

You Were Running Well

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[0 : 00] Galatians chapter 5. Galatians chapter 5. Now I'm not going to read our text to start with. I'm going to read from earlier in the book. You'll see why in a minute. Galatians 1. I'm going to start in verse 6. So you can just flip a page back and follow with me. 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 preach to you. Let him be accursed. As we have said before. So now I say again. If anyone is preaching to you a gospel contrary to the one you have received.

[1 : 05] Let him be accursed. This subject that we've addressed in the book of Galatians is no light or minor subject.

The gospel to the Galatians and their eternal salvation hang in the balance. These are people that Paul loved dearly.

And they loved him. You can see that in Galatians 4.14 and 15. And I read this opening verse because this is kind of a real theme through the book of Galatians.

Something that I hope you really catch today. I read this because Paul is not just a little annoyed. Paul is really fired up.

In chapter 1 verse 6 Paul is astonished. In chapter 4 verse 1 he's perplexed. In chapter 4 verse 11 we've made the assumption the way he's talking.

[2 : 14] He is moved to tears. Chapter 4 verse 19 says he is in anguish. And Paul in what we'll look at today in chapter 5 verse 12 is angry.

As I looked at this all week. I really struggled with how to put this together. And as I see it. It comes down to a situation that you and I. If you're a parent. Might face. Paul's like a parent. To the Galatian people.

He loved them. They loved him. And Paul is like a parent of a child who's been conned. And that child has no idea of the danger he has brought on himself.

And the parent does his best. To express the seriousness of the situation. And then he lays his hand on the shoulder of that child and says.

[3 : 20] You're doing so well. What happened? And so with that kind of thinking. I want us to look at Galatians chapter 5.

And we're going to be looking at verses 7 through 12 today. I'm going to start reading in verse 1. Because really the whole section goes together.

We couldn't preach it all in one sitting. So Galatians chapter 5. Let me start in verse 1. For freedom Christ has set us free. Stand firm therefore.

And do not submit again to a yoke of slavery. Look. I Paul say to you that if you accept circumcision. Christ will be of no advantage to you.

I testify again to every man who accepts circumcision. That he is obligated to keep the whole law. You are severed from Christ. You who would be justified by the law.

[4 : 20] You have fallen from grace. For through the spirit by faith. We ourselves eagerly wait for the hope of righteousness. For in Christ Jesus neither circumcision nor uncircumcision counts for anything.

But only faith working through love. You were running well. Who hindered you from obeying the truth? This persuasion is not from him who calls you.

A little leaven leavens the whole lump. I have confidence in the Lord that you will take no other view. And the one who is troubling you will bear the penalty whoever he is.

But if I brothers still preach circumcision. Why am I still being persecuted? In that case the offense of the cross has been removed. I wish that those who unsettle you would emasculate themselves. Let's pray together. Father I thank you for your word. And I thank you for the heart of Paul. And I thank you that he's reacting properly.

[5 : 33] As one who cares for other people. He's very upset. And Lord I pray that you would help us to catch the tone and tenor of this.

That we might know the seriousness of being careful of where we stand. On the truths of salvation. And I pray that you would be with us.

That your spirit would open our eyes. And give us understanding. And Lord that these things would be applied to us in ways that are appropriate. And pray that you would bless in Jesus name. Amen. Amen. Well this section contains in the first part. Just kind of some fatherly blurting out statements.

That are meant to move the child. And so we're just going to carry those statements as they come. There's some more organization to what comes a little later.

[6 : 32] But we're just going to take those statements one by one. In verse 7. Basically we could ask what happened. Paul uses an analogy. A running analogy here.

Paul spent a lot of time in the area of Europe. Where the Olympic games and other games were going on. So that he was used to seeing races. And so he often used the race analogy.

The place where he had been. And the place where he was. Were places both where there were games. And people would have understood him using these analogies.

And so he's using this running analogy. He says you're running along fine. And then someone got in your way.

