

# Galatians 6, 11-18

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## SPEAKERS

Pastor Dow Boyer

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Pastor Dow Boyer 00:00

Dear Heavenly Father, thank you for this day, Lord. Thank you so much for the faithfulness of the people. Laura has been a crazy ride. I just.. I knew I wanted to do something since I didn't. I was still helping the teens out, and I knew that Don was going to do the adult Sunday school class, so I wanted to give the people an opportunity that wanted to go deeper and wanted to spend more time learning under the senior pastor to have that opportunity, so that's why I felt like this was the the ideal time to do that. So, Lord, I pray that it was an encouragement to the people, I pray that they were edified as a result, and I pray that as we move forward, Lord, that this will get better and better as I get stronger and stronger in it. Now I know the time commitment a little better, and so, Lord, we're just super excited. I pray that we would not lose momentum of taking the summer off, but, but, Lord, that we'd be ready to go when the fall hits. So, we love you and praise you in Jesus' name. Amen. Okay, chapter six, verses 11 through 18. This is not quite like the end of some of Paul's letters. Sometimes, when you get to Paul's letters, at this point it's like so and so saluted so and so, saluted so and so, and so you kind of almost are like, we can get through this in five minutes. Yeah, Galatians isn't really like that. It really never does that, to be honest with you, in fact, this last little bit feels kind of like a synopsis, a little bit. We've talked so much about circumcision the last few months, I was like, okay, I can maybe take a break on that. We get the point on that, but some of these other things are important, and there's two tricky things in here. The one is going to be the Israel of God, that causes some stumbling for some, and the other one of it is when Paul is talking about the world being crucified unto him, and so those are a couple places, even in these last few verses, that people, people get tripped up on a little bit. So there is really not that section in Galatians that says, oh, you just kind of coast to the finish line, maybe the last verse, so that's the one we won't spend as much time on today, but so I'm super excited. I hope that I hope that we have good time with it tonight, and you know we're going to go right into it. Verse 11 is one of those verses that has a ton of speculation. I'll share a couple of things on this. Um, nobody can say dogmatically what Paul is referring to here, but I think that based on context and things, we can probably give you guys the best possibility. I can definitely tell you what it's not. So, anyway, that's where we're going to start, right off the bat, in verse 11. After he just got through telling them that, as you therefore have opportunity, let us do good unto all men. Right, remember that from last week, especially of them that are of the household of faith, but then verse 11, he says, "You see, this is a natural break here, it's like kind of sets into motion

the closing remarks, and he says, "Ye see how large a letter I have written unto you with mine own hand, and it may just be one of these verses, just kind of like, okay, it's not. Doesn't maybe stick out as much. Maybe there's not a doctrinal truth, and it's easy just to kind of go past it, but it's kind of fun to chase a couple of things in this one. The first one is this word large, right? It's really only used twice in the Bible, and one with once is dealing in Hebrews chapter seven four, that's kind of dealing with the greatness of Abraham, and so it's dealing more from a dignitary standpoint, but as Paul's using it here, it's dealing more with kind of size, shape, and geometric kind of feel to it, so he's saying, you see how large a letter I have written of you with mine own hand, so the question starts becoming, when you're looking at this, is does this mean it's a long letter? What does he mean by large here? But he's saying large, is he talking, since it's from the geometric sense, is it based on how many words that he wrote? And I think, no, it can't. I can't mean that. I don't think it can mean that. I mean, Romans is the largest word count in the King James, at 7110 The smallest is Philemon at 335 but right in the middle is Galatians. I mean, First Corinthians is kind of big too. In fact, really, if you look at Paul's letters, they kind of go from the largest and work their way down, for the most part, you know, you start kind of dealing with a couple of things when you get down to Second Timothy and Titus and whatnot, but essentially from a general standpoint, it's like those largest word counts are at the very beginning of his letters, but so I don't think it could mean really that, because I would think that it wouldn't, that make Romans and like extra large if it's dealing with word count, so that doesn't really make sense to me, but the other possibility, and this is what some had said, they said you can't prove this dogmatically, but this seems to be a distinct possibility, and I'll share with you why, but could Paul. Meant the actual size of print due to an eye condition, and this makes the most sense, but there still is some speculation. There is some least reasoning behind it, and so you can least say, I think I could support the idea of that one a little bit. That makes a little bit sense, because even in the same letter, you could just back up where he's going back. I don't know if you guys remember the flashback, right? That one week we kept talking about how he was at the beginning, right. And so when we go back to chapter four, verses 13 through 15, he definitely mentions there's an infirmity of the flesh, and you're like, well, that could be anything, especially you look through the long list of everything that happened to Paul. However, as he moves down to verse 15, he says, "Where is this then that blessedness you spake of? For I bear record, right? I am a witness to you saying this, that if it had been possible, you would have plucked out your own eyes and give them to me and given them to me. Now I would think that would seem little weird and misplaced, unless maybe the infirmity was related to the eyes. It just logically even doesn't really make sense. Well, plucked out your eyes, what was that? Is that a was that was that a first century expression, just that people would use. Oh, if I could just pluck my eyes out for you. I mean, he's talking about an infirmity in the flesh that they have identified. He's bearing record of something that he knows they felt and would have done, and it had everything to do with they would have plucked their own eyes out for him. Bring that into chapter six, and him saying, How large a letter I write unto you. I think that there's a couple of things here. I think the last part of this verse is the other kind of proof text to this. The other part of this is he says, I did this with mine own hand, and so when you tie those things all together, if you had to put, if you had to be dogmatic, I would say that the best solution would be that he is talking about, I wrote this myself, I have an eye condition, thus the large print that would make the most logical sense here, in my opinion, but again, if I get to heaven and I'm wrong about that, then I don't think I'll be thinking about that too much. It's not a doctrinal issue as much, but we do want to be able to explain scripture there. Also, I mean, he clearly, and it's not really identified what it is, but Second Corinthians 12 seven does identify that Paul talks about a thorn in the flesh, and we don't know what this is. A lot of people give ideas about it, and that's all they are, ideas, because you can't really prove it. But clearly, there was something that was going on with Paul, and he has identified that he's had infirmities, right? He clearly has said that the Galatians said they would give their own

