

# I Am Perplexed About You

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[ 0 : 0 0 ] to the book of Galatians chapter 4. Galatians chapter 4. Paul's been arguing for the true purpose of the law because remember these people had this group of people visit Galatians had a group of people visit them that were indeed trying to get them to keep the law again instead of just trusting Christ as Savior.

So Paul's been talking about what the law does and he's been showing us that the law shows us our sin, it shows us our need of a Savior and so the Judaizers were messing up the purpose of the law when they were trying to get these new Christians to obey the law also for the sake of being saved.

There's nothing wrong with looking at the law as a guide to how am I going to live my life for Christ as a way of serving the Lord out of love for him but it is wrong to look at the law as okay I'll keep the law so that when I do these things then God will accept me as a Christian and that's what Paul's been saying straight.

So this heresy had gone after Paul. Paul had gone through the region of Galatia and he preached the gospel and God had allowed him to start churches and after he had come back this Judaizer group had gone through that very area and he had seen or heard that these Judaizers were preaching this heresy and we're going to see in this passage today Paul's love for this people.

It's been evident all along. It's been evident by the way he reacted when he first starts the letter and it's been evident through it's very strong today as we look at how he entreats them.

[ 2 : 0 0 ] He sees these people as being in danger of being deceived and he is very much afraid for them and so he'll bear his heart to show the love he has for the people of Galatia and entreat them to depart from this damnable heresy that they were falling into.

All right Galatians chapter 4 verses 8 through 20 please follow along in your Bible as I read Galatians chapter 4 verses 8 to 20. Formally 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. I'm afraid I may 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 did not scorn or despise me but received me as an angel of God as Christ Jesus.

[ 3 : 3 7 ] What then has become of your blessedness? For I testify to you that if possible you would have gouged out your eyes and given them to me.

Have I 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's always good to be made much of for a good purpose. And not only when I am present with you my little children. For whom I am again in the anguish of childbirth until Christ is formed in you.

I wish I could be present with you now and change my tone. For I am perplexed about you. Let's pray together.

Father thank you for the words that are here. Thank you for the things that it teaches us. I pray that you would give us grace and wisdom and understanding to heed the warnings that Paul gives the Galatians here.

[ 4 : 44 ] Help us to see these proper this word in a proper application that we would be people who are on guard against those who would deceive us.

Help us to be watchful for the ways where we might be trying to turn back to the law. And I pray that you would help us. Help us to stay walking, resting in the work of Christ alone.

I pray that you would be with us. That we would understand your word. I pray that you would be with me. And you would help me to preach your word. In Jesus name. Amen. Amen. So as we begin this section again here.

We look at this section and see the heart of Paul. And he comes right out. He doesn't mince words. He's saying basically to them the direction you're taking concerns me.

Now I want you to know up front. This is not a. You know you have the choice between soccer and football. And you're leaning towards football.

[ 5 : 50 ] And this direction you're taking concerns me. Don't get that light of a concerned reaction from him. This is spiritual life and death.

He is agonizingly concerned for them. Because they're not just getting a secondary or a third area, tertiary wrong in their Christian life.

They're not just saying I think we should have green pews instead of maroon pews. They're actually having the gospel messed with in their church.

And literally what these Judaizers were doing to the Galatian people would have eternal ramifications. Paul was literally in agony.

One of the themes or the illustrations, the things that he uses to help get across his feeling towards them is travailing in childbirth.

[ 6 : 56 ] Now some of you have given birth. Some of you have watched people giving birth. And very rarely is it something that is easy.

It's something with a lot of agony. And almost always it gets to the point towards the end where someone, we won't name which party in the delivery does this, but someone often says, I can't do this.

I'm just going to quit. Just let me go home. I don't want to do this. And that's not because I'm having so much fun, I can't keep this up. It's because it's such an awful situation.

It's such great pain. I don't know if I can keep going. And I only bear that out. He uses that phraseology a couple times because I want you to have a sense of the feeling he has towards these people.

He's just not lightly concerned. Paul is in agony for these people. And in a loving way, he's doing all he can to reach out to them, to draw them back to the truth.

[ 8 : 10 ] And so he says, this situation you're taking concerns me. He says, think about your situation. Go back to verses 8 and 9.

Formerly, when you did not know God, you were enslaved to those that by nature are not gods. Okay, and this would have been easy for them. If you want to kind of picture the Galatian situation, the Galatian people were pagans.