Your stride is broken. And you're forced out of the way. What happened? What happened? I didn't write down the year. I think it was in the 80s.

[7 : 31] During an Olympic race. It was a woman's race. It was a longer race. But in the midst of the race.

There were two runners. Mary Decker Slaney. And an African. Mary was from the U.S. An African. Zola Budd. And they were in this. I think it was a 440 meter race.

And as they started out. Made it into the third turn. Of this race. And as they're running together in a group. Zola Budd.

Nothing intentional. It was proven. It was nothing intentional. But somehow. She was close to Mary Decker Slaney. And feet collided.

And if you watch the video. Zola's leg goes way out. And she has to do all she can to recover. But it hits Mary Decker Slaney's foot.

[8 : 29] And she begins to tumble. And she lands face first on the track. And ends up kind of rolling off to the side. She was so struck.

And so shaken. That she laid there long enough for people. To come alongside her. And wonder if she was alright. She did move. And she did get up. I'm sorry.

I did not watch it enough. To know that she. If she actually finished the race. But. Something happened. It was a race. And. No intent.

You know. Of course we know. That there are a lot of times. When people intend things. But there was no intent here. And. And because of that situation. Mary. Decker Slaney. Never got to finish. One of the. Best races. She could have had. It's just an accident. Well. What's here. That Paul's addressing.

[9 : 26] Is not an accident. But he uses the same kind of mentality. Because he's. Not. At first. Thinking about the Judaizers. He's not thinking about. Who would be.

Zola. Bud. The person who was running in front of her. And just accidentally. Bumped her foot. He's thinking about. What. What would be.

Mary Decker Slaney. And he's trying to get them. To think about their situation. Think about what happened. And identify.

What's going on. Because they were in danger. He starts out by saying. You had run well. You were running well. What does he mean by that.

Well. I'm just going to give a summary. It's just an overall. It's what. What normally happens. In the race of a life. Of a person who trusts Christ. Who's going along.

[10:22] Resting in Christ. And serving Christ. The law had been shown to them. And that. Showing of the law. It convinced them. That they were sinners. Paul had preached.

That in the gospel. In response to that. In hearing the gospel. The good news. Those who were there. In Galatia. Had trusted Christ. For salvation.

And they had been given. The pure gospel. They knew that it was Christ. Who died for our sins. He paid the whole price. He made atonement. For our sins. He lived a perfect life. To give us.

His righteousness. His earned righteousness. And so. They had trusted Christ. For Christ. For salvation. They were doing well. Paul was so proud of them.

We. We. Went over a situation. A chapter back. Where. The reason he was preaching. The gospel. Where. There was. Because he was sick. And whether it was something. With his eyes. Or whatever.

[11:20] He got to minister to them. And their love for him. Grew. And of course. That's. That's. A byproduct. To salvation. It was showing. That these people.

Were truly affected. By the gospel. They looked at Paul. And they didn't say. Get out of here. You cripple. They looked at him with love. Because Christians love Christians. And as he preached the gospel.

There began to be this great relationship. And they were growing. And they were going on in Christ. And they had run well. And they were growing in their sanctification.

They were becoming more and more like Christ. They were walking. Walking on that path. With Christ through life. You were running well. And so. Paul. At this point. In an emotional peace.

Says. What happened? Who hindered you from the truth? Now Paul. I don't believe. Is trying to find out. Who the culprit is. He knows who the culprit is.

[12:18] He may have even known. The specific people. Who were there. I mean. He grew up in Judaism. He might have been familiar. With some of these people. Who said they became Christians.

But brought the law. Along with them. He might have even known. Personally. The people who were there. In Galatia. Paul.

Is not trying to find out. Who the culprit is. Paul is trying to get them. To see. That someone has diverted them. He's trying to get them. To see. They're not on the path.

They were before. Have you ever been driving. And you think. You're paying attention. To signs. And you think.

