

4-29-26 Wed Galatians 5, 7-14

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Dear Heavenly Father, thank you for this day. Thank you for your word, Lord. Thank you for the ability to talk about your word and Lord just the just to be able to be edified with the body of Christ while opening your word together corporately. I pray that we would be able to take this home, see, search these things out, to see if they're true, Lord and then be able to move forward, unified for you, so that we can do what you've left us here to do. And Lord, we thank you so much for sending Jesus to die on the cross for our sins, and that He was buried, and three days later rose again. We love you and praise you in Jesus name amen, almighty. So now that we are in verse seven, we certainly have gotten to that place where he's saying, stand fast in Liberty, right? This liberty that comes from Christ be not entangled anymore with with bondage and or entangled again, is what he says. And so this was, remember, this was kind of a corrective letter that he had to come in and tell them, Hey, I know that these people are coming in and they're saying that salvation by grace, through faith alone is not enough, and that you have to add the Mosaic Law, specifically, circumcision. And so some of them started going that direction. Even in chapter four, it says some of them desired to be under the law. And so he's to the point now I'm saying, I'm correcting the record here now that you should be set straight to walk in liberty and hold fast to that. Don't go back again to the thing that made me write, the letter, to the influence that came to you, right from from the legalism that came to you. And so I hope that that has been etched in your brain. As we continue to move forward, we're kind of past allegories, we're past Abraham. We're past the promise, and now he's just really directly talking to them about where they're at. And as a result of these things we've said, This is how you need to live, and I think that's very important, no matter if you've been in this study every week, or if you're one of the teens that are here tonight, it's important for you to understand that you have liberty in Christ and that legalism and the keeping of the law in order to be saved is not is not a gospel that will save today. And so I think it's important that we understand that moving forward, all right, starting in verse seven, he says, Ye did run well, who did hinder you that you should not obey the truth. Now, since we do have the young people in here, I'll try to make some application to them as well and make sure that they're kind of on the same page. But I like what this is saying. He was like, you started out good, right? And for Paul, I think I would get along with Paul, because either this one of two things is true. I think about Paul, either one, he was just a very learned. Man and understood culture, or, I think that he must have been somewhat of a fan of athletics and stuff, because he uses it over again. That could just be because he was cultural, just like Paul, or just like Jesus used so many parables that talked about farming and things like that. And Paul enters into that a little bit. But it's interesting how many times Paul gives illustrations of running races or then he's like, I'm kind of those guys. I love war movies, I love historical war movies, and I love sports. And so I get both of those with Paul. So he's gonna talk about running, he's gonna talk about shadow boxing, but he's also gonna talk about like, a Roman soldier, right? And so for him, I just think he to me, it just feels like he understood culture. And I think another evidence of this would have been at Mars Hill. I mean, when you really study out the things that he is saying at the Mars Hill sermon, he's really he quotes a couple of different, I guess, philosophers of that day, one of them that had out of body sexual experiences, or believed you could have that so almost heretical kind of teaching, but yet he quotes them in order to talk to them about this unknown god and to represent who God really is. So this shows me that he's probably quite the learner, quite the reader. Understood culture in order to be able to reach people. And so I think you see us right away. He says you did run well, who did hinder you? That you should

not obey the truth. Now, occasionally, today, I'm going to make this, since I got our young people in here, I'll make some points for them as well. And it's going to be one of those places here. We're going to go to camp here in, oh gosh. What is it? What's the date count? Now, I mean, it's June 8 through the 12th. So are we? We are like, six weeks, five, five or six weeks now. Okay, so what happens at Camp is everybody gets on fire. You have, like, day in, day out, 24 hours, seven days a week, of Jesus for the most part. You know, definitely way less distractions than you have here. And then you start, you come back, and there's usually, like, this little there's this glow that's still going on. The youth group still pretty close together, and they're trying to hang out. And then it's like, by the end of summer and school starts back up, it's like, where did they all go? And I thought about them on this verse is like, you, you ran well, but who hindered you? What was it that? What was it that pulled you all apart? Was it the cares of this world? Was it the temptation of this world? Was it getting back into certain relationships? Was it? Was it getting back to things that were distractions we eliminate at camp, but now you're back into those things again? Was it people who were telling you that, oh, you're not too spiritual. Remember, your pastors are people putting laws on you. You know, whatever it is, I think what Paul's saying here is a valid point. Is that if we're not careful, we start out running well, but there's always something looking to hinder us. There's all kinds of distractions that that are out there that Satan uses and pulls levers to hinder us, right? And so he's saying, he's acknowledging you started well, you started the race. You were running well, after lap one, you were in first place. I always hate it in basketball, conditioning, the worst, the absolute worst thing is doing the 400 meter as a sprint. Terrible. I mean, you could pace yourself on a mile, and you can sprint for 100 yards, but sprinting 400 I guess the time is yards, but probably 410 meters, or whatever it is that sprinting around the track, I'm telling you, get in basketball conditioning. That was always the thing. You're like, You got to get this thing down, like 40. We wanted to try to shoot for like 45 seconds. And you come around, you're starting out strong, and you get about the mid back, and all of a sudden you're like, I got so far to go. I cannot keep this pace up, and your lungs and your legs are not in communication together. It's really frustrating. Then you finally, you're hoping you have the kick those who've ran before you understand what I'm talking about. You hope that by the time you get around that last turn, that there's something still in there, and that you have a kick. Now I think Jalen, you ran the you ran this one. So, you know I'm talking about, I didn't run it for track. I ran it for basketball conditioning. And I telling you what, I hated that. But it wasn't hard starting it. But, man, it really got hard in that middle half. I mean, you did kind of get him adrenaline. Once you could see the finish line, you felt like you're almost there. You kind of did get a little bit of juice. But that middle section was a battle of the mind. It really was. And so I'm picturing the Galatians as he's as he's telling them run, as though they're running a race. He says, You. Ran well, who stopped you? What was the thing that put the fire out? What was the thing that made you leave this doctrine and this liberty of grace? What hindered you from moving forward? You started so strong. And I think that if we can catch the gist of this, then I think it will be a good introspection into our own selves. What can we say about us? Like, there's been times, even at this church, where we've had people and then they've they've never seen right division before. It unlocked everything for them, and it was like they got saved all over again, and then they ended up leaving and going to, like a Christian denomination church, and baptizing all their children. And I was like, man, what you started so well in a doctrine, and then you left the doctrine. And the conversation is not about baptism. I'm just saying with that. I'm just saying that it's like they left the doctrine they started so well. But the pressures of, man, you're crazy, or, or this person doesn't do this, or you need to do this, the pressures of that, I think in real life today, we can feel that it happens to a lot of people. And so anyway, yeah, I think you catch the sense of what was going on here. So here's some other examples where Paul uses things that deal with sports or exercise or fighting as illustrations Galatians, two, two, even early on, he was talking about I went up by revelation and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain. And the other thing that you might want to, I guess, make a distinction on here is that Paul, as we know, in Galatians chapter two, he was given the gospel of the uncircumcision. He's

