

## W153\_Galatians.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. It is number five of a series entitled Christian Fundamentals. And those of you who are listening to this recording, if you care to join us, we will have a reading together of Galatians Chapter one. In our last study of this series. We went in three great strides through the Acts of the Apostles. Jerusalem. Antioch and Rome. We found that by taking this geographical view, it seemed to lead us on according to the way in which the truth was revealed. Jews only at Pentecost. Jew and Gentile at Antioch. Gentiles only at Rome. I'm hoping in the middle of May to go to a convention in Utrecht in Holland. And I'm already devising a chart. In Dutch as it won't be double Dutch. I've done some double Dutch in my time in attempting to do these things, but I'm going through the acts of the apostles with them and using as a part of the illustration a railway line with three stations. They have the station which starts at Jerusalem. No Gentiles board the train there, but at Antioch, the door is open, it says, for the Gentiles. And then at Rome, it says, all change here. And I think by just putting it that way first and then going back over the story, it will help them to see what a valuable book they axes to lead us from the work of Christ accomplished in the Gospels, the way in which the salvation, the long suffering of God waited for Israel to see whether they would repent.

[00:02:02] And then ultimately the opening of the door to us for outsiders while Israel go into their present blindness. Well, now, so far as we are concerned, we are looking at these books just briefly gathering a little each night so that when we come back to them more in detail, we shall have some knowledge of the place they occupy in the outworking of God's great scheme. Now in the 13th chapter of the Acts of the Apostles, there are two expressions which will give us a sort of link with the study this evening. The epistle to the Galatians. So if you will turn to the 13th chapter of the Acts of the Apostles, we'll just draw attention to these two verses. The first verse is in verse 26 Men and brethren, children of the stock of Abraham and whosoever among you feareth God to you is the word of this salvation sent. It's that particular word sent. I would like you to notice. In the Acts of the Apostles. There are three such occasions. Peter said to those who were the children of the prophets. And to you first. He was set. In this particular passage. It's not only the Jew but the Gentile with him. It was sent. And then in the last chapter of the act, the salvation of God is sent to the Gentiles.

[00:03:44] And in the ordinary run of things, if we are not dealing with the Bible, unless a message is sent to you, it doesn't concern you. But we go wandering all over the Bible and take it all to ourselves or think we do. But it isn't true unless it was sent to you. It's an interesting thing to read. It's a part of the working out of God's great purpose and you're interested in it, but it must be sent to you before it becomes God's word to you. So here are three places in this one book where a message was sent to that people, to this people, to that people. And an intelligent question would be, Where do I come in? Well, I think most of us realize we don't come in till the end. So we were Gentiles. We were not descendants of Abraham, Isaac and Jacob. And we are living in a period when the people of Israel are temporarily blinded and off the scene. Now, this is nothing new with us. We know it. But we must make it clear to those who are listening to us so that they understand the insistence we make upon these things. Well, now the other passage in Acts 13 is in verse 38 and 39. Be it known unto you, therefore men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that they believe are justified from all things from which he could not be justified by the law of Moses.

[00:05:12] And the distinctive message which makes the gospel of the grace of God as preached by Paul so basic, is that it's grounded upon this great thought that we can be justified by faith in the finished work of Christ without reference to any works of law that we can ever possibly do or think to do. So we've got these two that here in this chapter, a message was sent which included a Gentile. And here in this chapter, we have the enunciation of the basic doctrine of Paul's gospel justification by faith. Well, now when we turn to this epistle to the Galatians, we shall find that that will be useful to us. Those two things. Now, first of all, with regard to the epistles themselves, Paul, as far as I know, wrote 14 epistles. And until, say, the last 50 or 60 years. It was a great problem with commentators just where to place the epistle to the Galatians. Almost every commentator differed from everyone else. Putting it here and putting it there for this reason that nobody could find a single reference on their atlases to any place that Paul visited in what we call Galatia. But since the archaeological investigations of Professor Ramsay, we now know that the Romans extended the Kingdom of Galatia, made a province of it, brought it right down to the south coast, and the words Antioch, Lystra and Derbe, which come in Acts 13 and 14, were all Galatians.