They were not Jewish people worshipping Jehovah in the way of the Old Testament rites and ceremonies. These were pagan people. They worshipped pagan gods in absolutely pagan ways.

And so he's saying, now before you know God, you remember. You remember what kind of situation you were in. And that you were enslaved to those that by nature are not gods.

Okay, now they would call them their gods, but they were not gods. And they would serve those false gods just mindlessly, enthusiastically.

[ 9 : 19 ] They would go after those gods. And what they were trying to do was trying to get themselves to some sort of heaven. Now, they were pursuing their base desires a lot of times in relationship to that.

But they knew that they had been enslaved to those kinds of things. But something had happened. Christ had been preached. And the truth of Christ had come to them.

And it opened their eyes. God opened their eyes to where they see, this isn't getting me anywhere. This will not get me to heaven. This will only bring me under the wrath of God. The true God has said that the wages of sin is death.

And they realized they weren't getting where they wanted to go by following those false gods. So now they have come to know God. And so Paul is saying, look, you yourselves have seen the change.

You've seen how you've turned from these idols to God. And you know God. And he, for emphasis, it's not that he misspoke. He spoke this way on purpose. He says, now wait. Now, it's not that you came to know God, but that you, how he says it here, you rather to be known by God.

[ 10 : 31 ] Emphasizing the fact that God had worked in them. They hadn't ginned up this thinking. God had worked in grace and mercy in them to bring them to himself.

So he's emphasizing the wonder of where they were and what God had done. It wasn't that they woke up one day and said, oh, look how smart I am today. I'm going to stop serving these pagans and I'm going to serve God.

God has been gracious to them to bring them to himself. But as we go on, in the middle of verse nine, how can you turn back again to the weak and worthless elementary principles of the world?

Whose slaves you want to be once more. So here's this people that have come to know God. God has worked in them to draw them to himself and he has saved them.

At least there's every appearance that that's what happened. And they're looking around and they're saying, we're going to go back. Now, someone standing by would say, no, wait a minute, wait a minute.

[ 11 : 38 ] They're not going back to pagan idolatry. They're going to the Old Testament law. They're thinking about observing the, the ceremonial rights and, and, and all the things that involved in, in what worship was for the Jews in the Old Testament.

That isn't paganism. That isn't slavery. Some might argue, well, that's just why wisdom. That's just doing what God would want. And, and, and Paul is very much setting up this, this situation where he is literally equating.

these Galatians in going back to the law to be nothing different than going back to their old pagan gods.

And it wasn't because the law was bad. It was the purpose behind what they were doing. Now, following the Old Testament rites and ceremonies would have never saved anyone.

We've seen that plain in the book of Galatians. It's plain in the book of Romans. It's plain in other places in scripture. Salvation is by faith in Christ.

[ 12 : 47 ] You remember how Paul said that? He, he quoted that from Habakkuk, that salvation is by faith in Christ, has always been that. What did Abraham do?

He didn't get saved because he kept the ceremonial law. It wasn't around for him to keep. He didn't get saved because he obeyed all the law because we know by his life that he didn't.

He got saved because he trusted the promise that God had given him. Salvation has always been by faith in Christ. It's never been any different. And so as these people, now we're in this situation where they have been saved, appeared they've been saved, and these Judaizers had come along and said, now, you know, to be really saved.

We're Christians. Yes, we follow Christ, but we're also Jews, and we know that God had set up all this from the Old Testament, all these rites and ceremonies, and especially circumcision.

And so, we're these people who have the full knowledge of all of it. So if you're really going to be a Christian, you have to combine the two. And Paul is saying to do that is to go into the same kind of following after the elementary principles of the word.

[ 14 : 04 ] The basic, and we could spend an hour talking about what the elementary principles of the world are. But basically, it's the idea of trying to work your way to heaven. That's what they were doing when they were allowing these Judaizers to try to influence them.

And when a person who has been trusting Christ as Savior goes back and tries to supplement his religion by saying, I'm not going to eat pork according to the ceremonial law.

By saying, I'm going to keep the seventh day according to the ceremonial law. I know, you'll say there's some, but for the sake of argument, I'm going to keep feasts according to the ceremony.

If a Christian does that to try to supplement his salvation, he is turning back to nothing better than paganism. Because no saint in the Old Testament had ever trusted any of that to be saved.

All of it was to point them to the fact they needed a Savior. All of it was to point them to the fact that Christ was coming. All of it was to point what Christ would do.

