

Galatians (Quality: Poor)

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Preacher: Roe, Ernest (1883-1967)

- [0 : 00] This morning of your health, I want to leave a morning of a kind of memory to use of the Gospel, now from Galatians 6, verse 14.
- Galatians 6, the 14th verse. But God forbid the light is yours.
- Say in the cross that our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
- In the Apostle's ministerial experience, he was always living with sorrow from the physically minded people.
- They lay the beauty of the grace. If you, as I know that you have, certainly read that to the Apostle, you are the first.
- [1 : 14] But wherever he went, they were still there. He was preaching, salvation, free and full, by the death of Christ.
- They were preaching, salvation, by circumcision, by observance of the ceremonial force.
- And this text, the Apostle, must be done on eggs, the whole of the cup. He met with more opposition, really, from these religious folks than he did for the pagan people of the Romanesque.
- And what? And as he himself says, there is an old sense, an old sense, in the cross frame.
- The natural mind, if you see the naturally revealed mind, won't happen at any birth. The naturally religious mind is so divided between self or herself, there is never anything wrong, if you see it really, and therefore being on the sentence of condemnation of all God, they are just too foolish.
- [2 : 42] And therefore, salvation today is another, not really useful. Having done nothing seriously wrong, how can they be able to see the universe to put them here?
- Well, what he told you, he didn't get up. He didn't get up preaching. He didn't abandon all body time, which not yet, he still existed wherever he went, preaching, just to be saved by the death of Christ.
- A beautiful female, was AShenine, who Heahole, is here, esteemed Muscle Heahole, He laid his hand on the sword spot, he said as many of the fire, the neighbor says, showing the flag, showing the flag.
- immediately ask you, the ones show up to number their conscience, how multi-spotous they are, how wondrous you will have arrived with their previous, you know, as many of you die to make a fair, fair, fair, fair, fair, they can train you to be circumcised by their own conscience. When the impression of them shows up a leg, yet shows you to make the idea that by being circumcised in modern language, by giving your art to the Lord, you'll be all right.
- And by the constant separation of this, somehow or another seems to sink in people's minds, especially the richly minded naturally.

[4 : 34] And they become converted as you start. And they can say, sure, you must say, but it's only that they can suffer persecution for the cross of Christ. Here you are again, you see, face with the fact that the inspired apostle asserted that the cross of Christ was a source of revenge.

Now it's a source of persecution. Religiously, you'll be well loved, well admired if you follow the prayer. If you endure, there are millions of views of the creature power, and creature willingness, and creature goodness.

You can get along beautifully. You can get along beautifully if you adopt that kind of condition. But if you insist, manually, constantly, frankly, as you should if you belong to God, that you are nothing but a sinner, ruin and wreck completely, and that your only hope is in the sin atoning death of Christ.

They will be well to stigmatized. They will stigmatized. They don't want you. They won't have you. Then it proceeds, neither they may still to our circumcised keep the law, but desire to have you circumcised that they may glory in your face. But God forbid.

And Paul is not angry. Don't you think that? Don't you imagine that he's worked up in Moses? That he's been putting the big stick that he's worked on these Judaizing brethren, and therefore is not quite carved and confirmed. He's every bit carved and confirmed.

[6:39] He says, He says, He says, He says, He says, He says, He says, He says, He says, He says, He says, unto the world where in a little measure we are like-minded with our beloved god of power but if we are by the gracious god we are life force in friendship and a measure in experience and liking it is salvation religion talks about a great thing to love this text a great thing to spiritually appreciate it now i nor any other man could possibly expatiate him at all that is in this text if we really took no other text for a thousand years everything is here that lies in the gospel the difficulty is to select what to say out of the multi-abundance so speak that there is a count in these beautiful words notice first then the art and god predicts that art should glory now there are two sides to this eye with paul one side as we've already read in philippians 3 there you have his moral righteousness and he had one thing there's never been away from that paul was not outwardly afraid he didn't live outwardly officially modeled the supply paul no doubt with a lovely carriage path even while he was unsafe a gentleman i should imagine you welcome to this he had the privilege and uh this way of his honor of sitting at the foot of the the greatest teacher of the day rabbi the mail and he tells us he sat and speak there were two leading schools of rabbinical teaching in paul's daily gerishman and this was the leader the school of the mail and he must have gathered a great deal of information with respect to the commandment of god straight through the moral and the ceremony of law and as far as a man could i have any doubt myself he did up to how i was alive once he had no conception that everything was wrong he thought everything was right and i don't understand what can be wrong with me paul might be laughed the lord says don't do this and i don't and he says do this and i've done it concern the lord the lord's blazing that beautiful moral life i don't suppose either you or myself i dare say that that was true of me in nature's time and here's the man with all this beautiful and in a sense scriptural religion you will examine him in the light of scripture that is the old testament scripture you're scared to be able to find one