[00:06:59] So that there's every possibility, every probability that the first epistle that Paul ever wrote was the one we are going to consider. And it has this about it that it sounds like a start off. It starts off with a challenge. Now is attention in Acts 13 to 2 expressions sent and justified? Well, those two expressions are here, developed in this epistle. First of all. The word saint. The original word is just. Oppo stello. Or. Oh. Stella. You hear it, can't you? If we say it many times, you'll say surely that's the word apostle? Yes. You see, the word apostle is simply someone who was sent. Well, now, that may be that may help us as we look at the opening of this epistle to the Galatians, because although we know that Paul was burning with indignation and a desire to preserve this little company of primitive Christians. Because he knew that's written in the Acts of the apostles that certain came down from Jerusalem who had been Pharisees, but now were Christians. But they brought a good deal of their old Pharisees with them. Pharisees and with them. As you know, that's quite common. And they said unless these Gentiles go through the rite of circumcision and keep the law of Moses, they cannot be saved. Well said, Paul. If that's the case. Away he goes, all the gospel of the grace of God. All that's been entrusted to me as the apostle of the Gentiles.

[00:08:46] So he comes right into the arena. And one of the challenging expressions that I think we do well ever to keep prominently before us is that he yielded subjection. No, not for an hour. The only one that seemed to have taken the same stand and used the same words is when Moses refused, refused all enticements to compromise with Pharaoh. And he says, not a hoof shall be left behind. No, not for an hour. So that what seems at first strange when you look at this epistle now begins to take its proper place because it does seem strange that a man like Paul, a servant of Christ, entrusted with the gospel, writing to a little church to try to save them from being intimidated into legalism instead of starting straight off in this first chapter with an exposition of justification by faith and telling them what it means to be under the law and not a word about it. What he seems to be doing is talking about himself. But don't you see? That's because the message to the Galatians was sent to them. But if it was sent to them, Apostolo, it needed an apostle. Well, he says, I want to settle that once and for good. This thing chased the apostle right through his life. Right to the end of his days. He was saying, I'll just quote to you without you turning to it.

[00:10:18] In his epistle to Timothy, where he says concerning himself, Whereunto I am ordained a preacher and an apostle. Then he stops. I speak the truth in Christ and lie

not a teacher of the Gentiles in faith and Verity. Fancy a man having to put that in brackets that he didn't tell lies when he said he was an apostle of the Gentiles. But if you look at this chapter, one of Galatians and those of you who have read it just now, you see he says the same thing here in verse 20. Now, the things which I write unto you, behold before God, I lie not. So you see these things, These words are telling you and me that it is not a trifle. Whether we accept the Apostle Paul as the apostle of the Gentiles or not. He seems to think that it was very vital. And if we believe that all Scripture is given by inspiration of God and that it wasn't Paul who was writing these words off his own, but it was the spirit of God who was superintending the writing. Then it looks even more important that God himself should see to it that the first epistle that was ever written should stress throughout the whole of Chapter one and three quarters of the way through. Chapter two. One Subject The Independent Apostleship of the Apostle Paul. Now, of course, there's a danger in that sort of treatment if you're not under the control of God.

[00:11:43] And Paul himself acknowledges that there was a danger. On one occasion, he said he almost uses the words of Gethsemane three times. I prayed unto God. To deliver me from this thorn in the flesh. But he said, I realized it was sent lest I should be proud of the visions and the revelations that have been given me. Paul himself knew how easy it was to get a swelled head. And wouldn't that be no tragedy in a man like Paul? But on the other hand, it didn't stop him from stressing and emphasizing that he had been chosen and that he couldn't help himself. He said, If I do it willingly, well, then I'll get a reward. But if I don't, he says, a dispensation is laid upon me. Oh, woe is me if I preach, not the gospel. How he knew he was a chosen vessel to bear that name. And so there was a mixture of humility and yet absolute confidence in the fact that he was thus selected. So in writing Romans Chapter 11, he said, I magnify my office. It didn't magnify himself. He magnified the Lord. But he said, I magnify mine office. Well, now most of us are acquainted with the way in which this subject is dealt with in the epistle to the Galatians. We've been over it before, but it would be very wrong for me to say, Well, we'll take that as read. We'll just make sure that everyone who is here this evening and everyone who is hearing this afterwards will have this point well imprinted on their mind.

[00:13:25] So will you look at chapter one? And notice the recurrence of these little words, for they're very small in the original. Not neither. And but in the first verse in verses 11 and 12 and then again in verses 16 and 17. Let's look at those, shall we?