eyes, but in the thorn in the flesh, he says, whatever this thing was, he asked the Lord three times, three times for it to be removed, and the Lord said, My grace is sufficient, my strength is made perfect in weakness. So, and Paul says, Therefore, I rather glory in my infirmities, that the power of Christ may rest upon me. So, this could all be related there to just one of many infirmities that that Paul was walking around with, I mean, I, when you read Acts, especially with Paul, I mean, you get the idea that if he comes walking into your town, you know, fresh off the camel or whatever, he comes walking into your town. It reads almost like he left here and went here, but while he was here, he got stoned and had the stuff and beat out of him, or he's been flogged or whatever. And then he comes over here, so I'm thinking he's probably one of those when he walks in that you're probably like, I mean, probably limping, crusted blood on him. I mean, I think that it just makes it sound like I'm about the Lord's business. There wasn't, like, for six months, and you know, Luke probably would have mentioned that. I mean, he's a historian, and he's all he's talking about how long Paul was at, you know, Ephesus, and these different places. So, I think Paul would have mentioned it was like, well, Paul needed to go and just be healed of his wounds. You just can't get the feel like, alright, he just went on to the next place. He wasn't really worried about how he looked or his appearance or anything like that, but he was constantly walking in front of people with infirmities. And so I just think it's kind of something fun to look at. One thing, though, that is kind of interesting about this is he does make it a point of saying I've written this with mine own hand, and this thing kind of dictates something else that I think plays into what might have been an eye issue, because as he starts talking about this, you know, if you go back and look at these other places in scripture where, where he's given the salutation, some. Else is writing these other letters. It's a big deal that Paul is making here, that he wrote this letter. You're like, well, why is why would you even tell somebody that I wrote this letter? Didn't you write all the letters, Paul? Well, no, he would dictate those letters to scribes. And in the first century, you know, you can go back and look at this quite a bit. There was a lot of plagiarism and a lot of falsifying documents that was going on, so I think another thing was that from an authentication standpoint, he's like, hey, these are my words, this is my own hand, don't get it twisted, it's me writing this, and so with that, I mean, here's some, I think, some proof text to this and other places, Romans 16:22 I, Tertius, who wrote this epistle? Salute you in the Lord, First Corinthians 16:21 You see, it's like three times with him, but he says the salutation of me, Paul, with mine own hand. Now he would mention in other places, like, hey, I wrote the salutation, but in this case he makes it a point to be able to say I have written this with mine own hand, and he's describing the large letters, and the large letter, and whatnot. First, you can look at Colossians 4:18 the salutation by the hand of me, Paul. Remember my bonds, grace be with you, amen. Written from Rome to Colossians by Tychicus and Onesimus, Second Thessalonians 3:17 through 18, the salutation of Paul with mine own hand, which is the token in every epistle, but this one doesn't say salutation, so I think arguments definitely, if you're going to make a supporting argument, that would be the texts I think that you would look at there. Paul clearly is making it a point that, hey, this large letter I have written with you in my own hand, not just a portion of it, but he's owning the authorship and the penmanship of this entire letter to himself. The previous references in chapter four about the infirmity and, and the eye situation, I think, kind of bears that the most probable thing is he's like, "Hey, I'm going to explain why this letter, why the words, why everything looks bigger, you know, the situation with my eyesight, I wrote this myself, it should be maybe he could even say that could be indicative by how large letters are, because you already know the eye condition that I have, so anyway, I think that he's making it a point clearly from there, and scripture has it in there, so it's worth definitely looking at. So now he says this in verse 12, starts getting down to nitty gritty, and these next few verses, there's there's a lot here, like I said, normally to close out one of his epistles, we're not really going down through some of the stuff he's going through in Galatians, verse 12, he says, as many as desire to make a fair show in the flesh, they constrain you to be circumcised. Here we are, chapter six, still dealing, still