dealing with a lot of audiences. He always went to synagogues first. But a lot of these audiences that he's writing these letters to, these would have been pagans. These would have been those who Romans and pagans and and people like that, who had had a lot of influence, especially even of the of the Olympic games and things like that. So you can understand why his illustrations may look a little different than Jesus's, who is talking to Jewish people, but this was like speaking their language, because they man, they knew all about the races, they knew all about games, right? And so it's interesting understanding your audience, right? So, first, Corinthians 9:24, through 27 and again, I am I'm not going to deal with the the the complete context of these, just sharing with you how Paul has used these elements in other places to make points. First, Corinthians 9:24, through 27 Know ye not that they which run in a race, run all he specifically is talking about running a race, for an example here he says, but one receiveth the prize, so run that you may obtain. Now, he wasn't being a track coach. He wasn't preparing them to run races to win trophies, but he was using that as an illustration of what it means to keep going in the right doctrine in our faith today, right? And then as he moves on, he says, Every man striveth for the mastery is temperate in all things. They do it to obtain a corruptible crown. We an incorruptible I therefore so run not as uncertainly so fight I not as one that beateth the air. So, I mean, they're just given an idea. They're kind of like when you see boxers before they go into a ring, and they're like, punching the air and getting ready for the fight. But the target, obviously, is another person, not the air, that's all for preparation in order to win a prize, right? And so then he says, I keep my body under subjection, bring it unto subjection, lest by any means, when I have preached to others, I myself should be a castaway. So the context is preaching not those things, but he's using those things to illustrate the point even in Second Timothy, four, seven and eight, at the end of his life. Listen to what he says. I have fought a good fight. I have finished my course. I have kept the faith right. A couple of different examples there. Henceforth there is laid up for me a crown of righteousness. Right? All who run a race run but only one receives the prize. It's the whole idea of you run with the intention of a prize. But he says, henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me that day, not to me only, but all who love His appearing. And then a great verse, Philippians, 3:14, when he's talking about for. Getting those things which are behind, pressing forward to those things which are before. And he says, in the very next verse, I press toward the mark of the prize of the high calling of God in Christ, Jesus. So whether him writing to Timothy from think, or writing, I think Ephesus was involved in that. Or whether it's the Philippians, here you see a Gentile, pagan culture and background that this would have been their language. They would have understood what he was saying. First, Timothy, four, eight. This is for all my young guys in the room, bodily exercise. Profiteth little doesn't say it doesn't profit at all. It just says it profiteth little in comparison to what though it says. But godliness is profitable unto all things, having promise of the life that now is and of that which is to come, or in First Timothy 6:12, fight the good fight of faith lay hold on eternal life, whereunto thou are also called, and has professed a good profession before many witnesses. So the idea of you did run well, the point of running is to obtain a prize to finish a race. What he's addressing here is you didn't finish the race. You don't get anything when you don't finish. And he's saying somebody has hindered you, and really the thing that they're keeping you from having and obtaining is that liberty to be able to walk in that liberty. But he acknowledges that somebody hindered them. This gives the idea that it wasn't their procrastination, it wasn't that their zeal went away. It's just that somebody had taken that zeal, if you will, that early believer fire, and then they manipulated it, and that's what's going to be talked about in the in the verses to come. So he says, hinder. Now we're like, Who is this? Is this one specific person? I mean, he addresses two people by name in Philippians. Why are we being vague with this? And I think it's more than one person, but he's kind of giving an example. There's probably there might have been one who was more vocal, but there was a group of Judaizers. Remember, they came down in Acts 15, one, a group came down. It wasn't just one person, but with this, the hindering was not about the task of finishing a race, but the illustration changes to reflect not obeying truth. I mean, that was the big thing there. That should have been the prize, the truth would have been the liberty that we have in grace, right? But he said, somebody has hindered the hindered you that you should

not obey the truth. And that was his question to them. You started out running. Well, who was it who hindered you and kept you from obeying the truth? The truth, of course, is that we are saved by grace, through faith alone, not through the Mosaic law, not by any religious right, not by joining a church, not by giving to the poor, not by giving to the church, although highly recommended, got three chuckles. That's great. That explains the offering this past Sunday anyway. But it's very, very clear here that he says, now they are no longer obeying the truth, and we will get to that here in a second. But Paul, in other places, he's talked about being hindered. In fact, in First Thessalonians, 2:18 he says, Wherefore, we would have come unto you even I Paul once and again, but Satan hindered us. I always find it interesting when you're reading in Ezekiel. And Ezekiel is addressing the king of Tyre, or the prince of Tyre, and then you're just reading down through here, and all of a sudden he's talking about something that the king of Tyre, a human person, at that point couldn't be and so he's really addressing Satan, the power behind the king. You know, when we think about this idea of Paul saying Satan hindered us, it's not always. It's not the fact that, oh, there was a big spiritual stop sign that Satan was holding, and we just couldn't go that direction. More often than not, he is using and manipulating people to do that. So it would make sense that he said, Who has hindered you? It wasn't that these people were coming at it from from a Christ like perspective. It was a controlling the idea. And they may not even have known they were being manipulated and used by Satan, but they. Absolutely were being used to hinder this gospel of grace. Message Paul being able to address here that he's acknowledging Satan had hindered him. Romans, 8:22, which cause also I have been much hindered from coming to you. There are things that are going to hinder us