[ 15 : 23 ] All of it was pointing to Christ. It was never meant to say, well, that's what it takes to be saved. And so these people were going back.

And so, he's concerned. He mentions at the end that you're returning to this slavery. The end of verse 9.

Whose slaves you want to be once more. Returning to slavery? That's the idea of the law is powerless to save. It only shows us our sin.

When we turn to law keeping, it makes us slaves to sin again. Because that's all the law can do. Now, the argument might be, oh, no, we're not.

We're not turning back to the elementary principles. We're not trying to get to heaven by keeping the law. I mean, we're Christians.

[ 16 : 27 ] And yet, Paul, well, he makes this next statement to convince them. He says in verse 11, or 10 rather, you observe days, and months, and seasons, and years.

Basically, he's telling them, you're already returning to those elementary principles. You've already said, I'm going to keep the seventh day Sabbath. You've already said, I'm going to remember Passover.

I'm going to remember Yom Kippur, the day of atonement, and the new year, and all the other Jewish feasts. You have returned to keeping, and many have argued that it was happening for the, they were trying to make it, the Judaizers were trying to make it happen in Galatia, that they were trying to do the year of Jubilee in Galatia at that time.

You know, the, let the land have rest so many years, and, and all this stuff. Some have argued that that's what they're doing. But, the, the fact of the matter is, Paul's saying, you cannot deny that you're turning back to the law.

You are already observing days. You're already observing months. Probably having reference to the new moons, and the, the, the things that went along with the Jewish ceremonial system in relation to new moons.

[ 17 : 42 ] You're having, you're already observing season. You're already observing years. And he's equating law keeping again, with that same kind of thing they did is pagans.

And Paul, he says in verse 11, I am afraid. I may have labored over you in vain.

I'm going to say this first. I was going to say at the end of this section, but I'm going to say this first. Luther, Martin Luther says of this verse, these words breathe the tears of Paul.

You, if you think through what's going on here, if you think through what's at risk, you can picture Paul weeping as he writes, saying, I am afraid.

I may have labored over you in vain. Their enslavement to the law makes Paul worry about their spiritual condition.

[ 18 : 50 ] He wonders if all his work has been in vain. A person who's trusting the law for salvation, even if only trusting along with faith, that person is not trusting Christ.

You cannot be saved by saying, I will trust Christ and keep the law. It's not possible. Either you trust Christ and be saved or you're damned.

That's quite a thing to think about, but that's exactly where Paul's laying this out. You can't add keeping the law back to your faith.

It's not a joint venture. Paul wonders if after all that he's done in sharing and preaching the gospel, were they not really trusting Christ at all?

Had they not gotten it? He might be thinking, am I losing them? These words breathe the tears of Paul.

[ 20 : 12 ] And so then in verse 12, brothers, I entreat you. That's not I suggest to you. This is an earnest pleading.

Brothers, I entreat you. Become as I am. For I have also become as you are. Now I know. You're reading that verse and you're going.

That verse just seems difficult. What had happened? Paul was a good Jew. And he trusted in being that good Jew to be able to get to heaven.

But God changed him. God changed him to the point that Paul counted the things he had done for righteousness' sake as dung that he may know Christ.

Keep your place in Galatians. General Electric Power Company. General Electric Power Company. Galatians. Ephesians.

[ 21 : 19 ] Philippians. Philippians. I know we used to do sordros so we could run through our Bibles really quick. But we don't do that so much anymore. And Philippians chapter 2.

I'm going to read verses 3 to 10. Philippians chapter 2 verses 3 through 10. Do nothing from selfish ambition or conceit but in humility count others more.

Oops. Let me go to chapter 3 rather than chapter 2. Look out for the dogs.

Look out for the evildoers. Look out for those who mutilate the flesh. For we are the circumcision who worship by the Spirit of God and in glory and glory in Christ Jesus and put no confidence in the flesh.

Though I myself have reason for confidence in the flesh also. He's boasting here just to get a point across. If anyone else thinks he has reason for confidence in the flesh I have more.

[ 22 : 33 ] Circumcised on the eighth day of the people of Israel of the tribe of Benjamin a Hebrew of the Hebrews as to the law a Pharisee as to zeal a persecutor of the church as to righteousness under the law blameless.

And if he had stopped there the Galatians could have quoted that in the circumstance therein and said yes preach it Paul we're right there with you. But he goes on in verse 7 But whatever gain I had I counted as loss for the sake of Christ.

Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish in order that I may gain Christ and be found in him not having a righteousness of my own a righteousness of my own that comes from the law but that which comes through faith in Christ the righteousness from God that depends on faith that I may know him and the power of his resurrection and may share his sufferings becoming like him in his death that by all means possible I may be attained to the resurrection of the dead.

Let me go back to Galatians at this point. Paul would have been a super Judaizer He would have been a Judaizer to put the Judaizers to shame and yet he recognized that all of it had to be laid aside all of it had to be forsaken if he was going to be trusting Christ or if he was going to have salvation he had to trust Christ alone for salvation he had to put off all the Jewish ceremonial laws that he might go to the Galatians and preach the gospel that's what he's getting at in this verse he says back in Galatians chapter 4 I entreat you become as I am how is he?

he is a person who is no longer trusting in the things of the law to be saved in fact he no longer observed the Jewish restrictions at all if he had observed the Jewish restrictions he could not have come to Galatia to share the gospel and so he says become as I am I've put off the Jewish laws for I have become as you are living freely not in Gentile idolatry or paganism but totally apart from the law in the sense of its ceremonial rituals and so he's begging them that's what you need to come back to you need to come back to only trusting Christ this adding the law to your salvation is damning it's damning do not depend on the law become as I am and at this point he goes through a personal testimony from verses 13 to 20 he appeals to them based on the relationship they have back in verse 13 oh let me just end it he said at the end of verse 12 you did me no wrong this that phrase can go with what we have just read or where we're going you you you didn't despise me when I came you accepted me but as he goes on and speaks about how they received him you you did me no wrong let me start reading verse 13 you know it was because of a bodily ailment that I preached the gospel to you at first so here he speaks about the circumstances of their meeting he was not planning on spending time in Galatia to share the gospel

[ 26 : 45 ] I had never thought through this had never realized this until I studied this week that Paul had never planned on preaching the gospel there what happened he got sick oh no God's plans thwarted no God's plans carried out he never planned on going there to share the gospel but we have his first epistle because he got sick and planted a church and loved a people God knew what he was doing God uses circumstances of Paul's life God uses the circumstances of our lives to do his work in us and through us and of course we all know Romans 8 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 so he was there preaching the gospel because he got sick okay starting again in verse 14 and though my condition was a trial to you you did not scorn or despise me but received me as an angel of God as Christ

Jesus these verses speak about the love that grew between Paul and the Galatians it's very interesting Paul's ailment in some way was repulsive to the Galatians now I know you're all thinking here because I thought the same thing we finally have an answer to what Paul's thorn in the flesh is no we don't people have surmised all kinds of things but it doesn't matter God used this bodily ailment and brought them there him there and his bodily ailment was a trial to them and Paul's mentioning this because he wants them to remember just what their relationship was like because right now their relationship is very strained right now they're turning against Paul right now they're thinking he is not an apostle and he is not a good preacher he's argued that in the first chapters of Galatians and here Paul is saying you remember when I came

I was there because I was sick and you didn't despise me my bodily ailment was sickening and God moved the Galatians so that they did not scorn him but instead loved him they loved and received Paul as an angel or as the Lord Jesus not that they thought of him as Lord Jesus but they saw him as a representation of Christ a servant from Christ showing the love of Christ to them so Paul was this representative of Christ to them and they listened to what Paul preached is coming from the Lord himself and their relationship deepened he goes on to say you didn't despise me or scorn me you treated me as the Lord himself what then has become of your blessedness for I testify to you that if possible you would have gouged out your eyes and given them to me their love for Paul was so great for him that they expressed that they would have gouged out their eyes and given them to him if they could have as I mentioned this may or may not have related to his bodily ailment there's good arguments one way but it doesn't matter what's going on here among other things is that the eyes were considered to be the most precious member of the body to the

Galatians you could cut off a hand they would miss it but they didn't see that as the most precious member you could cut off a foot or both feet you could be lame you could be totally unable to walk none of it was as bad as losing your eyesight and yet these people had grown to love Paul so much and had such a heart for him wishing he could be well that if they could they would pluck out their own eyes and give it to him the illustration is not to talk about Paul's ailment the illustration is to show their love for him and he's reminding them of this you spoke of love for me that was so dear you were willing to pluck your eyes out for me what happened why have I become your enemy was it for telling the truth because he had told them the truth he had told them what the