You're going the way. The sign tells you to go. Only to find out. 40 miles later. Oops. I'm not where I thought I was.

[13:14] These Galatians. Thought they were still. On the right road. But they weren't. And Paul needed. Them to see that.

Who hindered you. Look around. See who's. Diverted. Diverted you. The path. That they're now on. Is. Disastrous. And if we.

Look back at the verses. That we covered last week. In chapter 5. Verses 3 and 4. They were in. Danger. Of being severed. From Christ. They hadn't.

Gone along. With circumcision yet. But they were going. That way. They were keeping. The feasts. And they were keeping. Things. That would have been. Easier. That wouldn't have taken. As much commitment. But.

They're on the verge. Of being circumcised. And they were. In. A dangerous path. And if you've. Read through. Or listened through. Pilgrim's progress. There was the.

[14:12] By path meadow. It looked so easy. It looked so good. They took that way. Or at another point. There was the hill. Of difficulty. They. The beginning of it. Was very easy. Where. You would get to heaven.

By trying to keep the law. And Moses was on that hill. And he'd be beating you. Because you weren't keeping things. You weren't doing. What was right. And. And. Christian thought. He was on the right path.

And both of those instances. Until trouble came along. And. Paul's trying to get these people. To realize. You're on the wrong path. You don't even know it. Someone has diverted you.

And you're in. Mortal. Spiritual. Danger. You could be severed from Christ. You could be falling from grace. And in verse 8.

Paul goes on to mention. Persuasion. This persuasion. This persuasion. Is not from him. Who called you. I'm convinced. They thought. They were on the right path. Paul is like.
[15:12] Waving his arm. Stop. Stop. Stop. You're going the wrong path. This is not. What Christ. Would have you do. This doctrine. Is not.

The doctrine. Of Christ. This is not. The gospel. And he says. This persuasion. Is not from him. Who called you. What the Judaizers.

Were teaching. Was not from Christ. They know. That what Paul. Had preached. They knew. What Paul. Had preached. When he was there. They can see. That it's not from Christ. From the arguments. He's made so far. That's what he's trying.

To get him. Wake up. I've just given you. All these arguments. You heard me. Preach before. You've heard me. Say these arguments. Wake up. You're not on the right path.

[16:05] This persuasion. Is not from him. Who called you. And he goes on. In verse nine. And says. A little leaven. Leavens the whole lump.

Now. This is a quote. From the Old Testament. It's referenced. To the. Passover. And how they were. To get the leaven. Out of their houses.

Before the Passover. But. It's a quote. That he's used. A couple times. And it's meant. About the same way. In the several times. That he uses it. If you are.

A bread maker. You can make. Huge. Batches. Of dough. And. Usually. You put a proportional. Amount of yeast in. And that.

Proportional amount. Of yeast. Is simply. For speed. You can have. A huge. Amount of dough. And put. A sprinkler. Two or three. I'm talking about.

[17:02] You know. If you've seen. Grains of yeast. You can put. Two or three. As long as you have time. One grain of yeast. Will leaven. That whole batch. Of dough.

It doesn't take much. We put in. Proportional. So that we. Can have it done. In a certain amount. Of time. He says. What's going on here.

Can leaven. Everything. Now he's talking. In two respects here. Each person. Needs to be careful. Because what. The Judaizers.

Are trying. To get you. To follow. Will. Pervade. Your whole life. So he's talking. Personally. What the Judaizers.

Are trying. To get you. To follow. Will pervade. Change your whole life. You will become. A law keeper. In every aspect. It will change. The whole way. You're going. You may start.

[17:58] With feasts. And festivals. And then go to circumcision. And then. It's going to be. Your whole life. And you're going to go. From trusting. Christ as Savior. To trusting. In what you do.

And how you think. You keep the law. So each. Person. Needs to be careful. A little. False teaching. Can infect. A whole life. And what. One of us.

Have not seen that. As we look at people. Who've made shipwreck. Of their faith. They've worked. And worked. And worked. And then listen. To something. That someone said. And. Oh.