in this life. Will they keep us from obeying the truth? Will they pull you right out of the game? Will they keep you from running at all? What's it going to be when everything's going your way? It's really easy to run the race. But what about when a loved one tragically passes away? What about when the doctor says the test did not come back the way that you wanted to? What about when you're driving to Lebanon, I'm sorry, when you're driving out by Lebanon, Crawfordsville area, and you're 18 years old, and you get thrust basically through the windshield, and you go out into eternity, like what we dealt with a few weeks ago with Vicki Cornelius and granddaughter. What do you do when everything's not going your way and there are shots being fired if it's not anchored in truth, if your faith is not anchored in truth, it's just about favorable circumstances, you're going to fade, you're not going to finish the race, you're probably going to disappear. But there's a maturity that comes from being in the Word of God and understanding the truth. That's why Paul's able to say that this present suffering is nothing compared to the eternal weight of glory or that thing that's going to be revealed in us. He says this temporary, or light affliction. This is essentially summarizing what both second Corinthians chapter four and Romans eight are talking about. But he says that this momentary, this temporary affliction is nothing compared to what will be revealed in us. He talks about the eternal weight of glory. It's not about this life, it's about what comes next, because that's where all of our spiritual blessings are. We're seated in heavenly places. Now does that mean we just go through life and we just say, Hey, I'm just ready to take all the punches, and I'm just going to be a Debbie Downer, and I'm just ready. I'm ready to have a terrible life. I'm not saying that, but I'm saying if somebody has sold you a bill of goods, that sounds something like this, you really want things to turn around in your life. You really want your health to get better. You really want your finances to be in the right shape. You just need to get saved. If somebody's trying to sell you that, that's what Christianity will bring you, all the earthly blessings, then you're going to be very, very distraught. You're going, there's going to come a point in time where you are going to jump off the boat, you are going to get out of the race, because that's not reality. In fact, it's very American. I mean, it just really is. I mean, if you could talk to Dean, you talk to him even about the Philippines and about in South Africa, even though he says the part he's in is a lot like here, but you can talk to these people who are out on out in the field, and you understand that, really, Americans think differently about earthly blessings than a lot of the other people in the World. They just do and this prosperity gospel thing is more widespread in America, I would suggest, than probably anywhere else. It's really hard to preach that message to a bunch of starving people in the Sudan, but we have a lot here. You know we we know we strategically. Know

we can air a program during the day where a senior Saint here is going to be watching the program, and we can then be able to talk about prayer cloths and sending in their money, right? We know we put these things on the air when retired people are at home watching it. Because we know what will happen, right? And so I'm saying all that to say there's going to be all sorts of things that are going to try to hinder us from obeying the truth. And sometimes it's even disunity within the body of Christ. It's relationships, even within the body of Christ, it's sometimes family relationships. Will you keep running, even though those try to hinder you? That's what he was saying to the Galatians, is you started running so well? Who hindered you? He talks about truth, truth in the reason. Defining of it has been the target since the garden. The expression run well indicates that there was an obedience to the truth in the beginning. For the Galatians, just from what this path, what that verse is inferring. We know in Genesis chapter three, verses three through five, says, But of the tree, Luke. This is for you, buddy, but of the tree. The fruit of the tree, which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, You shall not surely die. So the serpent was getting Eve to question what was true? Which one is it? Am I going to die? Am I surely going to die? Am I not going to die? Lest you die? He says, For God doth know that in the day you eat thereof, then your eyes shall be opened and you shall be as God's knowing good and evil. We remember in Galatians three one. He says, oh, foolish Galatians, who hath bewitched you that you should not obey the truth. Similar words there, he's saying hinder here, but then he's saying, bewitched you that you should not obey the truth. Both times it was, obey the truth. We're like, well, we're not under the law today. We're under liberty. What are we obey? It's so important to understand truth in its context, a lot of things are true at specific points in time in Scripture, it doesn't mean that they're now false. It just means that there's something else that holds truth for where we're at today. There was something that was true biblically today or back then, but it is not true biblically for us today, to stone rebellious children. I would have thought that group would have said, Amen, but we don't do that today. It doesn't mean the Bible was false. It just means that it was true for when the Bible was saying that in the same way that it is no longer true today, we're not being exhorted to do that today. We know that in Galatians three one, I was talking about, oh, foolish Galatians who bewitched you, it's God's will for all men to be saved and come to the knowledge of the truth. It's right there on the wall, knowledge of the truth. In fact, second, Timothy 2:15 tells us to study to show yourselves approved unto God, rightly dividing the word of truth. So of course, he's addressing the fact that the hindering is happening to get them away from obeying the truth. And that's always how it is. All the distractions in the world are designed to pull you away from the truth to the point where you start asking the question, what is true? That's the pilot question, isn't it? What is truth to be so confused today that you have no idea what's true and what's not true. I can't tell you how many times I was getting fooled until I counted the fingers. AI was distracting me. It's like, you'd see these videos. I was like, Man, did that person really get pushed over the mountain? And people like, oh, great, AI. And I'm like, how did you notice that was AI or whatever? And we have a hard time of knowing what is true today, and it's by design, because God is not the author of confusion. So what does that imply that the god of this world is he's actually called the father of lies in John eight. So a lot of the distractions today, it's not a new blueprint. It's to get us to always question what is true, and to even get to a point of saying, Well, nothing's true, so I just won't believe it. All all the denominations, all the splintering off, all of them claim to hold the truth, and they can't all be right, so it must all be wrong. And you know, there is a growing number of young people that that is the conclusion they're coming to. And they're like I said, they're trusting people with initials behind their names in public universities who are telling them this can't possibly be true, and they're not even giving them truth. They're just making them question all the truth, and you should test truth. Don't get me wrong. I'm not saying you just fall in hook, line and sinker, but it is interesting how often Paul emphasizes the word truth, and that the point of them being hindered was to not obey the truth. That means that it exists in a world where people say there can't really be absolute truths, well, then the Bible is not accurate. The Bible is not honest. If that's the case. Face, it's really the seat of post modernism. Is that, how can we really know what is true? How can there really be absolute truths?