Lord Jesus Christ himself had given him to tell them they had loved Paul so deeply yet now they were turning against him by turning against what he taught and in fact really were literally turning against the man himself turning their love into resentment turning their love into suspicion turning their love into disbelief of what he said and what he stood for they were believing the Judaizers and they were now seeing Paul's teaching as being at enmity with the Judaizers and so they turned on him which is interesting I want you to get this because this is a common tactic of heretics heretics often try to turn people away from those who taught them the truth heresy often appeals to our desire to do something or to the desire to contribute and so here were these

[ 33 : 18 ] Judaizers who were turning the Galatians against Paul teaching them you know this is better because you get to do something you get to be involved and that's so dangerous because we are law keepers by nature Paul goes on to explain he knew what was going on he knew how they were doing this he understood it perfectly verse 17 he goes on to say they make much of you but for no good purpose they want to shut you out that you may make much of them before we go on the motive of the Judaizers was to make much of the Gentile of the Galatians they would come to the Galatians with flattery and false praise and they came with this flattery and false praise to gain their favor and they did that on purpose so that the

Galatian people would then look to the Judaizers and say well these are the smart people we're going to follow them such a common ploy of those who propound heresy they want to gain your favor so that you'll be favorable in their sight and having gained your favor they will be able to shut out the influences of others just like they shut out the influence of Paul Paul says that's what they're doing they're courting your favor so that you like them and push me out they want to shut you out so that you make much of them the idea being that the Judaizers wanted to isolate the Galatians they want to isolate them from any truth and you think back this is not just the ploy of men this is the ploy of our enemy trying to deceive trying to get people away from the truth the Judaizers sought to establish their works righteousness by being known as people that must be speaking the truth because many people follow them isn't that the case today well look how many people follow

Benny Hinn Treflo Dollar you name person after person thousands hundreds of thousands tens of thousands millions of people they can't be wrong but they are Paul says be careful those whose approval you seek be careful whose approval you seek again this is the idea that the Judaizers are trying to push the Galatians away from Paul Joseph Piper makes this comment we learn here something of the pathology of false teachers they present themselves in such a way as to build a following among God's people he goes on to say a true pastor does not seek his own but God's glory and the well-being of those to whom he ministers and so brothers and sisters let me warn you be careful we need to be very careful

I know this sounds like I'm I'm not trying to isolate people from anybody but let me just say this if you're hearing teaching that drives a wedge between you and the elders who love you and the elders who care for you then red flags need to go up you should bring the concerns that they raise to your elders and let them address the issue if the issue that these people are trying to bring to you that would be against the elders if it's true and you bring it to the elders and if they're honest elders they're going to see it in the word of God and they're going to correct themselves but so often because there are great followings among some of these people people will hear something and say that's not what our elders teach that's not what they share that must be wrong because look these people have millions of people who follow them notice how

Paul tells the Galatians that those who attempt to drive a wedge between God's people and those who have shared the gospel with them are often only working for their own benefit they are endeavoring not to bless and care for you but are seeking to grow in their own fame what's behind the health wealth and prosperity gospel being preached out there people getting rich and it's not the people in the pew it's the people who are propagating the message so brothers and sisters be very careful of those who would seek to drive a wedge between you and your we're not perfect we fail if I look back over my whole life my whole ministry you would be scared to see the things that I have had to change in my life thinking I've had to reform thinking

[ 38 : 46 ] I've had to just get biblically yes we're not perfect but when people try to drive a wedge between those who shepherd you who love you who want to minister to you for your good they try to drive a wedge between you and the elders they're dangerous and you should not say I got this I know it is right in the multitude of counselors there is wisdom go to your elders in the end here Paul's desires to be with them and minister to them verses 19 and 20 my little children for whom I am again in the anguish of childbirth until Christ is formed in you I wish I could be present with you now change my tone for I am perplexed about you do you see Paul's love my little children this is not



Paul speaking down to them this is Paul speaking with a care of a parent of care that a parent would have for his very dear children he's not speaking diminutively he's speaking empathetically he has this love for this people he wants them to prosper in the Lord and he says I'm in anguish I'm in the anguish of childbirth until Christ is formed in you and he says it he's in anguish and childbirth again he went away having endured the work of sharing the gospel and that's not that I'm speaking about it's bad I'm speaking about it's difficult he endured the work of sharing the gospel going away thinking he had seen these people born into Christ and here they were beginning to try to add law to their trying to get to heaven and he's now wondering did they really trust