Where are they now? Oh. Messed up. Over in the corner. Because they haven't been diligent. So. It's a cry. For them. To be diligent. For their own personal lives.

Be careful. Because. One little wrong doctrine. Can mess up your whole life. But it's not just the person. I think he's speaking to the church.

[18:51] Also. The church needs to be careful. Because just a. Single person. Teaching false doctrine. Can infect the whole church. Several of the. Several of the things.

That Paul. Addresses here. He addresses in this. Dual way. And. Would. Would reference. Both the person. And the church. And how.

Each person. Needs to be careful. And the church. Needs to be careful. I want to just. Encourage us. To be careful. To be those kinds of people. I know as an elder.

I pray for me. And I pray for us. That we would be careful. To see. False doctrine. To see that. Which is not proper. According to the gospel. To guard the church.

Because one. Wrong. Teacher. Can mess up a whole church. And what ones of us. Haven't seen that. Churches split.

[19:46] Yeah. So and so. Became part of the church. And. They were having secret meetings.

And they were doing this. And they were doing that. Wasn't long. But what. Half of the church. Was following.

Following them. And left. We need to be careful. A little leaven. Leavens the whole lump. Now. I'll make more of this.

In a bit. But I don't want you. From this point. Running scared. Thinking. Oh. I could ruin my. Wreck my life.

At any second. At any instant. And like I say. We'll make more of this. But I don't want you. To even. Walk through this sermon. Terrified. And that is.

God. Does. Protect his people. We'll make more of that. God. Does protect his people. But that is not to say. That we aren't to be on guard. And it's not to say.

[20 : 41] That we can't be like. The Galatians. Who are for a time. Pushed out of the way. And can make a mess of our lives. For days. Weeks.

Years. Even decades. So we must be careful. I know people say. Well I don't. I don't. Doctrine is boring.

I don't want to know doctrine. Now it is our responsibility. To teach it. In. A good manner. Although. We need to know. What the truth is. So we know.

What isn't the truth. And so. We need to be careful. So. A little leaven. Leavens. The whole lump. Now. This next verse. Answers the exact.

Thing that I was saying. I would get to. He says. I have confidence. That you will take. No other view. I have confidence. That you will take. No other view. Then why did he write.

[21 : 35] This epistle. Why was he so concerned. Because God uses means. And God. Works through situations.

And we have. A responsibility. To choose. What's right. And what's wrong. And we can choose wrong. But Paul expresses. His confidence. As an encouragement. To the Galatians.

If we look. These are. These are passages. That deal. With the same kind of thing. One is. For those in Corinth.

And one is for those. In Thessalonica. He shows confidence there. In what God is doing. In 2nd Corinthians 2. 3. And as I. And I wrote. As I did.

So. When I came. I might not suffer pain. From those. Who should have made me rejoice. For I. Felt sure. Of all of you. That my joy.

[22 : 30] Would be the joy. Of you all. What's he saying. They had problems. The Corinthians. Had real problems. And Paul. Had to just. He had to just.

Lay things out. Like he's doing here. For the Galatians. These are things. You can't be doing. These are things. You must turn away from. And yet.

He's saying. I have confidence. I have confidence. That. That. I feel sure. Of you all. That my joy. Would be the joy. Of you all. I am.

I am trusting. The Lord. I am confident. In the Lord. That he will work. In your hearts. And lives. 2nd Thessalonians. 3. 4. And we have confidence. In the Lord. About you. That you are doing.

And will do the things. That we command. And I like the way. This verse is set up. He has his confidence. In them. And his confidence.

[23 : 24] Is that they will. That they are doing. But they will do. What we command. In other words. They were heading down. A path. They shouldn't have gone. And Paul is rebuking them.

And in that. Paul is confident. That they will change. According to the rebuke. Now. He's not saying that. Because. The Corinthians.