And it sprinkled its way into so many pulpits as we've adopted more of a social justice gospel and abandoned the true gospel that saves today, we'd rather be on the right side of history than the right side of truth, and that's a dangerous position to be in. Little preachy there, all right. Galatians, 5:8, this persuasion, this idea of being hindered and going away from the truth and not obeying the truth, this persuasion cometh not of Him that calleth you. This is not the work of God. It's not the work of the Holy Spirit. It's not even the desire of Paul, who is trying to unify them. It's important that we're able to distance ourselves from those things which are wanting to abandon us from truth. Right when we look at what he says the the next part, he says a little leaven leaveneth, the whole lump. And this is an expression that goes clear back to coming out of the Passover, right, or coming as they're coming and doing the Exodus Passover. I mean the Passover in the Exodus story. So this is an idea that both Jews and Gentiles alike would understand the word persuasion. This is the only time this is used in the Bible, and it gives the idea of treacherous or deceptive persuasion. This persuasion cometh not of Him that calleth you. It would be a false persuasion. It's trying to pull people away from obeying the truth. But he says a little leaven leaveneth, the whole lump, and it's important that we understand this. He's like, when a doctrine is allowed to just that is false, or that is leading people straight, when it's allowed to just sit and see and multiply within the body of Christ, it will do tremendous damage. The reason, and I've had this conversation with so many people over the years, but and you hear people come here, even from other churches, but what I'm listening for is doctrine. I try to encourage people don't just leave your church, try to fight through and everything. But if it's doctrinal, that's a different story, right? Sometimes, if there's a moral catastrophe from leadership, I understand that as well, especially depending how the church handles that. But doctrine, especially false doctrine, to sit and let that be celebrated and pushed through and cause the whole place to get infected. I would leave that too. We're not called to stay in that environment, and I'll explain that here in just a moment. But he says, leaven. This is also mentioned in First Corinthians five. This is that passage where it starts out in verse one. It says it is reported commonly that there is fornication among you, and such fornication as it not so much is named among the Gentiles that one should have his father's wife, and ye are puffed up and have not rather mourned that he hath done this deed might be taken away from among you. But a few verses later, he says, speaking of the fact that, hey, we're celebrating this sin. We're not dealing with it. It's affecting the whole congregation. You've got to deal with this, right? He received a letter he's judging in accordance to this letter that he's getting from the house of Chloe about all the divisions in the church in Corinth, and he says that you're puffed up and not have rather mourned. You're celebrating the fact that you have enough grace to allow this sin to be in your congregation. But in verses six and seven, he says Your glorying is not good. Know ye see. If this sounds familiar, Know ye not that a little leaven leaveneth, the whole lump. He's going to talk about this process in these next couple verses. It really ties in with the Passover. But he says, purge out therefore the old leaven that ye may be a new lump as ye are unleavened for even Christ, our Passover is sacrificed for us. Now, remember, as the Passover is taking place in Exodus, and then as they're preparing and they're moving out, they are getting everything unleavened out of their house. And this is something that kind of finds its way into Judaism, even today, with their the different feasts and thing that they that they cover. So he's saying that somebody is hindering you. It's causing you not to run the race. Well, it's causing you not to even obey the truth. He says, This persuasion. This isn't coming from God, right? This isn't coming from a source of truth. Do you not understand that by a. Little leaven will leave it the whole lump. This is not something you just say, well, that's just a weirdo over there. It has the power to divide everything right down the middle and destroy it. So he says, Open sin that's not being dealt with can do that. And here he's really talking about a false doctrine. Specifically, this whole thing is about the gospel and adding to the gospel that absolutely has to be cut out. You cannot have people in a congregation all at different places, just some big ecumenical circus saying that, Oh well, there's many paths to God. There's not, there's one today, and that's through the shed blood of Jesus Christ and the resurrection from the dead. That's it. It's about us receiving that gift, not of ourselves, not of works. Lest any man should boast, that is the only path. So when, if you imagine, like here at Grace point, if

in the different classrooms we had somebody saying, Ah, well, you gotta over here. You gotta be circumcised in addition. Hey, that's all good and everything with Jesus, but you gotta do this too. Or, hey, you know what? You gotta give at least \$10,000 to the church this year, right? Or you gotta be water baptized in order to complete it, anything that we add to the finished work of the Cross, the desperate resurrection of Jesus Christ, makes it a false gospel. It's not me being harsh, it's not me being mean, but it is what Scripture teaches. Why is Paul taking such a hard stance against other gospels, because the gospel is the one thing that can give you eternal life. You have to get that right now. There are secondary issues. I mean, I think you can kind of work around but you cannot work around the gospel. So he's telling them, you've got a little leaven leaveneth, the whole lump. Now that I'm setting you straight. Now I'm telling you to stand fast in Liberty, right? I'm reminding you, you started out running well, but somebody hindered you. You cannot allow that to happen again. When it happens, when somebody comes in and when this starts to happen again. He said, Just remember a little leaven leaveneth, the whole lump. This is not of God. It's not of persuasion, of truth. Verses 10 through 12, he says, I have confidence in you through the Lord. And Paul does this a lot too. Sometimes he I felt like he has a golf cart, right? It's about knowing when to, when to use the governor and when not to. It's like in your car when to push the gas and when to push the brake. I think sometimes he realizes, all right, I'm coming off a little harsh. I'm going to back up a little bit, and you'll see him say something, and they'll be like My dearly beloved brethren. I mean, it's like understanding, hey, I still love you. I've got to say truth, but I still love you, right? And here he's saying, I have confidence. I have confidence that you will stay in fast and liberty, that you will obey the truth, that you won't allow others to hinder you, that you won't allow a little leaven to leaven at the whole lump. I have confidence that after this letter, that I will hear a report that you have stood fast, and that is what you hope. You know as somebody who's been a youth