Christ did I waste the time I was there in Galatia am I going to have to do it all over again that's such a pastorly thing yeah well who cares it's not his attitude he is ready to be in agony all over again for them and those Judaizers sure wouldn't have been there Paul had experienced the anguish of childbirth with them working to build a relationship with them working to share the gospel effectively with them painstakingly answering questions and objections praying praying over them for salvation as a parent does the salvation of their child watching waiting wondering what will they do with Christ what will Christ do with them and this was not the work of a man who was looking to put numbers in his column this was the agony of a man who loved Christ and wanted others to know him this was the agony of a man who loved people and wanted them to be saved from eternal damnation looking for followers he was looking for people to follow

Christ but the situation made Paul to be an agony all over again these people who had professed to know Christ they are being led astray by false prophets these are people whom he loved these are people who loved him and it all looked like it was falling apart he is earnestly preaching by epistle the truth that was sent to bring them back and he was earnestly praying that they would not be deceived but would stand for the truth he doesn't want followers he wants people to follow Christ I want you to see this is the heart of a true shepherd he gives his life for the sheep and that's what Paul was doing and you could see his heart it was like the tears of Paul in written form did the

Galatians fall away we don't know for sure at least I haven't learned that yet for sure those of them who were truly saved would have repented of trusting in their works and would have been shown that we need to trust Christ alone for our salvation what am I saying I'm saying those who are Christians even though they might have started into air God would bring them back there were those who might have continued to trust in their works forsaken Christ and if they had died without repenting it would have showed that they never had trusted Christ as savior Christians can be guilty of all kinds of sin when people fall into sin our stance should be like that of Paul's we seek to restore with good doctrine with reproof with expressions of our love with fervent prayer laboring laboring until

[ 44 : 12 ] Christ be formed in them again we need to watch for each other like that and we all know there is a ton of heresy out there and because we can listen to podcasts on our phone programs on the radio programs on YouTube it is from everywhere we have to be careful we have to watch for another brothers and sisters Paul has been arguing for the gospel in this whole passage people he loved were being tempted to trust something else something in addition to the work of Christ for their salvation Paul was afraid for them he is longing and desiring that they see the truth of the gospel and so remember that there is no salvation salvation in anyone or anything but

Christ be on guard against those who would try to add to or replace the gospel beware of those who flatter and seek to isolate you from your elders from those who watch for your soul love and lastly friend when you boil all religions down to their lowest common denominator you get some version of man trying to earn their way to heaven by keeping some law the problem is that the bible says that there is no one that is good there is none that are righteous no not one the soul that sins it shall die the wages of sin is death and what we are looking at today the Judaizers were playing from the same playbook as all the religions of the world do this to earn your way to heaven but according to the word of

God their way is doomed to fail worse doomed to hell but God has loved the world and gave his son that whosoever believes in him might not perish but have everlasting life friend if you're here today and you're conscious of your sin and that your sin will bring God's judgment you cannot earn your way to heaven but God has sent his son to pay the price for you only way to heaven is to trust what he did for you let's pray father thank you thank you for your word lord thank you for the heart of this pastor this apostle who loved these people and ached for their return to the purity of the gospel I pray father that you would be with us as elders in this church that we would be just as guarding just as jealous not for numbers sake but because these are people we love

I pray that you would be with us as a church lord the galatians bore responsibility there they didn't check out what the galatians had said they let the galatians put a wedge between them or let the judaizers put a wedge between them and those who preached the gospel to them I pray that you would be with our church may that not be the case at Grace Fellowship Church may people be always careful to investigate to seek out the advice of elders and wise people and lord be careful to trust those who are truly watching for their souls I pray that you would be with any who don't know you today that today would be the day having known that they are sinners they would trust the savior who came and gave his life to die for them we pray in Jesus name amen we're going to sing 457 come thou fount of every blessing and I wanted to sing this in closing just because as we think about it the salvation of

Christ is totally sufficient but at the same time we need to be careful to be people who are not letting these kinds of things come in 457 come thou fount of every blessing let's stand together as we sing oh now come of every blessing to my heart to sing thy praise praise of mercy ever see sing all for songs of God's praise rhyme tar praise god away Let us pray.

[ 49 : 50 ] Jesus saw thee when a stranger Wandering from the fold of love He to rescue me from danger Interposed his precious blood Oh, to grace how great a debtor May the eye run straight to thee Let that grace now like a debtor Ride my wandering heart to thee How to wander, Lord, I feel it How to leave the fire