Or the Thessalonians. Were such great Christians. And they always did. What was right. He's saying this. Because he has. A confidence.

In the Lord. God will keep his people. God. Will. Keep. His people. Even if they fall into sin. And error.

God. Will keep his people. Philippians 1. 6. And I am sure of this. That he who began. A good work in you. Will bring it to completion. At the day of Jesus Christ.

[24 : 22] God started the work. Were there problems. In Philippi. Yeah. There were problems. Not as many. As some of the other places. But God would do the work. He will complete it. And it's a longer.

Passage. Passage. But I love the passage. In Romans. Because this gives us. A lot of meat. That points to what God is doing. That there are real things.

That go on. But there is. But God is strong. And is working. And he has his plan. Romans 8. 26 to 39. Again. A longer passage.

But follow along. As I read. Likewise. The spirit. Helps us. In our weakness. For we do not know. What to pray for. As we ought. But the spirit himself.

Intercedes for us. With groanings. Too deep. For words. And he. Who searches hearts. Knows. What is the mind. Of the spirit. Because the spirit.

[25 : 18] Intercedes for the saints. According to the will of God. Let me stop there. God put a spirit. In us. Who are trusting him.

And the spirit. Knows our situation. And the father. Knows our. The spirit's heart. And our situation. And the spirit. Prays according to what we need. For going astray. The spirit.

Is asking. For what needs to be done. Verse 28. And we know. That for those who love God. All things work together for good. For those who are called.

According to his purpose. For those. Whom. He foreknew. He also. Predestined. To be conformed. To the image of his son. In order that.

He might be the firstborn. Among many brothers. And those whom he predestined. He also called. And those whom he called. He also justified.

[26 : 13] And those whom he justified. He also glorified. What then shall we say. To these things. If God is for us. Who can be against us.

He who did not spare. His own son. But gave him up for us all. How will he not also. With him. Graciously.

Give us all things. Who. Shall bring any charge. Against God's elect. It is God. Who justifies. Who is to condemn.

Christ Jesus. Is the one who died. More than that. Who was raised. Who is at the right hand. Of God. Who indeed. Is interceding for us. Who shall separate us. From the love of Christ.

Shall tribulation. Or distress. Or persecution. Or famine. Or nakedness. Or danger. Or sword. As it is written. For your sake. We are being killed.

[27 : 08] All the day long. We are regarded. As sheep to be slaughtered. No. In all these things. We are more than conquerors. Through him. Who loved us.

For I am sure. That neither death. Nor life. Nor angels. Nor rulers. Nor things present. Nor things to come.

Nor powers. Nor height. Nor depth. Nor anything else. In all creation. Will be able to separate us. From the love of God. In Christ Jesus. Our Lord.

I wanted you to especially see. The last part there. Because. When we speak. When the Bible speaks. Of powers. Speaking of that.

Which works against us. The Galatians. Certainly had people. Working against them. But in all these things. God's.

[28 : 04] People. Will be more than conquerors. Because it's God's work. What he started. He will finish. He will finish. And so.

As we think about this idea. Of being careful. And how things can spread. The truths about our security. Shouldn't make us lax.

Shouldn't make us. Unwatchful. Oh the things we would suffer. If we just say. Eh. It'll turn out good in the end anyway.

Because God will discipline his children. And God will work to bring them back. And he is effective. And it may be difficult.

So we should not just say. Whatever happens is fine. I don't care what I believe. I don't care. What the doctrine is. That I should believe. It'll all work out.

[28 : 59] Well God's people will know him. But he calls them. To walk in the truth. He calls them to watch. He calls them to be careful. Now if they aren't.

He will deal with them. And it won't be fun. But he will deal with them. His people will not be lost. And nothing will take his people away.

But my challenge. Paul's challenge. To you. Paul's challenge to the Galatians is. Let's not let it go there. Let's not let it go there.

Because there is much to lose. There is much to suffer. And so Paul is telling them.