what's wrong with this character it is in which he lived and worked and moved now that's wonderful wonderful oh wonder from the moment of that divine light on the dana scene road came to be the apostle's mind fell down at the feet of the adorable redeemer the apostle's mind and said what will thou have me to do as some rather speak condemnatorily of paul in using that they say he still on works well what if he was so were you so was i so are all the first one when first called by god's grace when we first receive the life from heaven however it comes we discover something radically wrong and the reaction is from the financial i just put it right and we try to put it right we would not know much about our inability to keep the law if we hadn't tried to keep it it is your effort in endeavoring endeavoring to keep the lord educate you up into your actual health business so here is what would thou have me to do and the lord eventually showed it the great way of salvation he revealed his fear come in and that's a big thing in the world the revelation of the uncovering of jesus in this dear man's heart showed him as it were in a flash of all his pre-seeing career beautiful extraordinary the world's heart that has been with all the world the world the world was written in paul's own power before he rode it in the epistle to the road he's in only experience deep and bitter as he was taught it as christ was unvalued in his heart not merely the law don't get that the law never brings a man to christ he never did he never wills to come you may say that he said in galatians that the lord our schoolmaster to bring us unto christ he does not stay there if you look again he says the lord our schoolmaster the rest of the italics their words the pride of the translator the lord our schoolmaster until christ comes then after that christ is come we're no longer under the schoolmaster you read that chapter in that life you'll see all four in beautiful hearts before faith came as he calls it which is the same thing christ the gospel free justice again before that came before i was shut up i was locked up in prison but after that came

to my heart i'm no longer under the schoolmaster the lord is dead to me and i get to that and my liberty is where i never dressed it could be in that despised nagarene to die of the shameful cross oh friends that's the only way anybody ever come to a knowledge of the truth uh he must lose his supposed moral righteousness he must see what he is a sinner in some measure that all happens there hell will rest through all his heart deep he becomes a cat to the cross god forbid that god forbid that i was god forbid that i should glory save the cross of jesus just a second thought about this eye you imagine this man in hundred years now he's changed the center of christ and even then he's got christ in his own heart knows it loves it the soul is wrapped up in Christ and now on the top of that the holy ghost has just the truth this man with gracious gifts things that he never got of a people who made him in the course straight from god's holy ghost these gifts of the ministry came now with his grace in his heart the gifts of the holy ghost upon him the use that he became under god he is by heart the chiefest of the apostles that blazed the tidings of christ's salvation and through the land that he went and with the means of pounding church of a church as you well know all in this new testament the god's god is the other side of the eyes this is the dark side this is the bright side now paul with all your grace and with all your gifts and with all the use god has made of you for the the ingathering of any left and the building up of his family ah god forbid that i with grace in my heart like this with gifts that he's endowed with with usefulness to be dearly left god forbid i wouldn't put a hate on it no not a hate of the trust god forbid that i have saved man a useful minister of the gospel as you are god forbid that i took your heart in the cross this is this is gracious this is what you may be able to do for you as well now second what is there in this cross of our lord jesus christ that is so attractive in and still attracts the people of god well dear friends if ever you get a sight of the cross of christ and now what do i mean by that a sight of the cross of christ and now what do you think about it is that you are

though in a great instance it is not in every instance it will be connected with this written word it's an insight within the eye within the eye of the soul i suppose the best way would be to use the proper bone word the eye of your understanding a spiritual intelligence it sees the cross you know what it means if you're mad at it without you trying to hammer it home you couldn't hammer it back to me and tell me all about it but you know it's a mess you see the cross in your heart the cross in your heart what is there you see the glorious majesty of god holy all ablaze a fire consumed fire here as illustrated by the burden of free of the ceremonial law which once offered upon the altar fire from heaven first lighted and then it was perpetually kept burning the offering laid there was wholly consumed by fire