dealing with circumcision, only lest they should suffer persecution for the cross of Christ. For neither they themselves, who are circumcised, keep the law, but desire to have you circumcised, that they may glory in your flesh. Emphasis there on these pronouns as you try to understand what's being said here. So I think right off the bat, here there are different groups always in Paul's letters, and you gotta really watch it, especially Romans is a, is a big one too. You've gotta watch how groups change, pronouns change, audiences change sometimes mid passage, right? So it's important that we identify groups of people when they're listed, so when he says the many who are the many, we've had these other people that have been mentioned in this, in this book here, we've even had him mention them when he says you want to put yourself back under the law, but this is the many, more than one, this was a group, this group, what were they desiring to make a fair show in the flesh. This brings me back to where this all started in our when we did the first week, when we were going through the background information. This is Acts 15 one, right here. This is kind of where you see this, Acts 15 one. Certain men, which came down from Judea, taught the brethren and said, "Except ye be circumcised after the manner of Moses, you cannot be saved. See, there was this group that everywhere Paul went, I mean, it was like their whole motive in life was to be able to track down Paul, wait for him to leave, and then to just undo everything that he did, and it's these Judaizers that they thought they were noble, they thought they were doing this in honor of the law, but what you should not confuse with this group, though, and we'll talk about this here in a little bit. This doesn't mean that they represented the ideas of the 12, you know, there's a lot of things going on that we're. To see here, even the Israel of God, sometimes we unfairly lump all of Israel into one bucket, and we can't do that. You know, there's there were those who, who denied Christ. There were those who accepted Christ, but thought that you added, had to add the law. There was the 12, you know, you, you have to understand the remnant and the little flock, it's not just all one bucket, Israel and the body of Christ. It is not that way. I think we'll see that tonight a little bit, what we're talking about, but this group here clearly does not believe in justification by faith alone. They believe you have to have the law in order to be saved, that's clear, clear as day. So he's saying, as many desire to make a fair show in the flesh, they constrain you to be circumcised. This reminded me, even in Jesus's day, the Pharisees, I mean, we got these 400 years of silence between, like, Malachi and Matthew, but then we start having groups of people that like to make an open show of their religion, and Jesus is right there calling out Jews for doing this, and I think it fits with this group here that Paul's saying, 'Hey, there's a group of people, and I think we could say this even with the church today, there's always going to be a group of people that want you to know how religious they are. There's always going to be that group of people that want you to, they want you to say you're doing a great job, you're proud, you're so religious. That there's always a group of people that really want to put on a good face out for the public, and they really are driven by that public commendations, right? They're driven by that pat on the back. They want you to see how hard they're working for their salvation. They want somebody else to recognize it, so they can accept the glory for it. So, it's interesting how he describes him says they make a fair show in the flesh, right? They are making an outward show of their ability to keep the law. Luke 18:10 through 12. This is one of my favorite places in Luke. It says two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess. And it's kind of, you look at it, you kind of like, who would do that? But there are a lot of people that I think are trying to make an arrangement with God for His earthly blessings, and they're trying to go down the list and say why I deserve these earthly blessings. Well, I always give to church, or I'm always faithful in church. I'm always the guy who stays after and locks up. I'm always the guy who cleans up God. If anybody deserves this job that I'm praying about, it's me, right? Hey, and I'm faithful in my marriage, unlike this person over here. I mean, I feel like even today

there's people that, that are looking at others and saying, you know, and my, my standard is my ability to keep the flesh, and my excellence in keeping the flesh, and you're kind of not really looking at the standard of God and perfection, the glory of God, right? Instead, you're kind of looking at how am I doing compared to everybody else, you know, and I always tell my girls, because I feel like I feel like social media is terrible for girls that are the girls of my age, anyway. At my children's age, you know, they're in that point. I mean, one of them is married now, but they're at that period of time where they're thinking about who am I going to marry and things like that. But then social media is going to show them what the perfect woman looks like. They always have to tell them, man, comparison is the thief of joy. It really is. Just be a godly woman, and if a guy, the right guy, will notice you for that. I'll never forget that. I mean, I had, I had dated around a fair bit. I did not grow up in church, and when I met Rachel, it was like she was just different, her virtue, her growing up in the church, her righteousness, the fact that she didn't party, didn't sleep around, didn't drink, or anything like that, that was different to me, and I was, I could find the others every every corner, not literally, I wasn't on the corner, delete that, I'm just kidding, but but I mean anywhere else it was a dime a dozen, but she stood out because of her, her righteousness, her love for God, and that she was uncompromising in her faith, you know, and this was at a young age about her, and so when I think there's a lot of God. Eyes are like this, what I try to explain to my daughters. You shouldn't want to compare yourself and be like every girl out in the world that can be found everywhere, but a virtuous woman is more precious than rubies, right? And so, in the same way, here, I don't.. the goal isn't to always be comparing ourselves with where everybody else is on the journey. In fact, we were told earlier in this chapter that if we, even if we are a little bit more mature in the journey, we should be looking for those that are wounded and restore them, considering ourselves, lest we also be tempted. It should never be about the glorying in our flesh, right? So, here he's saying there's a group here, there is, and it's a larger group. This is many, and they actually have a desire to make a fair show of display of how well they operate in their flesh for the sake of religion. He says, but he kind of then throws a little dagger, he's he says, only lest they should suffer the persecution for the cross of Christ, because if they took a stand against circumcision, they would be persecuted. So he said, not only are they making an open show, but they're taking an easy road, and I, and I know I beat this drum all the time, and but still people keep coming back, so praise God, but I kind of.. that's how I feel about water baptism. I really do. I mean, it's like the easy thing to do would be open the tap, boys, fill up the pool, and let's have 1000s, but the compromise that you would have with that, right? And so I don't think it's circumcision today in the church, I truly believe it's, it's water baptism, but if you want to hear more about that a couple of Sundays ago, just Google Dry Dow Boyer, you might have all, all my, all my sermons might come up when you do that, but anyway, so moving on, though, so he's dressing this outward show, and of course I gave the expression, or gave the example from Luke 18, but Matthew six five through seven is another one, and this is going to lead right into the so-called Lord's Prayer, right? But as it's kind of famously called, I think it's probably better said to be the Jewish disciples prayer, but anyway, Matthew six five through seven says, when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets. Listen to what it says next, that they may be seen of men. It's the same thing, making a fair show in the flesh, they love to be seen by the men, by men they want to be recognized for their religious acts. Moving on from there, it says, 'Verily, I say unto you, they have the reward, but thou, when thou prayest, enter into the closet, and thy closet, when thou shut the door, pray to thy Father, which is in secret, and thy father, which sing in secret, shall reward thee, but then he says, when you pray, use not vain repetitions, as the heathen do, they think they shall be heard for their much speaking, again making an open show, and you see this a lot in scripture, and that's really what religion is designed to do, it's to make an open show about how good you've been at keeping rules. How proud God must be that you kept all the rules. I'd rather be the publican. You can keep the