Be careful. Someone has diverted you. He's confident. That they will turn back. He's confident. That he will go. They will go in the right way. But they need to heed his warning.

[29 : 59] All right. Time's getting away from us. Verse 11. You know I didn't really preach circumcision. That's my paraphrase of this. You know I didn't really preach circumcision.

The argument here points to the Judaizers. Accusing Paul of being a hypocrite. It seems as though. That as the Judaizers came to Galatia.

That they claimed. They were from the church. And that they were preaching the message. And that Paul had messed up here. Now in other places he had preached that circumcision was right. He had preached circumcision. I don't know what he did here. But somehow he didn't get it right here. So we're here to make sure you know. This is the official teaching of the church. That's heresy.

Okay. But I'm giving you the gist of how the Judaizers may have done this. So this whole argument points to the fact. The Judaizers accused Paul of being a hypocrite.

[31 : 01] He's speaking against circumcision. Even though he had preached circumcision. The truth is. Paul had not preached circumcision.

Period. At least since he was saved. Paul had not preached circumcision. Now if Paul and the Judaizers were standing up in a debate.

And he said I had not preached circumcision. Then the Judaizers. At the other pulpit. Would have said oh. But wait. We have evidence.

What about Mr. Timothy? You had him circumcised. I think you must be preaching circumcision. And so they're calling him a hypocrite. Saying he says don't be circumcised. And yet he's preached circumcision. Now Timothy's circumcision is in the book of Acts. Chapter 16.

[32 : 00] Verse 3. Paul wanted to. I'm reading verse 3. Paul wanted Timothy to accompany him. And he took him. And circumcised him. Because of the Jews who were in those places. For they all knew that his father was a Greek.

The truth of the matter is. Paul did not circumcise Timothy. So that he could be saved. Timothy was already saved. He was already a mature man. He was already a man.

And he was also a Jew. He was also an citizen. He was only a man. He could be in the ministry going out to the churches. It was not a matter of circumcision for salvation. Paul circumcised Timothy so that Timothy being half Jew would not be an offense to the Jews as they preached the gospel.

Paul said remember I am a Jew as unto the Jews I'm a Gentile he's not being a hypocrite he's not compromising his doctrine he is saying what I have freedom to do I will do in the place where I can best minister so Timothy going to the Jews with Paul he was half Jew and they knew he was a faithful Christian well let's just make this easier let's just circumcise Timothy who is not preaching circumcision Paul's stand on circumcision is clear we talked about it just last week Galatians 5, 6 for in Christ Jesus neither circumcision nor uncircumcision counts for anything but only faith working through love and then in Galatians chapter 5 verses 3 and 4 he says I testify again to every man who accepts circumcision that he is obligated to keep the law the whole law you are severed from Christ you who would be justified by the law you have fallen from grace so Paul's plain teaching was circumcision doesn't do anything and he hadn't preached circumcision for salvation he had circumcised Timothy but only as a way to be more effective to the Jews as Timothy went with him to the Jews and it was not for his salvation he was a long saved man already at that point he was already in the ministry the Judaizers were the hypocrites

Paul's proving that the Judaizers were lying when they said he preached circumcision and so he gives an odd argument it's not odd in the sense of you know people who have debates will make arguments like this but it's an odd argument to us okay because we don't all get in debates like this so he gives an argument from what had not happened you say what?

[34 : 51] well let's go through the argument he says if I preach circumcision they wouldn't persecute me they persecute me therefore I'm not preaching circumcision now you say what?

he's saying look just look at the situation they want everybody to be circumcised if I preach circumcision they would be happy and they wouldn't be bothering me they would leave me alone they are not leaving me alone see even they know I am not preaching circumcision okay now if I haven't explained that well I'm sorry we can't spend too long how am I going to get this across but anyway Paul is arguing I have not preached circumcision my persecution at the hands of the Judaizers prove it and so don't let the Judaizers false argument shake you and then Paul gets to one of the most interesting statements in the New Testament not the only one but one of the interesting it's a statement of righteous indignation