Paul and Apostle. Then he stops. Not of men, neither by man, but by Jesus Christ and God, the Father who raised him from the dead. You see, no man in his senses would write like that if it wasn't challenged. This shows that he couldn't even start the words. Paul, an apostle, without knowing that somebody was going to say, Well, he's not an apostle. He was never the man of the 12. We had to admit it. But he said, Nevertheless, I have been appointed to this work and here I'm giving you chapter and verse for it. So here we have Paul's independent Apostleship. Paul, an apostle. Not neither, but. Well, now, after all said and done, an apostle is only of value if he has a message. A dumb messenger or one who had lost the message, or one who never heard it or he forgot it or he muddled it up. Well, that's not the conception that this man had. So the next thing is not neither. And but with regard to the gospel that was entrusted to him.

[00:14:58] In contrast with those who pervert the Gospel of Christ, verse seven, or preach some other gospel, verse eight, he says in verse 11 and 12. But I certify you, brethren, that the gospel which was preached of me is not neither end. But. Was not after men, for I neither received it of man. Neither was I taught it, but by the revelation of Jesus Christ. And if any one objects and says that to, neither is there. So that's one thrown in extra. It's still there. Not neither. But. So now we have the apostle. Quite independent of man. We have his gospel, quite independent of man. He was never taught it. As a boy at 12 years of age, he was sent by his parents, who were Orthodox Hebrews. And we are told he sat at the feet of Gamaliel, one of the greatest rabbis in the history of Israel's teachers. And Galileo had some influence over him, very possibly couldn't help it. And Gamaliel is quoted with some sort of approbation in the Acts of the Apostles. But the one thing that this Saul of Tarsus never learned at the feet of Galileo was the gospel of the grace of God. That would include poor outside sinners and justify them freely by God's grace, through the redemption that was in Christ. He said, I was not taught that. But how did you get it then, Paul? I received it by revelation.

[00:16:32] Well, that's a claim for a man to make, isn't it? It puts him on the level of Moses and Isaiah and Daniel and all the prophets and all those who have ever been used by God as His spokesmen. I received it by revelation. When is the next thing is. What about his ordination? That often comes up. You know, to this day, as I think I mentioned to you when I was away on my holidays last year after speaking to some of the friends in the same place. They turned around and said, you're not ordained. Or say, No, I'm not ordained, nobody could ordain me. Oh, why is that? I said, Well, all your

people are ordained. All go back to Peter, don't they? Yes. Well, it's no good me going back to Peter. I could only go back to Paul and he wouldn't ordain me if he could. He said. Can I bring letters of commendation to you or letters of commendation from you? You are my epistles. We don't have this ordination. So I said, You see, I take my ordination from the scriptures that he said that he wrote to Timothy and said the things that you have heard of me. The same commit thou to faithful men who shall be able to teach others also. Now I've got to put myself on a bit of a pedestal. I know I've got to assume that I'm faithful, and I've got also to assume that I'm able to teach.

[00:17:57] But that's all I've got nothing else. No hands laid upon my head could ever confer anything. And here we have this same man. And he said, Look. When it pleased God to reveal His Son in me that I might preach him among the Gentiles as the word heathen is. Immediately I conferred not neither that he made it. I conferred not with flesh and blood. Neither went to Jerusalem to them that were apostles before me, but are waiting to Arabia. For a strange place to go, isn't it? But he turned his back on civilization and he went out into the wilderness. You see, we've got an idea of a wilderness as being Sahara. No. When Moses led the children of Israel into the wilderness, there was enough there to support cattle all the years they were there. But it was a place where they hadn't got sphinx and pyramids and temples and gods all carved in stone and marvelous works of art. They were out there in the presence of the living God. And this man said, I didn't go up to Jerusalem. I'm waiting to Arabia. But there's another reason why he went to into Arabia. I think if you look at Chapter four. Verse 24, which things are an allegory for. These are the two covenants. The one from Mount Sinai. Which gender is the bondage which is agar for this agar is Mount Sinai in Arabia and Answereth to Jerusalem, which now is and is in bondage with her children.