Pharisee. I just.. I'd rather be the public, and I'd rather be real with God. Just say, hey, I am what I am. I love you. I want to serve you. I'm not trying to impress all the people. I just want to serve you, and I know my limitations. I know that I'm, I'm flawed, but my desire is not for an earthly reward of being recognized, you know, by my open show of keeping rules. So he's showing that that's this group, that's this group that's coming in, and how are they doing this? It says that they constrain you to be circumcised. Now, here's where we have to be careful, and I want to make sure we make this distinction, even in Acts 15 and this is where James kind of giving the verdict after we have this conference in Acts 15, Peter comes, he becomes like an eyewitness for Paul, talking about Cornelius and his experiences, which I mean, I think solely it wasn't ever that Peter then started working with Gentiles, I believe wholeheartedly that God orchestrated that, so that Peter, in that moment, could give that testimony. However, you never see Peter just changing his mind and just working with Gentiles from there on out. It was kind of a one-off thing that he's able to pull back. Hey, wait a second, remember? Well, remember what happened to me, right? So, anyway, after he's done. That it's James, not Peter, who is giving the response, but listen to what he says here. For as much as we have heard that certain went out from us have troubled you, so even this group, James and the 12, he's distancing himself from this other group, even though they're Jews, this is why you have to understand that not all Israel is Israel. When you're looking at passages in scripture, it's the easy, lazy thing to do to just lump them all together. But even here, he's saying some of them have went out from us and have troubled you with words, subverting your souls, saying you must be circumcised and keep the law. Notice what James says, to whom we separating themselves from this group, we gave no such commandment. So, going back to our passage here, when he's saying as many as desire to make a fair show, this would have been that group in Acts 15 one, not the 12. This have been the group that was going around trying to stir the people up that they needed to be circumcised. Now, in Galatians two three and six, going back probably to February when we went through this, it says neither Titus, who was with me, being a Greek, was compelled to be circumcised. He says constrain in this verse, and he says compelled. One of my favorite verses using this is Second Corinthians 5:14 where it talks about how the love of Christ constraineth us. Right, this whole idea kind of almost denotes force, but it's kind of compelling, you know. You really need to get circumcised, nagging you. It's like bothering you to the point of getting circumcised, you know. When you think about the love of Christ constraining me from being my main motivation, my reason for wanting to serve God, not rules and everything. It's the same kind of here that it's talking about this group was trying to constrain them to be circumcised, but remember it says compelled in verse three of chapter two, verse four says, and that because of false brethren, it's interesting, he was not compelled to be circumcised, but then he says false brethren, not true brethren, false brethren, unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you, but of those who seem to be somewhat, I love this, whatsoever they are, it maketh no matter to me. God accepted no man's purpose, person, for they who seem to be somewhat in conference added nothing to me. So that helps a little bit to kind of see who is the many in this group, but we clearly see from the next part of this that part of their motivation was the open show, and then part of it was they didn't really want the persecution, they weren't going to take a stand. I mean, they're going to take the easy road. And Paul mentions this in Galatians 5:11 he says, "I brethren, if I yet preach circumcision, why do I yet suffer persecution? I mean, he's, he's saying right here, if you're going to say that I was preaching circumcision because of what happened with Timothy, then why am I being persecuted today? There shouldn't be any persecution if I'm just going with the program, going with the mainstream, and preaching persecution. So it's interesting how he says this here, but then also in chapter six he's saying, yeah, lest they suffer persecution, making this open show, it's all about them, the easy road, it's about just keeping the religion going, keeping the law,

and not having any speed bumps, without having any problems along the way now, I've talked so much about circumcision. It's mentioned a few times tonight, but man, we have - I think we've beaten that dead horse this whole semester. But anyway, I will talk a little bit about it here. He says with this group here, it says lest they suffer persecution for the cross of Christ, but then it says, for neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh, and that usually is the case. The thing that the person is most dogmatic about religiously, they probably are so loose in other areas, they're hypersensitive in that one area there. They want everybody else to get on board with this one area that they think is important. I remember Stan. And Pastor would tell me about which blew my mind about when they first started bringing like live music at a manual and brought drums in and some of the comments and things that they got from people and they were willing to stand and fight on that but you know then they would want to try to make a stand from a legalistic standpoint but you probably look at the rest of their life and be like, but you're not keeping the law in all these other areas of your life, but that drum meant everything to you. I mean, it was amazing. I mean, even the racial things that were said, as far as wanting to bring drums into the service, and, and I'm glad Pastor didn't back down from it, and he didn't stand, and they're like, you know, what we're coming out of legalism, and, and so I just, I've always thought about that. How, when you're reading through passages like this, and you're like, people, this one issue, circumcision, but says, but they don't keep the law, right? It is amazing, this, this one thing that you kind of keep, and, and again, just because the text kind of demands it, but it's like the Great Commission. It's like when you, it's when you say that we can go and baptizing everyone in all the nations, except for we forget the part that says teaching them to observe all these things. It's like people aren't getting baptized today, and then keeping the Jewish feast. They're not keeping the law at all. It's, but, but, but, but the open thing, the thing we're going to fight over, the thing we're going to pound our chest about, is the water, right? The water baptism, and so, but they're not even keeping the rest of the law. It kind of reminds me of this, like those who are preaching circumcision don't even keep the law, but they're trying to compel you that you need this in order to be saved. It's an interesting point that he's making here. I look at some other places in here where this was even addressed in the Gospels, where Matthew 15 six says, "In honor not his father or his mother, he shall be free. Thus have you made the commandment of God of none effect by your tradition. This was something that was happening, even these fence laws and these additional legalism and religious laws that that the Pharisees were putting in place during Jesus's earthly ministry. You know, he was having to combat, and this was even before the dispensation of grace. Matthew 23 Woe unto you, scribes and Pharisees, hypocrites, for you pay tithe of mint and a nicotiana and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought you to have done, not to leave the other undone. Again, it's like, is being circumcised. Where does that, where does that fit amongst the weightier things, even of the gospel, but it has nothing to do with the gospel. It has nothing to do with one's salvation. In fact, it goes so far in this, in verses two and three of chapter five, to say that Christ shall profit you nothing. Think about that. Think about taking a stand on the thing that Christ shall profit you nothing. How damning is that? He says, 'Behold, I, Paul, say unto you that if you be circumcised, Christ shall profit you nothing. Yet you're compelling, you're constraining all to be circumcised, yet you keep not the law. Christ shall profit you nothing. He says, "For I testify again to every man that is circumcised that he is a debtor to do the whole law. Well, they weren't doing that. It's interesting how some of these things pop up over and over and over again, but the hypocrisy that he talks about with the Pharisees. Yeah, I tell you, the person who has the hardest time seeing hypocrisy is the hypocrite himself. We are not, we should not be trusted as our, as the best judge of character of ourselves. Jeremiah tells us the heart is deceitful, it's desperately wicked above all things. And I think that a lot of times with the Pharisees, a lot of times with those, those legalists, I mean, they are their own judge, kind of,