pastor for 10 years, your hope is, and your confidence is that, hey, in five or 10 years, these people are all in the church and they're married, and that they're moving forward, and they've not ran away from this doctrine that we've given them. You may say that it's a glass half full, and I tend to be more that way, but I have confidence that what we've taught them, if it has sunk in, that it will not leave them. And here Paul, he's probably thinking back to his relationship with them in those early days, says, I have confidence in you, but through the Lord, not their ability, but through the Lord, that if they will turn to Him, that He that's where the confidence is, what God can do. He said that you will be none otherwise minded. That's important. He's all constantly talking about unity and in the mind, right? And whether that is a good or bad thing he's talking about, all be on the same page. But he that trouble with you is where it makes it sound like, oh, an individual. This is kind of that collective, right? There's he who's hindering you. He's even going to use a plural they here in a moment. But he says, He that troubleth you shall bear His judgment whosoever he be. He says, there will be consequences for this. Remember, even in Galatians, one Paul is saying, Let him who preach any other gospel than the gospel that I have preached, let him be accursed. And here he's saying, This person shall bear judgment. These people shall bear judgment for a false gospel and adding things to the gospel. He says, I Brethren, if I yet preach circumcision, why do I yet suffer? Persecution, then, is the offense of the cross ceased. I would they were even cut off. Which trouble you? There's a lot there. But let's start out with the mind. Remember, in Philippians, we talked about this quite a bit, but in Philippians two, two, even at that group, he's saying, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Remember, he's saying that you be none otherwise minded. So what he's talking about is there needs to be a unified mind that is on board with salvation by faith, through grace alone, and not allowing others to hinder you to where you don't obey the truth. He says, I have confidence that this will be the mind of the Galatian churches moving forward. So in Philippians, two talking to them, be like minded, have the same love, being of one accord. I love this in Psalm 133, one. Behold how good and how pleasant it is for the brethren to dwell together in unity. Or First Corinthians 12:12, through 14. For as the body is one and hath many members, and all the members of that body, being many, are one body, so also is Christ. For by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to

drink into one Spirit. For the body is not one member, but many. For by one Spirit, are we all baptized into one body? This is talking about that Spirit baptism, no water being mentioned in this passage here first, Corinthians, 12:13, through 20. But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member, they were the body, or they were the body. But now are they many members yet, but one body? Well, first, Corinthians, 12, few verses later, 22 through 27 say, much more. Those members of the body which seem to be more feeble are necessary, and those members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely parts have no need, but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care, one for another, and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Now, Ye are the body of Christ, and members in particular. Now a fun fact, probably for the young people in the room, is that the term Body of Christ is only mentioned by one author in all of Scripture, and that is Paul. This was a mystery kept secret before the world began. Is why you don't see it in the Gospels. It's why you don't see it in Peter's writings, or in John's writing, or in James' writings. You don't see it in the Old Testament. The Body of Christ today is one in which, the very moment that you are saved, it matters not if you were Jew or Gentile, male or female, whatever distinction that you might have that that the Holy Spirit takes you out of Adam and places you into the body of Christ. And now we, as the body of Christ, are given the ministry of reconciliation. Right? We've been told to go out and see all men saved and come to the knowledge of the truth. That's why we have all these references here from Paul, because he's the only one that ever talks about the body of Christ. It's very important that we see that difference Ephesians, four, three and five, endeavoring to keep the unity of the Spirit in the bond of peace, there is one body, one spirit, even as you called in one hope of your calling, one Lord, one faith, one baptism. Philippians four, two and three, I beseech Judas and beseech syntucky that they be of the same mind in the Lord. Remember how he addressed them. Unity has always been at the forefront. He even says, I entreat thee also true yoke fellow, help these women which labored with me in the Gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life. Now I say all that to say this started with him, saying, Be not otherwise minded. And here's all these verses about unity, but there are some exceptions. There are some reasons to break unity. It's important that you know this as well. First, Corinthians, 5:45, this is dealing going back into that passage we were just looking at. It says, In the name of our Lord Jesus Christ, when ye are gathered together and my spirit with the power of our Lord Jesus Christ to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. But then listen to this. A few verses later, he says, but now I have written unto you. Not to keep company. He's saying, Whoa. Now I'm talking about things not to be unified with, not to keep company. If any man that is called a brother to be a fornicator or covetous or an idolater or a railer or a drunkard or an extortioner with, such as one not to eat. Or, we're told in second, Corinthians 6:14, through 17 be not unequally yoked with unbelievers. There is a time when unity must be broken. He says, For what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols. For ye are the temple of the living God. As God hath said, I will dwell in them and walk in them. I will be their God, and they shall be my people. Wherefore, come out from among them. So not unity. Be ye separate. Not unity, saith the LORD. Touch not the unclean thing, and I will receive you. We can't be of the same mind with people. We can't and we can still have, I guess we can still know that we have. There's a difference, I think, between having fellowship and still loving somebody, right, but open, unrepentant sin, if you are exposed to it and okay with it and supporting it is something you should come out from, right? And I think that's the danger of affirming churches today. It really is the whole we welcome at all. We want everybody in here. Doesn't matter what you say, do or or think that it's all okay in here. You don't find that in Scripture. In fact, you're saying, well, that's not being very loving. Well, when you look at