[00:19:38] But the Jerusalem that he was concerned about is Jerusalem, which is above is free, which is the mother of us all. He went to a place which would remind him very much of the bondage of the law given at Sinai. And he was a man who knew something about it. Why are we reading this very chapter? You read it just now. That is, as you've heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the Church of God and wasted it and profited in the Jews religion above many my equals in mine own nation being more exceedingly zealous of the traditions of my fathers. And you know, in the gospels you get a hint as to the exceeding burden that those traditions of the fathers were, that they were multiplying with all their pettifogging

ways of splitting up the law and making the whole thing a burden in this acts of the apostles. Peter himself said, Why do we put a yoke on the Gentiles, which none of our fathers could ever bear? So here's a man who knew what bondage meant, and that's the man that rings out the words in this epistle Liberty stand fast, therefore, in the liberty wherewith Christ hath made you free and be not entangled again in the yoke of bondage. For he says, Behold, I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing.

[00:21:15] For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you. Whosoever of you are justified by the law. Ye are fallen from grace. So chapters one and two are stressing the development of the word saint. And chapters three and four and five are developing the word justified. Justified in a way that Moses never could justify you. And giving you a liberty which was utterly impossible while the old covenant stood. Well, now you come to chapter two, you will find that he doesn't quite leave this subject, but he develops it from another angle. So again, even though we've looked at these things in the past and we've said them before, we must say them again. Now, will you notice the way in which chapter two, verses 1 to 15, the subject is distributed? Can you imagine that the first verses can be put under this heading? Paul goes to Jerusalem, accompanied by Barnabas and Titus. And there he stands for the faith. Then we look further down verse 11. Peter comes to Antioch. Barnabas is with him and they both go over and turn their backs on the faith. What a tragedy, isn't it? Then Titus. Was taken up by Paul on purpose, right into the very centre of Jerusalem. And he said he wasn't compelled to be circumcised even though he was a Gentile.

[00:23:19] And then he turned round on Peter and he says at the end of verse 14, If thou being a Jew, livest after the manner of Gentiles and not as do the Jews, why compel East now the Gentiles? That's no accident. The word compel comes, you see, in the first part. Verse three. But neither Titus, who was with me being a Greek, was compelled. But what are you doing then, Peter? What are you doing by your action and attitude? Putting this gentile under bondage. Then there's another expression. He says. In verse five, to whom we gave place by subjection. No, not for an hour. That the truth of the gospel might continue with you. We may say that Paul was, by temperament, a bit of a fighter. He may have been. But he makes it clear that he wasn't fighting just for the sake of enjoying a good scrap. Oh, no. He bemoaned the fact that he had to

withstand these people. But he said the one thing that's in front of me is that they are overthrowing the faith of the gospel. Now you look at these words in verse 14, but when I saw that they walked not uprightly according to the truth of the gospel, I ought to said just now the truth of the gospel. See? Same thing again twice in this section. The truth of the Gospel. Twice in this section. The word to compel. And Peter is put into a rather poor light here.

[00:25:00] And then look at Barnabas in verse one. He goes up and stands. Report. Then look at poor Barnabas in verse 13 and the other Jews dissembled likewise with him, insomuch that Barnabas Also, you can almost feel the pathos in writing those words. Even Barnabas. The word also is translated even as well as also that Barnabas also was carried away with their. Now, our version sort of makes it rather respectable. Let's face it, the actual Greek word here is the word hypocrisy. And this is not spoken without love, but it's spoken because it must be said. Whenever we come to the middle of this section. Verse six. But of these who seem to be somewhat whatsoever, they were. It makes no matter to me. God accepted no man's person. But Paul. You know, you're talking about Peter Saint Peter. And Saint John. He says, I know I am. I'm sorry. I have to say it. But he said in this matter. In this matter? Well, it's a matter of the truth of the gospel. They are somebodies and they are someones. If they stand in the way. I don't ask you friends now to come to the conclusion that the more rude you are. Double What true You'll be. You need a tremendous lot of grace to call Peter and James and John somebodies and someone's. But I think this man had got the backing because he utterly forgot himself in the fight for the truth.

[00:26:52] So is it? In conference. They added nothing to it. This is an essential point. Is very careful to tell you how many times he went up to Jerusalem, lest you think he went up once without telling you. No. Is it? They never added a single thing to me that had anything to do with my ordination. But contrariwise, just the opposite. When they saw that the gospel of the Uncircumcision was committed unto thee as the gospel of the circumcision was unto Peter. So now it's differentiating between the two epistles to apostles. They realized that they both got a separate ministry and they mustn't overlap or criticize one another. Pray the Lord effectually in Peter to the apostleship of the circumcision. The sign was mighty in me toward the Gentiles. And when James Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the

heathen or the Gentiles and that they unto the circumcision. Now, when you go back to verse six in conference, they added nothing to me, only verse ten, they would that we should remember the poor the same, which I also was forward to do. If it left it out, it would have been strong enough. But he says, yes, I will tell you. I will tell you, they did ask me to do something and I agreed.