Paul is very upset remember that parent situation I was talking about at the beginning you know he's watched his child get duped or conned by someone child doesn't even know it and he's been

spending hours nights maybe you know up till the kid finally comes to them at 9.30 at night says dad I want to talk yeah son what's up and they start talking and the parent spends nights saying but son this is the truth and this is the truth and this is the truth and now he's come to that point where he puts his hand on the shoulder and he says what happened and so think of that as we think about this last statement Paul is not upset because the Judaizers had accidentally caused someone problems he's not upset because they accidentally caused someone problems

Paul is upset because the Judaizers had purposely worked to cause these problems Jesus was equally upset at those who would lead his dear ones in error Luke 17 1 through 2 it says and he said to his disciples temptations to sin are sure to come but woe to the one through whom they come it would be better for him if a millstone were hung around his neck and he were cast into the sea that he should cause then that he should cause one of these little ones to sin I'm drawing up that scripture because I want you to see that Paul has the same attitude that Jesus did you mess with my kids and we're wanting God to do something now Jesus doesn't gasp these people into the sea with a millstone around their neck nor does Paul do what he says wished would happen these are maybe I shouldn't say this because I want to look the Lord

Jesus in with Paul these are papa bear parents going don't you touch my kids and trying to get them to see that this situation has so affected Paul because of what these people are doing to the Galatians oh and he has this righteous indignation and so Paul wishes that those who had messed up the Galatians would emasculate themselves whoo they were all so careful to say we need to cut the little bit Paul saying cut it off he's probably alluding and this is iffy but many people mention this he's probably alluding to a cult in northern Galatia that in a frenzied fit of ecstasy the service of the pagan priests would in their service to their pagan deity would emasculate themselves in the midst of that festival and Paul's saying I just wish they do that now I think there's a couple of things he wants them to suffer for what they're doing but it's probably because they're

[39 : 56] Jews and they observe the Jewish law he's probably referring to and I'm not going to read it today you can look it up Deuteronomy 23 1 Deuteronomy 23 1 he's probably referencing that law from the Old Testament that would prohibit the continued service or even participation in the Jewish community for emasculating yourself he's probably wanting them out of the Galatians situation wants them to stop what they're doing I think he sounds like an aggravated parent I think he sounds like a protective parent I think he sounds like a man who loves these people with all his being and wants with all his being for them to do what's right to be on the right path the whole first half of Galatians is a beautiful example of what Paul will remind the Galatians to do for one another these are things

I want you for this I'm gone into an application and you'll see where I'm going in just a second I want you to see all of what we looked at as this person who is passionately wanting to guard people he loves and so he's given all these instructions and he's given all these arguments and he set up this thinking that's to lead them to the point where they throw off these Judaizers get them out of there he set all this up and we'll get to this passage and we'll deal with it and exposit it then but Galatians 6 1 brothers if anyone is caught in any transgression you who are spiritual should restore him in a spirit of gentleness keep watch on yourself lest you too be tempted this whole book to this point has been exactly what

Paul will encourage them to do it's been Papa Bear Paul watching for his people saying guys somebody has messed you up don't go this way now I'm trusting the Lord that you won't go this way because God will bring his people to himself he will finish his work but he exhorts them with this passion and this strong desire that they do what's right he has heard of them being overtaken in this error propagated by the Judaizers and he has graciously passionately sought to restore them that's what we should do as again we'll get to that but I want you to see here this is why I'm bringing it up here this is not a I think I heard that the Galatians are messing up I hope they get it straight down this is full papa bear because he loves these people we ought to have that kind of love for one another

I say full papa bear we need to be careful that sounds like it might be dangerous in some circumstances but we need to have this kind of concern and care for one another to watch for one another when we get caught up in the when people get caught up in these kinds of things in talking further about this kind of scenario this scenario here in Galatia is very typical of what happens when we are bumped into error remember I mentioned I don't think the Galatians really saw where they went they actually I think thought they had learned more truth we just happen to hear or run into

someone who takes some scriptures or some reasonable idea and applies it in a way that we've never heard it makes so much sense and I'm so excited I've heard this thing that just sounds so sensible