and that's why trusting in themselves and their own view of themselves allows them to look at everybody else and cast judgment, right. So here Paul's saying once again, every man that is circumcised that he is a debtor to do the whole law, but what did he say about this group? He says, okay, they themselves are circumcised, but they don't keep the law, because they can't, but they're trying to enforce it on you. Two, it's amazing, isn't it? Alright, verses 14 through 16, he says, but God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature, and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Okay, so there's a couple things in here that you're like, yeah, I'm trekking, and I'm trekking, and I'm like, what, this might be a little confusing there, so let's just start with the simple things first. This isn't the only place in Scripture. I mean, you really see it quite a bit in Romans, where he says, "God forbid. These are strong language by Paul. He says, "But God forbid that I should glory, saving the cross of our Lord Jesus Christ. In Romans three four, he says, "God forbid, yea, let God be true and every man a liar, as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged. Or in verse six of chapter three, when it says, God forbid, for then how shall God judge the world? Romans 331 Do then we make void the law through faith, God forbid. Yea, we establish the law. And two, probably the most popular uses of it are found in Romans chapter six. So, what shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead in sin live any longer therein? Or Romans 615 What then shall we sin because we are not under the law, but under grace? God forbid. So, what he's saying here, coming right out of verse 13, which says they desire to have you circumcised, that they glory in your flesh, but God forbid that I should glory. So, the idea here, the very last part of 13, was about what is being gloried in. This is what draws such strong words from Paul. We should never glory or boast in our flesh. He says, God forbid that we would ever glory or boast in our flesh. He says the thing we need to glory in is the cross of our Lord Jesus Christ. He says God forbid that I should glory save in the cross of our Lord Jesus Christ. So I think that makes a lot of sense there. So I put down here, this is the good glory and not the evil boasting, glory not in the flesh, but of the cross that he was talking about. I thought this would be a good little place. Here we'll look at a couple of these verses about glory, not in yourself, and then let's talk about the cross. Therefore, let no man glory in men, for all things are yours, in First Corinthians 321 or Second Corinthians 1017 He that glorieth, let him glory in the Lord. I put Romans four five, even though the word glory is not used here, because I'm like, if there's something you really want to glory in, but to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. That, that to me, especially in light of what the context is, is something good to glory in. Romans 327 where is boasting then? It is excluded by what law of works? Nay, but by the law of faith. So he's saying, if I'm going to glory about anything, it's going to be the cross of Christ. It's not the idea that there was a wooden, that there was a wooden, two wooden pieces at one point in time. It's that when he's talking about the cross, he's talking about the gospel, he's talking about the death, burial, the shed blood of Jesus Christ, and the resurrection. That's all tied, you see, it's synonymous with gospel and preaching the cross. When he says I'm preaching the cross, I'm preaching Christ crucified, I'm preaching the gospel. Those are all the same thing with Paul here. So, when he's saying, if I'm going to glory in something, I'm going to glory in the cross, and this is not the only place he says that. First Corinthians two two, for I determine not to know anything among you, save Jesus Christ, and Him crucified. Where was He crucified? On a cross, First Corinthians 118 through 24 For the preaching of the cross, or preaching the gospel, if you want to insert that kind of in the same way is to them that perish foolishness, but unto us which are saved it is the power of God. So here he's saying the preaching of the cross is the power of God. Of course, that's the thing we should be glorying in. Where would any of us be if payment would not have been made for our sin? To give us a right standing with God, what