Charity and it's defined in First Corinthians 13, one of the characteristics of charity is, rejoices not an iniquity. I would argue it's the opposite of being loving. I would say it's being unloving to just be acceptance of open sin. It is a reason that saying unity must be broken. There's a point with unbelievers where it's you were to not be unequally yoked with them. You're come out from among them. And I've seen this. I've I know, in some of the times in my life, when shortly after high school, I went to camp, I the one time I went and I remember being really on fire for the Lord, but I had really gotten away, and a lot of it was the people that I was with and close to didn't want to have anything to do with God. And at first I was going to be the I was going to be the light. I was going to be the reason they were going to change. Guess who changed? It was me. Now, I could have kept arm's length, but I didn't. I thought, Man, if I just if I went with them, if I hung out with them, I could win them, and they won me. I know it's an old expression, and the young people are going to roll their eyes, just like I probably did at their age, but the expression show me your friends and I'll show you your future is so true who you surround yourself with is very important. Now we have to reach the lost. But there's a difference between trying to reach the lost and being in communion with the lost in all of that. That was represent. I think there's some things here we have to watch right and another one. And this is huge. This is going right into what we're talking about. Galatians, Romans, 16:17, and 18. Says, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by their good words and fair speeches, deceive the hearts of the simple so there are reasons to not be unified or to break unity, if you will. Now he says something interesting when he was talking about preaching circumcision. You know, the idea here is that we can read this from Acts. We know that Paul did have Timothy to be circumcised. I'm sure that is part of what's being discussed here by the Galatians. But this is what Paul was up against acts 15, one. We've brought this up several times. Certain men which came down from Judea taught the brethren, those who are already saved, Judaizers, coming in, if you will. And they came, and they said, except you be circumcised after the manner of Moses, you cannot be saved. They were saying that faith alone in the death. And resurrection of Jesus Christ wasn't enough. You had to be circumcised. You have to keep the Mosaic law. This is what was permeating these churches in Galatians. This is what prompted Paul to write the letter. And in verse five, he says, there rose up certain sects of the Pharisees which believed saying that it was needful to circumcise them and to command them to keep the Law of Moses. Now, by the time they get to the end of this council, and John puts out his letter, and then he he talks to Paul at the end, and kind of gives them instructions. There was like five things for them to do, not the entire Mosaic law, but even the Pharisees involved. It was command them to keep the law. Now I put this little note in here. Perhaps this was because Paul used to preach circumcision as a persecutor of the church, or because he had Timothy circumcised. But at regardless of which one it was, clearly what Paul is saying here is that if I yet preach circumcision, why do I suffer persecution? He's addressing kind of this claim, but then the very next statement says everything that you need to know about this. It wasn't Paul saying that I have continued to preach this and that this is part of the tenets of where we're going to move forward under this dispensation of grace. Not at all. I put it as a reference in there, in case you want to look it up, in Acts 16, three. This is after the Council of acts 15, him, would Paul have to go forth with him and took and circumcised him? Why? Because of the Jews, which were in those quarters for they knew all that his father was a Greek. It wasn't for salvation. It wasn't to keep the Mosaic law. The reason Timothy was being circumcised is so that they could reach a group of people with truth. Now, should that be a reason you get circumcised? They absolutely not. It is not a requirement for anyone to be circumcised today. It'd probably even be argued that, probably in hospitals today, that medically, I mean, I'm not, I don't know really what benefit there is, but, I mean, even if there was, there's certainly no spiritual benefit, because we have already been spiritually circumcised, right? That's why there's not a commandment for physical circumcision today. So anyway, moving on from this, Paul was not a pleaser of men or one to bow under the pressure of others. He wasn't going to hide the fact, but he's like, Hey, all right, why am I being persecuted if, if at one point in time I preached circumcision, or if I

made sure that Timothy was circumcised, remember, in Galatians 110 he says, Do I persuade men or God? Do I seek to please men? For if I yet please men, I should not be the servant of Christ. I remember years and years ago as a deacon at Emmanuel back when, before Pastor started unlocking this dispensation of grace message for so many people here, but I remember quoting this verse to him when he was contemplating taking the Word Baptist off of Emmanuel, and so he asked the deacons all to kind of share. And then I typed up my letter in response. And my thought was, if this is what God has laid on your heart, this is what you have peace to do. It is not about a group of people saying, We've got to keep the name Baptist on here, or we've got to keep this doctrine. And you know what? Pastor did not bow to that pressure. In fact, he will always be a hero of mine in the way that he stood on this message, regardless of what everybody else said about him. The easy thing for him to do and the easy thing for Paul to do, easy thing for Paul to do, would just start circumcising people problem solved. That would be the easy thing to do. The easy thing for Pastor Jim to do would have been just to sail out the last few years of his ministry, last 20 years of his ministry, just doing what he's always loved, saying what he's always said, and not causing any ripples. That have been the easy thing to do, and it wouldn't cost him anything. But instead, he did the right thing and stood on truth, and it cost him nearly everything. And there isn't many that could have 1000s of people sitting under you that would have done what he did. I think this is the big reason why, when there's certain subjects that a lot of probably the local pastor don't really want to look at, because it may cause them to have to stand before their people and say, I could have been wrong about something, and what will that cost them? Finances, the building, the salary, the followers, the book deals and so I. Think about pastor when I read this, I had a front row seat to see a man have 1000s of people versus television and in person on Sunday mornings every every week before these other churches started popping up and doing multi campuses, Emmanuel was the biggest in the area, but he stood on truth when he saw it and that piece about and he never looked back. And, man, that's the way. The way is about the truth. I mean, that's the bottom line. Paul here is saying I'm going to stand on truth. The easy thing to do would be just me start circumcising you. I'm not going to do that. I'm going to stand on the truth. Here, he uses a strong language about them being cut off. Remember, he used verses really strong language about being a curse in Galatians, one starting in verse six, he