[00:28:26] What was that, Paul? Remember the poor. Now he says, you can make what you like out of that. How does that alter the fact that he was an independent witness for God? Now it must be. Then it must be that God wanted at once, at some time, this thing to be flattened out so that we couldn't have any possible doubt about it. Here we have this man separated, as he said, by God, and acknowledged by Peter and James and John to have been entrusted with a message that goes out to you and to me. Well, let's be thankful that the battle is over. So far as we are concerned, it isn't over in the outside Christian world, for I am continually reading that people have got a place for Matthew, Mark, Luke and John, but they haven't got room for Paul. I say hallelujah when those people will have no room for Paul. Because instead of it being something to be regretted, it's either only manifesting where they stand for today. Any other gospel that's preached except that which Paul was entrusted with. He says that if an angel from heaven came and preached it, I'd have to withstand him. So we haven't got any option, have we? Well, now then, let's come into the book itself. One of the words, one of the expressions that needs a little care is now in chapter two. Chapter three. It's rather a strange thing at first. To be told that if you read the Acts of the Apostles and you read the Epistles of Peter.

[00:30:08] If you record everything that Peter ever said. He never once mentions the cross of Christ. And I can almost imagine some people getting upset. Oh, no, that's too. Oh, no, no. Well, you've got your Bible and I've got mine, so you can see. But what Peter does do is to refer to the fact that whom he slew and hanged on a tree. He says that in the acts of the apostles twice and in his epistle, he said, who himself bear our own sins in his own body on the tree. He never says the cross. Why? Well, he was the apostle of the circumcision, and crucifixion was a gentile punishment. He was talking about a Hebrew punishment. And Christ is a savior for the Jew, but he's the savior for the Gentile. Both Come in. This one epistle. Nowhere else. Both together. So you have the closing words of the Apostle in chapter five. He says in verse 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ. He stresses the cross. But he

says in chapter three. When he's dealing with the question of whether you can be justified by putting yourself under law. Verse 13 Christ hath redeemed us from the curse of the law being made a curse for us, for it is written cursed is everyone that hangs on a tree.

[00:31:45] Now that's Paul saying it. He says, Oh, yes. The Christ I preach is the saving of the Gentile is still the savior of Israel. But they needed a redemption that would deliver them from the curse of the law of Moses. And then we've gone put ourselves under the law of Moses where we shouldn't have been. But we've got no redemption for it. We've got the Cross of Christ which deals with the world and the flesh and with sin and with the bondage. But we have no need to be delivered from the the law of Moses, strictly speaking, for the law of Moses was never given to us. These Gentiles, these Galatians who come into it. I never heard about the law of Moses, not until they were a believing people. But he says, you see, it's the same savior. And so in chapter four. He says, verse four, When the fullness of time was come, God sent forth his son made of a woman. Well, if he was going to be a man, if he was going to be real, he would have a mother. But that's not the only thing. This is harking back to Genesis three, where you have the promise of the seed of the woman that includes all men, not merely one race or one nation. So he was made of the woman then made under the law. So he could be a redeemer of those who were under the law as well as those who were outside the law.

[00:33:16] So he is the savior that God provided for all men, whether they be Jew, whether they be gentile. And so you can understand how he exults in being able to say in verse 27 onwards of chapter three, for as many of you as have been baptized into Christ hath put on Christ. There is neither Jew nor Greek. And I do ask you when you read this in public, as you may do, don't say there is neither Jew nor Greek, there is neither bond nor free. That's an English idiom. The word there. This actually means there in that place. And make it make it speak like that. You have put on Christ there. Where in Christ there is neither Jew nor Greek, the Jews and Greeks outside of him. There is not a bond or free. There is not a male or female. Me. It would be nonsense to say that the moment a person is converted becomes a Christian. You wouldn't know whether he was a husband or the wife. He's not saying that, but he says no. In Christ, those distinctions are vanished. And then those of you who came to the Saturday meeting when we dealt with some of these odds and ends, I spent the whole of that afternoon meeting dealing with the Jewish prayer book. And one of the passages in the

Jewish prayer book that I read was this. O Lord, our God, King of the universe, I thank thee.