could we literally glory in? I mean, we're told that we are saved by grace through faith, not of ourselves. Is the gift of God not of works, lest any man should boast. A system would be put in place where all men would do is brag why they should be in heaven for all eternity, because of everything that they did, and you know what, that was a system for a long time, and people couldn't do it, they could not be good enough, they could not keep the law. Scripture has reminded us over and over again that we are not good enough, so that's why we don't glory in ourselves, but we glory in the one who is good enough. We're the one who is perfect, the one who's the perfect sacrifice that took care of our sins, so that we can have a right relationship with God. It should be the thing that you're glorying in, not to say you can't show people pictures of your grandchildren. I'm not saying that nothing can't be proud of accomplishing something in this life, but when it comes down to things of religion, when it comes down to things of faith, the thing we should glory in is the cross, and what that has given us, the shed blood of Jesus Christ on the cross should be the thing that we glory in, because it's not about us, you see the difference. They were glorying in, and they were the point where they were even going to glory in the flesh of the people that they got to get circumcised. They were going to take credit for that. Did you catch that at the end of that verse, it's like we compelled them to be circumcised. We glory that we were the arbiters of truth. We convinced you to be circumcised, glorying in someone else keeping the law. Paul's making a distinction here. The thing worth glorying in has nothing to do with you. It had to be done in spite of you, and that was the cross. So, in First Corinthians 118 through 24 we already read verse 18, but 19 says, "It is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe, what were they preaching? The cross. This is it. Please, God, for the Jews require a sign. The Greeks seek after wisdom, but we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God. Such a good passage, not to mention, you know, verse 17 says Christ sent me not to baptize it, then this long exhortation here, right. Alright, so moving on, Colossians 120 and having made peace, that seems like what the world's looking for today, right? What is this peace? How is this peace made? Through the blood of his cross. I'd say it's worth worrying in. It has offered us peace by Him to reconcile all things unto Himself, by Him I say, whether they be things in earth or things in heaven, or Ephesians 216 that He might reconcile both unto God in one body by the cross, having slain the enmity thereby, and I just want to take a few verses there. We could have done exhaustively and spent a lot of time talking about the cross. I think we get the idea here. What Paul is saying is what's worth glorying in is the cross, something had nothing to do with you versus the temptation of glorying in your flesh and your religion, your ability to behave right. See, how he's making this distinction between the two. Now, this next part can trip you up, but shouldn't - it's really pretty plain spoken, but somehow it confuses a lot of people, so we'll make sure that we nail it for you guys tonight. Won't leave you here confused on it. So the very next part after this, he says, "By whom the world is crucified unto me, I unto the world. You might be like weird. What is he talking about there? He's. Trying to say he's that he's just talking about glorying in the cross, but now he's talking about things being crucified unto him, and so it's important that we understand a little bit here of how this book began. Remember, at the very beginning in Galatians one four, he says, Who hath himself for our sins that he might deliver? Who, sorry, who gave himself for our sins, that he might deliver us from this present evil world. There is an evil world system that once we get saved, that we are now separated from, and what Paul's describing here is that the world is crucified unto me. This world system, the flesh, it's been crucified unto me, and I unto the world. What he's describing is a divorce, plain and simple. That's that's what he's talking about, because before we are saved we are at enmity against

God and we are of our father the devil, we are plugged into an evil world system that we had to be delivered from. So what he's describing here is the fact that my relationship to this world system and to the flesh, I, it has been crucified unto me and I unto it, I am a different entity, and he's getting ready to say new creature here, just a couple verses later. So this is all Paul's talk about. Paul's not trying to accept glory as one that people need to be crucified unto, right? That's not what's being described here at all. What he's talking about is there has been a divorce from him from the world that happened as a result of the cross that he glories in, he no longer has to worry about the world system. He no longer has to worry about a religious system according to the flesh. He has been crucified from that, and as him being a new creature, it is crucified from him. Does that, does that make sense? It doesn't have to be trickier than this. Context will tell you what's going on. It would make no sense at all for Paul to say, "Oh, I glory of nothing, God forbid I glory of nothing, except for the cross. However, the world needs to be crucified unto me. That does not even make sense. It's amazing, it's almost entertaining, and I need popcorn in my office. When I read a commentary, sometimes I'm like, what it's like. I mean, I don't know if they're old enough commentaries. Maybe they were doing it, and their lamp was going out, and they couldn't see things very well. But this is not very difficult. But then let me give you some other verses, just so you understand. This is the only time that Paul is describing this idea that I'm talking about here, so he says in Galatians 5:24 that was a whole flesh and spirit, he says they that are Christ have crucified the flesh with the affections and lust, or in Romans six six through seven, knowing this, that our old man, who had to be delivered from this present evil world, this old man is crucified with Him, that the body of sin might be destroyed, and henceforth we should not serve sin, for he that is dead is freed from sin. Or Colossians 2:20 through 22 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances? Touch not, taste not, handle not, which all are to perish with the using after the commandments and doctrines of men. It's like we've been, we're, we're dead to those things in Colossians three one through three. If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affections on things above, not on things on the earth or in the world. For you're dead, and your life is hid with Christ and God. This idea is littered throughout Paul's letters. You can even look at Romans 12 one and two, where it talks about, I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy unto God, which is your reasonable service. Be not conformed to this world, but be transformed by the renewing of your mind. I mean, it says the idea that the world we disconnect from the world, it's a lot like I know sometimes I would bring pop culture into these things, but, but Pastor did too, so I feel like a chip off the old block, right? I love movies too, but Matrix, right? I mean, you think about Red Pill, or whatever, it's unplugging from this world system, and it's a good picture, right? It's a good illustration, and that's kind of what Paul's saying here, is that we are free from this, even the religious systems, the false religious systems of this world. We just have to glory in the cross. It's the cross that has drawn us and drew us nigh to God. We have a right relationship with God as a result of the cross. We glory in that. We're not, we're not of this world anymore. Our citizenship is in heaven, from Philippians 3:20 Alright, so hopefully that makes sense. Doesn't need to be tougher than it is. So he's talking again about circumcision, for in Christ Jesus, neither, neither circumcision availeth anything, nor uncircumcision, but a new creature. So we know similar wording in chapter five verse six, for in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith, which worketh by love. Very similar, here he's talking, though, that a new creature, what's this new creature? It's the body of Christ, you know, even when you look at a couple of these verses that are very popular in dealing with this is Second Corinthians 5:17 Therefore, if a man be in Christ, he is a new creature; old things are passed away. Behold, all things are become new. It's really the body of Christ that's the new creature that we're in. Right, this is the thing that was kept secret before the world began. Today, it's neither Jew nor Gentile, but