I think it's going to help me in my Christian walk I mean you know I never considered keeping the feast days I mean that's God's law back there I never considered circumcision that was God's law back there I mean it just makes so much sense if we take what God has given to us and we add what he has given in the past won't we have one plus one equals two and it's great and that is so often the way we get bumped into error somebody has this idea and it's mentioned and it's propagated as that which will benefit you in your spiritual walk it's that which is going to make you better equipped that's not the case at all these people were pushing the Galatians in the wrong way it sounds so good but before we know it and probably without even knowing it we're not in the right way we're in a dangerous way the scary thing is that we usually don't see our error until someone else sees it and seeks to restore us

[45 : 44] Galatians 6 1 brothers and sisters and this is another argument for us watching one another you and I need to be in place where others can see into our lives to help protect us from being overtaken in a fault notice the verse doesn't say overtaken purposely charging into sin we fall into it we don't see it we need to be in a place where others can look into our lives we start becoming those people who say I don't want to go to church or I'm going to zip in and zip out now I understand you learn to grow comfortable I would encourage you to be quick in growing comfortable being around the people in this church because we need each other in this way you may feel shy you may feel ashamed of your relative immaturity oh how could I be amongst some of these people some of them are so spiritual giants compared to me you may feel that way or you may be hiding because of something you don't want people to know you're doing brothers and sisters the Galatians would have made shipwreck of their faith if someone had not known what was going on in their life being in a position of never letting anyone help watch over you could put you in the same path as the

Galatians my strong encouragement to you is to seek to know and be known by the brothers and sisters around you each of us can get bumped into a path that we don't see and often need someone else to see let them see let them know you watch for one another preaching or sharing the gospel of salvation by grace alone through faith alone is going to bring persecution it's a different application I should have mentioned that I'll just mention this quickly Paul was being persecuted for sharing the gospel he was persecuted for preaching the gospel by grace alone through faith alone it's going to bring persecution what's the alternative nothing else will save so what can we preach other than the grace of the gospel of the cross of Christ nothing Paul said I'm not preaching circumcision I'm not preaching any way of you earning your way to heaven so we should expect persecution people don't like being told that Jesus is the only way you can say Jesus is a way to heaven all day long on a month of Sundays till you're blue in the face and no one will have a problem with it the minute you say Jesus is the only way of salvation then people have a problem with it but guess what not according to me but according to this that's the truth people aren't going to like it but we have to do it we're not helping anybody by saying sure pick a road that leads to hell and pretend it goes to heaven we're going to face persecution the cross offends people it shows that they need a savior Christ suffering on the cross shows the awfulness of their sin it shows that they can't save themselves they won't like to hear that until God opens their eyes but it is the good news they need to hear are you going to tell them friend have you been trying to do all you can to gain God's approval are you trying to convince him that you're good enough for him to spare you the eternal punishment we all deserve for our sin the truth is nothing you can do will pay for your sin but the son of God came took on flesh that he might die for sinners he dies for sinners and provides salvation for all who will put their trust in his work for them let's pray together father thank you thank you for the love of an apostle for the people he preached the gospel to thank you that that love for them made him willing to even be persecuted as he went back and wrote back trying to get these people not to be diverted from the true path thank you that he saw it thank you that he cared enough to share

I praise you that you have put us in a situation where people can watch for us the elders the deacons and then one another in the church I pray that you would be with us that you would protect us from being hindered from obeying the truth make us willing to be known and to know one another so that we're not overtaken in a fault help us then to take the gospel to those around us

even though the world won't like the message that we have and I pray that you would bring those who don't know you to trust you today and I pray that you would be with us in Jesus name amen
Lord no I am I am help ours