[00:34:43] I was not born a goy, a gentile. Oh, Lord, our God, King of the universe. I thank thee. I was not born a slave. Oh, Lord, Our God, King of the universe. I thank thee. I was not born a woman. Do you know that in the Jewish prayer book for every time they have their synagogue service? You could understand this man saying, but that's gone in this glorious liberty that I now preach. Oh, what a gospel. Oh, what wonderful teaching. The more you look into it, the more it glows. Well, there's another feature deeply associated with this and that. I want you to turn to the end of chapter two. After remonstrating with Peter in general terms. He says, Well, look, Peter. I'll speak about myself. Sometimes that's the only way to enforce a thing. Verse 19 for I through the law and dead to the law that I might live unto God. I am. Or better still, I have been crucified with Christ. Here is the first step in a series that the Apostle enumerates that no other writer in the New Testament has touched upon. Here, he says, I have not merely a savior who died for me years ago. But because of what God has reckoned, I am identified with Him that when He died, I died. I have been crucified with Christ. Then you know it goes on. Not only crucified with him, but died with him.

[00:36:32] Buried with him. Quicken with him. Raised with him, seated with him, and one day manifested with him in glory. This is the beginning. No glory for you and me if we don't start here. So with Christ. But not only so. The next next thing is the special word that is used here for redemption. I'm having to go quickly from one to another. Of course, that's always the case with us in verse 13 of chapter three and in Chapter four. Verse five. The word redeem is the word in the original x. Agoso x obviously is out of Agoso is a verbal form of the word agora, which meant a marketplace. The Roman forum is the same place, only Latin instead. So x Agora is a redemption that goes to the marketplace and buys something, buys it out. Well, now, of course, that doesn't take us very far. Now we want to know what that particular word redemption, what it differs from the other word. Well, it had a definite meaning. And was in constant use. If you have access to diamonds. Light from the Ancient East. You see that he's given quite a number of pages to illustrate the what is called the manumission of a slave. Manu is the word hand, isn't it? Manufacture, manicure and all that, man. And mission is to dismiss like that. It means something which liberates a slave and sets him free. And we have

been able to discover by the archaeologists who have dug into the earth and we can now read the very words that are in the New Testament.

[00:38:38] Here we have a manumission of a slave, and it gives you the name of the slave where he came from. And it says, This slave has been bought with a price and gives you the price. So many shekels or mina of silver bought with a price. A man, you can say that you should no longer be the slaves of men to the liberty you receive. Standfast. Why Paul is using these expressions. You put yourself into the early church and remember that the bulk of them were not the nobles, but the poor slaves of the neighborhood. All, many of them, he said, were slaves. And he wrote to the Corinthians and said, If you can get your freedom, of course use it. But if you can't, he said, Don't forget your Christ free men, you see. And then he said to the Corinthians, What? Know ye not that you're not your own. You're bought with a price. Oh, they said the very words we have been living to hear pronounced over our heads, to set us free and give us a place in the Roman Empire. And it may never come. No poor wretch. It may never. But what does that matter now? You're already Christ's free, man. And you're going on to glory and a liberty which Rome will never know.

[00:39:58] All these things you see live and make the book live to. So that's the emphasis on the word exaggerate. So just in conclusion, there are many other things I don't think I will dare talk about the tremendous word adoption, because otherwise I shall get about halfway through and the tape will have concluded. But I would like you to notice, as the Epistle closes, a little emphasis upon practical things in this great controversy. You're apt to forget that unless there is fruit for all in all, your neighbors are in vain. So he speaks about verse 22 of Chapter five, The Fruit of the Spirit. That's one thing. But in verse ten a little earlier, he comes back to the one he spoke about in chapter one. He said, Somebody is troubling you. And here he says in verse ten, I have confidence in you through the Lord that ye will be none otherwise minded. But he that troubleth you shall bear his judgment, whosoever he be. He is another one of the bigwigs, whosoever he be God, accept his no man's person. If he destroys the faith of the weakest of his children, he's got to account for it to the living God. Well, then in balance, blessed balance to the traveller is the restorer. Chapter six. Brethren, if a man be overtaken in a fault and there is a bare possibility the apostle meant if a man be overtaken by a fault. And if you say, Oh, what can that mean? Well, you haven't been stumbling through this wilderness very long.

