action to be doers not just hearers let's call these things in and through and for his precious name sake amen we can conclude from sing psalms and psalm 30 sing psalms psalm 30 and verses 9 down to verse 12 sing psalms psalm 30 verses 9 down to verse 12 these are really verses that the

Christians here can sing with hearts full of understanding and verses friends you can sing hoping that and praying and knowing that you come to Christ these verses will be true for you what gain will my destruction bring if I descend to death will dust proclaim your faithfulness or praise you with its breath hear as I cry O Lord my God and listen to my plea come to my aid and my distress have mercy Lord on me Psalm 30 verses 9-12 to God's praise February Christ for they PSOE never God path Nick about ■ or death will days ■ go place should eatried treesule What praise to with this bell.

Yet as I cry, O Lord, my Lord, I listen to my plea.

Come to my aid in my distance, Amen, ye Lord, on me.

[57 : 02] You've turned my waiting into times, No longer was I sad.

My sad love, Lord, You gave me those of joy, And I was sad.

Therefore my heart will sing to you, And never cease to kiss.

To you, King King, O Lord, my God, I will give plans always.

In the grace of the Lord Jesus Christ, And the love of God the Father, And the fellowship of the Holy Spirit, Both you now and forevermore. Amen.