says, I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel. This is boom, right off the bat. When you read the book of Galatians, the gloves are off. We talked about this a few weeks ago when we were starting this part. I mean, right off the bat. It is some strong language. I marvel this very gospel that that I taught you. I marvel that you are so soon removed from this thing. And he says this, he says, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we are an angel from heaven, preach any other gospel unto you than that which we have preached unto you. Let him be accursed. These are strong words that doesn't sound very kind. I mean, aren't we all saying the same thing when it comes to the gospel? It is the only way to get to God. You cannot get that wrong. I mean, I feel like you can, and we probably all will be maybe a little bit off when it comes to the end times and exactly how everything's going to unfold. And you know, we can have fellowship, and we can keep going forward, as long as we're right about the gospel, but if we're not right about the gospel, and we're preaching that, we could be giving a lot of people false hope. And I mentioned this before, just because it's man, it has so etched in my mind. I remember being at a concert at game bridge where Hillsong was there, and, you know, Brian Houston thinks his name. I have no idea what he was trying to say. There was some cool architecture pictures. But essentially, if you want Jesus to be your friend today, raise your hand. And hands went up all over the building. No sin, no Jesus paying the price for sin. No death, burial and resurrection. I want Jesus to be my friend sort of thing. And so many people left that day thinking, I'm forever changed and I'm secure now. Now it's my hope that maybe somebody has come along and that maybe they're not all in confusion, but you can understand why Paul has such harsh words and I have so little tolerance when it comes to things around gospel. Other things I can say, let's work through these. But adding anything to the death, burial and resurrection of Jesus Christ, is very, very hard for me to even be around, even to read in a book or something like that. It's one of those things. It's like,

I know we can say, we can throw the bones out. But when the gospel is wrong and people are reading it, or people are mixing it all together. And there's so many people that are now going off for the rest of their life thinking they're secure and they're not. We're talking about eternity. We're not talking about a preference. We're talking about eternity. So you understand Paul's strong words. He says, Though we are an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And as if once wasn't enough verse nine, as we said before, so I say now again, let me re emphasize this. If any man preach any other gospel unto you that we have received, let him be accursed. That's how serious the gospel is. Now I made I went back through and read through the entire book of Galatians, looking for the different things that Paul said about these Judaizers and how they're described. And I'm going to bring this full circle here in a second. But says that this group, they trouble you, they spy out your liberty, they bring you into bondage. They bewitch you. They zealously affect you. They try to put a yoke of bondage on you. They try to hinder you. And my thought is, is that the type of people you want to be around? And you can say, man, they do that. What in. Name of Christ. There's some people that put their legalism on you, so strict and so tight that really all they do are all those words there. They smother you with their rules and with their regulations and with their preferences. And in fact, if you're not miserable, like they're miserable, then you aren't truly saved. They nag you. They want you to keep the oh, how dare you to watch that television show. Or you went to the movie theaters to see this, or you wore, you didn't wear a suit up to preach. It's amazing, like, where's that in scripture? But if we're not careful, we've created just like the Pharisees, all these fence laws and all these traditions, all this extra stuff, and now we're tying it all to if you're truly saved, you're doing this. Who wants to be around people like this that hinder you, that put a yoke of bondage, that zealously affect you, right, that try to be with you. Is that really? What will that edify you? Will that make you more like Christ? That will make you a slave to rules? Absolutely will. So then he says in verse 13, after he's made a strong point, and I'll finish this up this last page, he says, Brethren, you have been called unto liberty. Remember, he says, Stand fast in liberty. To start this chapter here, he says, You've been called unto liberty. But then he says this very important thing, we've talked so much about liberty, we've talked about the law versus grace, right? But with this, he says, Only use not liberty for an occasion to the flesh, but by love serve one another. Your liberty should push you to serve others by love. He says, All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if you bite and devour one another, Take heed that you be not consumed one of another, which is all that's the opposite of what it means to love one another. Now he says, liberty for an occasion of the flesh. This reminds me of Romans I mentioned this last week. This is like after you get to the tail end of Romans, Romans, 520, and he says, where sin abounded, grace did much more abound. And then we get into Romans, chapter six, and he says, What shall we say? Then shall we continue in sin that grace may abound? He says, God forbid. How shall we that are dead to sin live any longer therein, just because you have grace? Why would you live in sin when you are dead, to sin, another question is asked in verse 14. It says, For sin shall not have dominion over you, for ye are not under the law but under grace. What then shall we sin? Because we are not under the law but under grace. This is that whole idea of using liberty is an occasion to the flesh. Hence, addressing a similar topic here, he says, shall we? Shall we do this? Shall we sin? Because we are not under the law but under grace. He says, God forbid, Know ye not that to whom ye yield yourselves. Servant to obey his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness. But God be thanked that ye were the servants of sin, but you have obeyed from the heart that form of doctrine, that truth which was delivered to you, Being then made free from sin, ye became the servants of righteousness. Now, if you wondered, I added the truth part in there. It's not in there, but ties to our passage. Verse seven said they were being hindered from obeying the truth. Compare that with verse 18 of Romans six, being made free from sin. You became the servants of righteousness. Or how about love? When he says, Not using our liberty as an occasion to the flesh, but by love, serving one another. And I think Romans 38 is a good place to start. It says, and not rather, as we slanderously reported and as some affirm, as we say, let us do evil that good may come whose damnation is just because we should be