by faith, the minute that we are saved, we are spiritually baptized into this new creature, this new creation, if you will. Ephesians 2:15 having abolished in His flesh the enmity, even the law of commandments contained in ordinances, to make in Himself of twain one new man, so making peace. Notice, he says the law of commandments, which circumcision would be part of the law of commandments, but to make himself of twain one new man, so making peace. Talks about this new man in Ephesians 4:24 you put on the new man, which, after God, is created in righteousness and in true holiness. This isn't about being a better version of the fallen you. It's about plugging into this identity, this new creature that you're a part of, right? This new identity that you have as a result of the cross. It's all linked together here. It's not about our religion, it's everything to do about what we believe about what God did and provided, so that we can be in a right standing with Him. Now, this is the tricky part of the night, so it's only fitting that I do it with, like, just a few minutes left, right. It's just where we get to. So then he says, and as many as walk according to this rule, peace be on them, and mercy and upon the Israel of God. And this is where the covenant people are like, haha, gotcha, told you we're the Israel of God. First of all, we have six chapters here. We've never been called Israel of God anywhere in these facts. We've been told how we have the adoption today versus Israel, right? It's important we look at everything kind of as a whole. But let's explain this a little bit. I talked earlier about the different groups, even inside of Israel, of Judaism, right, spiritual Israel, and not just physical descendants of Israel. There's a believing remnant, also called the little flock, in the body of Christ. There's neither Jew nor Gentile, so clearly it can't be the Israel of God. There's neither Jew nor Gentile in the body of Christ, so it's like, well, why, why would he even bring this up? Why is he talking about this? Well, think about a lot of what he's been talking about. He would call these people who were Jews, these Judaizers, false brethren, those who are sitting out to deceive, but now he's identifying that there is a group, though, the Israel of God, who understood Jesus as the Messiah, and understood these principles. This kind of little flock remnant piece is what I believe has been talked about here, because in fact Romans 11:25 says, For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceit, that blindness in part has happened to Israel until the fullness of the Gentiles become in. Now, some read this to say that they're only part blinded until the fullness of the Gentiles would come in. I think what this is saying is that blindness in part is happened to Israel when Paul is writing this in Romans, meaning there, because he talks about even in those chapters, Romans nine through 11, of a remnant talks about the little flock, so I think that there was until that program was starting to phase out, definitely through through the full revelation of the mystery was known still as Peter's going on, and stuff like that. There was a group, and there will always be a believing portion, I think, of Israel, even though as a whole they may be blinded. Right? You see this, even in Acts 21 verses 20 through 21 This is after Acts 15. And this is James calling Paul on the carpet again, right, and and this time it says, when they heard it, they glorified the Lord and said unto him, Thou seest, brother, how, how many 1000s of Jews. This is in Acts 20 1000s, of Jews, and this is where James would be over. He's saying they are zealous of the law, but he said these 1000s of Jews believe, and they are all zealous of the law, and they are informed of thee that that thou teachest all the Jews, which are among the Gentiles, all the Jews among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. There's a couple things, even in this, in Acts 21 that Paul's being asked, Why are you talking to the specific group of Jews among the Gentiles to forsake the law of Moses? And then they're saying that there be 1000s of Jews which believe that are all zealous of the law, and this is James, who's talking, who earlier tried to separate himself from the Judaizers, so there was a group that was still moving forward that was like the Peter and the James there, that was still going on very much like when Romans was talking about, that's why I think he's saying their blindness in part is happened to Israel, Romans 228 There he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh. Some of those verses in Romans nine, verses six

through eight, not as though the word of God hath taken none effect, for they are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all Israel, but in Isaac shall thy seed be called, that is, they which are the children of the flesh. These are not the children of God, but the children of the promise are counted for the seed. So, even showing more distinctions about not all Israel is Israel, Romans nine through 11, for the children being not yet born, having done any good or evil, that the purpose of God, according to election, might stand not of works but of Him that call it. So, what I want to kind of show with that is there's nothing in the full context of Galatians, nothing even with the way this is worded. If we read it again, and as many as walk according to this rule, peace, he would not have been saying this about those who were Judaizers, who were trying to add circumcision to the gospel. Let's just recount this, right? What do you say in Galatians one six through nine, he says this group of Jews that were preaching a different gospel, let them be accursed, but here what he's talking about is a group that he says let there be peace, he's saying here that there be peace on them and mercy and upon the Israel of God, I think he's just making a distinction there. He's not calling them, he didn't say you, who are the Israel of God. There's nothing in the context to say that he's now addressing the Galatians as the Israel of God. They didn't transform into the Israel of God, you know, but he is acknowledging that not all Jews are like these Judaizers who are trying to preach a different gospel, trying to deceive, and trying to get people to walk against what Paul's saying. He said there be groups, because even Peter, in Second Peter, I mean, he's telling his audience that hey, the things that Paul's writing are hard to be understood. He's even trying to get them to understand that, hey, but they're real. So, there is a group out there in this first century that were not enemies of Paul that were Jewish. Hopefully, that makes sense of how this fits in here, but they are different than the antagonistic Judaizers who are trying to go behind Paul and thwart everything that Paul was doing, and contextually that fits through the whole thing that lines up with what Paul's been talking about the whole time, you know, how people are, they want to pluck one thing out and try to make mass confusion. So we're seeing all this in context over a few months' period of time. So last part of this, he says, 'From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. I love how he wraps this up. He said, 'Do you really think they're going to intimidate me? I bear the marks of the Lord Jesus. He wasn't talking about tattoos, he's talking about these scars, these wounds from this persecution. Him from this cross that he says I will glory in the price that was paid, as even when you look in Acts chapter 13, you know he gets saved in Acts chapter nine, he has starts Acts 13, starts preaching his first public sermon, and you know he start going right down the road, and it's not shortly thereafter already he's getting physical persecution, but even Ananias in Acts chapter nine, when Jesus comes to him, he says he's basically questioning God. Are you sure you got the right guy? This guy's the guy who persecutes all of us. But then Jesus says to him that I will show him how much great things he must suffer for my name's sake. Here he calls those the marks of the Lord Jesus, Acts 14:19 and 20. There came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul. Remember, Acts 13 was his first public sermon. He'd already been teaching a little bit, but I mean, that's like the recorded first sermon. By the next chapter in Acts, he's being stoned. That's crazy, he says. Persuade the people having stoned Paul drew him out of the city, supposing he had been dead. And I had referenced this before, that the Jews knew how to stone people, and if they supposed him to be dead, I truly believe temporarily he was dead. That's why I think we're talking about he was in the, in the third heaven, and he couldn't talk about it, and things like that. But says, suppose he had been dead, how be it, as the disciples stood round about him, he rose up. Well, that's the other thing, is when you've been stoned, that's pretty much near to death. You don't just stand up and get a cup of coffee. You don't go from an audience saying he's dead to hello, look what's back on the menu, boys, it's me, I'm alive. So anyway, so it says, How be it? The disciples, he stood round about him, he rose up, and he came into the city. This is what I was talking about earlier. It's like he rose up,