[00:41:44] If you don't know, sometimes it looks as though evil catches up with you. So whichever way it means whether the evil corked up with a man and tripped him, or whether you caught up to him and found him out. Whichever way it is, ye which are spiritual, restore such an one in the spirit of meekness. Considering thyself, lest thou also be tempted. That's the spirit. Then some have added difficulty because it says in verse two, bear one another's burdens and so fulfill the law of Christ. And in verse five, every man shall bear his own burden. And that looks as though he'd forgotten what he said in verse two. Bear ye one another's. Every man shall bear his own. But how can we make those fit? Well, only by noticing that he uses two distinct words. One word means a pressure that comes down upon you. And we've got it to this very day in our word barometer, barrows and isobars. They talk about when they have the weather and all that business on the TV. See, that's the pressure. That's the pressure that we all know something about. And when one of your friends or brethren are under that pressure, will you go and help him a little bit? You see. But there's another burden, and that's this word in verse five that could be we mustn't put it in the Bible, but it could be translated your knapsack.

[00:43:12] And you can't share that with anybody. You got to carry that yourself is a part of your equipment. So there's two sides. You share in some burdens, and there's one burden that you can't share. That's the appointment that you have received. Each one has his own equipment. And those two. Well, then he comes to the conclusion. In verse 11 of chapter six, he says, Ye, see how large a letter I have written unto you with mine own hand? Well, that word letter is not the word epistle. It's a character. You see with what large letters I've written unto you? Large letters? There's every possibility that Paul was a very bad writer. I'm so glad of that. Uh, but there's a possibility, too, that he was afflicted with his eyesight. The many indications of that. And you may have seen in some of the Hebrew manuscripts that sometimes a whole column of words will be set out in large letters for emphasis. He knew that. So, as it were, he took the pen and instead of allowing the manuscript to be written by the slave to whom he was dictating, he took the pen and he said, Look, with my own hand, I write these things, and he sums it up. 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 it the world.

[00:44:42] And in the end of the chapter five, verse 24, they are Christ's have crucified the flesh. You see, when it's dealing with gentiles, the cross touches the world and the flesh. When it's dealing with the Jew, it touches the law of Moses, which of course had to do with the external, just as. For in Christ Jesus. Neither circumcision of anything or uncircumcision. He is the beauty of this man approach. He doesn't become a circumcision ist or an anti circumcision ist. If he could quote Shakespeare before the time, he'd say a plague on both your houses. I'm not advocating one or the other. You could make uncircumcision just as much a boast in the flesh. You know, one says, Oh, I was circumcised the eighth day. Oh, I'd never been. You see. Well, you're boasting in something. But he said, God forbid that I should boast only in the finished work of Christ and walk according to the new creation and as many as walk according to this rule, peace be on them and mercy and upon the household of God. On the Israel of God. Now, at the beginning of this, he was stressing the fact that he was an apostle at the beginning of Romans. He stresses the fact that he was the bond slave of Jesus Christ. You see, the trouble was getting a little bit over for the time he wrote Romans. So he put Bond slave first, but he gets it in.

[00:46:12] Although he's been stressing his own importance, as it were, he said, from henceforth, let no man trouble me, for I buried my body. The stigmata, the brand that was put on the body of a slave. I belong to so-and-so. But he hadn't got the brand in the physical sense. But he said, just as surely as that man bears in his body the marks that he belongs to that master. So I bear in my body the marks that I belong to him. And that poor body of him. This is only the beginning of his witness. He was scourged. He was beaten with rods. He was shipwrecked. He suffered spells of fasting and watchful nights. All this body of his. But he said. Christ shall be magnified in my body, whether by life or by death. And when a man means that and not merely says it, or none of these things will move him. So here we've just had a race through this first epistle that came from the pen of the Apostle Paul. What a wonderful book it is. That we may just say now with as far as we go. I would conclude and speak to those who are listening to this in distant parts. If you are at all interested in these things and would wish to have further expository help, I recommend you to our list of publications. By the Lord God that we may appreciate, understand, rejoice in and stand for the wonderful truth entrusted to this faithful servant of his. Paul the Apostle of Jesus Christ.