fulfilling this by love, right? Romans, 14:13, let us therefore judge one another no more. Let us not therefore judge one another anymore, but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way just because you have liberty. Don't use that liberty as an occasion to cause your brother to stumble or fall. Don't abuse Liberty just because you have it that liberty in the same way that Paul or that Paul talks in Titus about grace. Grace right, that grace and that liberty should cause us to live godly lives in this evil world, not to live carnally or to cause others to be offended. Romans, 14:21, it is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth Or is offended or is made weak. It doesn't mean you put yourself under a law, but by love, you're thinking about other people. That's why I tell people, be very careful what you post on social media. Your Liberty could keep somebody really far from ever hearing the gospel, and you could just say, Yeah, but I'm saved and I'm good to go, and I have confidence I can do this. I can have this or whatever. Be very careful what you post on social media. This is something that, if the young people can grasp now, then they won't have to worry 10 years from now, when they're in a job interview and somebody's pulled up something that you put out on social media that just followed you for 10 years. How many athletes do we see this in right now? Musicians, different people getting canceled for things they did as teenagers. There is a solution. A, don't have social media. It's a solution. But B, you could be wise in what you put now, thinking that 10 years from now, if the Lord still hasn't come back, that everything you say can and will be used against you. I mean, you need to think about like that, and even your snaps and things like that. How do these things always get uncovered, even though they're supposedly deleted? Trust me, this stuff that you think is deleted, somebody is going to have access to at the very least, even if the even, it's not about the fear of man. God saw it all. God knows it all. Anyway, you have the Holy Spirit inside you. You're bringing him right along to every selfie, every post. You're just bringing him right along with you, right into it. I just lost all the young people. Alright, moving on. Paul says this First Corinthians, eight, eight through 12. Meat committed us. Committeth us not to God, for neither if we eat, are we the better, neither if we eat not, are we the worse. But take heed lest by any means, this liberty of yours becomes a stumbling block to them that are weak. Because when you're loving you're considering those that are weak. You don't want to lord over people with your liberty in the same way that somebody can with legalism. When you love people and want to serve people, you are considering the fact you may know the areas that they are weak in. You may know the fact that you are farther along in the faith than they are. Maybe they're early in the journey, and that a little stumbling could hinder them in their walk. In the same way that legalism was doing to the Galatians, it's being wise with our liberty. He says, If any man see which has knowledge sit at a meet in the idol's temple, Shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols. And through thy knowledge shall the weak brother perish for whom Christ died. It's like. Is that what you want? But when you sin so against the brethren and wound their weak conscience, you sin against Christ. Now this whole chapter in First Corinthians. Eight says, Hey, these idols that are nothing. Paul says, there's nothing wrong eating this meat. In fact, this is the better meat. But if eating this meat is causing these brothers who came out of paganism to stumble, because that is a link to their idolatrous past, and it causes them to be weak and maybe even want to go back into that paganism, then your liberty became an occasion to the flesh to hurt them. That's why the big argument of, is it okay to have a glass of wine or not have a glass of wine? Is it okay for this that is not drunkenness is simple. What about one drink and everything like that? I mean, I'm pretty Stan in the fact that I just, I'm not trying to make enemies here tonight, but I just give me the list of all the good things that comes from alcohol. Give me a list. Make the argument. We can make the argument on the other side. But was the one glass of wine worth everybody around you thinking that you're a drunk and now nobody wanting to come to the church because they think that you're a drunkard. Was that worth it? It's quiet in here. I say that to say not letting our liberty become an occasion to the flesh, even if your conscience arrives at that point. You shouldn't just blast it everywhere, knowing that it could cause people who are coming out of alcoholism and different things like that, who are new to the faith or out of addiction thinking themselves. Oh, how are they any different than me? Or hey, welcome to the house, right? Welcome

to the body of Christ. I can just have my. Addiction and Jesus, we you need to be careful about stuff like that. But anyway, moving on, we wrap it up. First, Corinthians, 10:23, All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not and that needs to be. The question is, what I'm about to do, what I'm about to post, what I'm about to do publicly? Would it edify the body of Christ? What's wrong with that question? I mean, at the very least, guard the privacy of your own home one way, but be very careful publicly in what you put out on social media, because it's no longer private at that point, and you have no idea who it can affect. And then Romans, 13, eight, oh, no, man, no Owe no man anything but to love one another, for he that loveth another hath fulfilled the law. Okay? I went over. Sorry. The young people got a little love tonight, and then they also got a lot of hate. So alright, we're ready for walking in the Spirit next week. Thank you for sticking it out tonight. And it was a little bit longer, but we made good progress. We should be any reason why we can't finish up Galatians chapter five next week, and then we'll be in the Galatians chapter six. I hope you felt the flow of what Paul was trying to say and I was trying to make it into real life today, the things that we deal with so even being 2000 years later, understanding it's just as relevant today as it was back then. Alright, let's pray, and then you are dismissed, Dear heavenly Father. Thank you for this day. Thank you for this church, Lord, and thank you for Pastor Jim and the the stance that he took, Lord. He did not take the easy way out. He stood on truth, and he was prepared, whatever the cost, to keep going forward, standing on truth and Lord, I I want to follow in those footsteps. I do not want to cave just for the sake of having numbers or or cave into things just so that we can reach more people with maybe then a gospel is not even true, Lord, I pray that we would be bold. We would take that Stan, we would keep running the race and not be hindered, Lord, but even knowing this great liberty that we have, that we need to take hold of, that we need to hold fast in, that we not use as an occasion of the flesh, but by love. We serve one another. And Lord, I pray that these words rang true tonight. I pray we go home and study these things out to see if these things are true. And Lord, I pray that this would edify us as the body of Christ here at Grace point, Lord and I pray that we would become stronger ambassadors as a result of this. I pray that you just encourage us as we move forward we love you and praise you in Jesus name amen, amen.