and it gives the idea that he goes right into the city, and he departed with Barnabas and Derby. And, of course, we know, and I've mentioned this so many times, and probably will continue. The marks really are described in Second Corinthians 11:23 through 29 when he says, "Are they ministers of Christ? I speak as a fool, I am more in labors more abundant in stripes above measure, in prisons more frequent, in deaths oft of the Jews. Five times received I 40 stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck. A night and a day I have been in the deep, and journeyings often, and perils of water, and perils of robbers, and perils of mine own countrymen, and perils by the heathen, and perils in the city, and perils in the wilderness, perils in the sea, perils among false brethren. I think that would be your Judaizers there, and weariness, and painfulness, and watchings often, and hunger, and thirst, and fastings often, and cold, and nakedness. Beside those things, besides those things, that small little list, those, those, a couple of things of it, besides those things that are without that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? You catch the flavor of what he's saying here in verse 17. Henceforth, let no man trouble me, for I bear in the body the marks of the Lord Jesus. He's like, what can he do to me that hasn't already been done? Now today we're kind of cowards compared to this, you know. It's like, oh well, I'm kind of embarrassed to tell people where I go to church, people that may not believe the same way, or whatever. I'm embarrassed to talk about the King James version in a world where you know it's obsolete to these and thous. It's like we cower behind everything, and Paul already said, "What can you do to me? I've probably got a droopy eye hanging out, I've got a limp, I've got scars all over me. Big deal, my citizenship is in heaven. It's called on those to not only believe on Him, but to also to suffer for His name's sake. All who live godly will suffer. Paul's like, what can they do to me? I think he's kind of saying this in a way that they're some of his believing group might have been listening to this, and it might be kind of concerned for Paul in writing this letter, besides, can he do to me? He says, "For henceforth let no man trouble me, for I bear in my body the marks of Lord Jesus. And finally, verse 18 is kind of a traditional ending to one of his books. He says, "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. And that after several long months is the book of Galatians. So we did it, we crossed the finish line. Hopefully you all have enjoyed that. I'm going to keep learning and getting better and better. These is, as well as the, as I lean more into the spirit and prepare, prepare more intently, and so I would like to think that years down the road we may just forget that we did these early ones. I think they'll get better and better as time goes on, just because of God, you know. And so my desire is to keep doing these things, and I definitely want.. I'm going to focus for many years that the Lord gives me. There'll be the idea of these Wednesdays is really to focus on Paul's letters, I think, develop that body truth, and not that we can't do some other things, you know, down the road, but really I want Wednesdays to be.. I want people to be able to go back and even look through recordings and be able to go through all of Paul's books. I really, I think that's important. So, but since my wife chose Romans for the women's Bible study, I thought, you know what, we're not going to fight at home, so we'll let her, we'll let her claim Romans first. I'll wait till I've been doing this 10 years, and then I'll probably really feel comfortable to do Romans. But anyway, I appreciate you all so much. Thank you for coming. It's encourages me because it's hard doing this, it's hard putting all that work into it, and then sometimes feeling like such a different crowd than it is on Sunday morning. So I appreciate the ones who show up and encourage me each each night, especially those who are watching online. You guys stop me all the time and comment, so I know that there's a bunch that depend on this are online each week, so I thank you for that. So enjoy the break. I promise you we are coming back, and it's going to be Ephesians, and it's going to be great. So I look forward to it. Let's pray. Dear heavenly Father, thank you for this day. Thank you for the opportunity to come and and be able to be edified with the with the with the body of Christ, Lord. And Lord, I just, I just feel like I'm just taking my friends along with me on my Bible study, and Lord, I'm humbled by the fact that people actually

want to come along, and that there are those online who, who watch it, and Lord, I just pray that anything that I do that ever becomes a distraction from Your word, Lord, I pray that would be the stuff that is forgotten. I pray that your word doesn't return void, and that that is the focal point. And to wrap this up, I hope that our heart's desire would be that if we're going to glory in anything, it's not that we accomplished a series, Lord, it's going to be in the cross. And Lord, I pray that that does not get lost in anything else that we do. And Lord, I thank you for Paul and his testimony in this book. Lord, it's great to see the contrast between Philippians and Galatians, and we're looking forward to diving into Ephesians in the fall, and we promise to give you all honor and glory in Jesus' name. Amen. All right, we're going to sign off for the last time for a little bit,



1:07:38

we're.