Jesus Christ was in a way wholly consumed in the holy fire of God's majesty in Christ the sin not in earth not in earth 10,000 sins yes and we're going to have good old John K's old words as black as hell I don't like these revises revising what an author's statement of verse of it is I suppose they want to make it a bit more polite, well we don't want that kind of politeness, there's nothing polite about sin so here, there's everything in polite about it a thousand sins as black as hell are spotted out of life in sin oh God if you ever get a sign of that you won't want to see anything else no, you're not your religion well you spirit black you're not your religion and there's a nothing new in the sight of the cross of Christ and you see the fidelity of the dear Redeemer now we imagine that it was easy for him to be faithful to him that appointed him you know you read that like Moses was faithful to all his house so

[22 : 30] Christ was faithful to him who appointed him a faithful high priest what it cost to be faithful he had no he had no inward solicitations or temptations to evil he had outward solicitations and temptations there was a sneer the cold the act of the world of the world propane and ridiculous and there was a fearful fiery dart of the devil himself tempted in all points like that we are but the greatest and the worst were in Gethsemane and the cross where the sin and the scapegoat in time were laid upon him in Antity ah who hath laid upon him the equities of all

I can I have tried to think that the the equities of all I can I have tried to think to think what a wonderful thing is the sins of one man one man's life your own you only know a very small part of your own but what you do know you say can't really be true that all the sins I have committed need removed they are multiplied by millions untold millions the number of no man of no well the poor mind spars and if if one sins now this is solemn to talk about if one sins devils and demands at the hand of justice eternal world what must millions millions of sins millions of people entangled as a holy sanctified divine people and the more you think the more you have to get up you can't apprehend it much less comprehend it know all this and yet not one not one murmur not one complaint nothing that indicated that his shoulder was sore under the burden of the yoke his father later his glory he continued this until he said it's it's it's it's it's it's it's it's it's the that he promised him that day to meet with him in paradise his last act was put he dismissed his for such is the meaning of the word he gave up the ghost he dismissed his his death for his own deliberate act that's the great point from New Testament teaching.

I had the power that laid down. He laid it down. Had they forced it from him, had even his pain and suffering forced it from him, it wouldn't have been a sacrifice.

But he laid it down. So he dismissed his spirit and went up in his spirit to God.

Well, no wonder if you and I see anything of this in the cross, I think it will kill glory anywhere else.

[27 : 02] Because, thirdly, what is all this for? Well, very briefly and very wholly very blessedly, it is in order that I command and pass the death into a realm of eternal life.

That's all. But what and all is death. Unlocks grace of gain and keeps it open by his intercession until the last elect vessel of mercy has passed through it.

Blessed God for the sin atoning death of Christ. God for me that I should glory in the cross, saving the cross of our Lord Jesus Christ.

Now, there's an effect following this because it's not all emotion, though it's very pleasure, pleasurable emotion, but it's not all emotion.

There's an effect, very practical one. The world is crucified unto me. Christ's crucifixion in your heart, I mean, the spirit of it, the love of it, in any measure, the sweetness of it, crucifies you immediately to the world's religion.

[28 : 45] you have no room. This crucifixion of Christ coming into a man's spirit turns the world's religion out and it never gets back.

It never gets back. It is the tremendous power of divine love expended from the heart.

The world's religion, a natural religion, a fleshly religion, from beginning to end, crucifixion to me. And that's why you can't get on with you.

Wherever you meet you, if you'd be a preacher, you wouldn't hear him twice. If it's anybody that you meet in business, well, you do your business and pass on.

and in a way, glad you get rid of it. No room for the world's religion in your heart when Christ's religion as meaning Christ's cross is once laid in your heart and mine.

[29 : 59] And the same will be equally true with regard to the world's pleasure. I know I have a holy nature and by then I know you have.

I, and you know me as well as anybody, I suppose, by now. You know very well that I'm all together with you. I must be.

When I say that we have in our nature that it would go off to the world as much as ever. But that's only half the truth. if that job does it that we behold it.

There's another different truth. We don't want to go. We don't want to go after the world's pleasure. Why?

You see, we're sitting with it. The cracks will fall under the pot. So is the life. they weary themselves for a pity.

[31 : 04] They tire themselves out. They spend the substance for that which is not great. And while we pity God knows we do. We don't want it.

No room. Why? Well, if you've got that malady about you or that symptom, I know what you've got by God's mercy, you've got Christ and his cross in your heart.

And you'll be crucified to the world's judgment. Now, I know people often say, well, I don't care that what people say. But you should in the right way.

You should. You mustn't get that into your head that it doesn't matter what people say. The point is, can they stay truthfully of you?

If they can, then you and I should be ashamed of ourselves. We should be careful of a good name. I know you what you may.

[32 : 08] You won't be a good name in everybody, admittedly. But as far as is possible, said the apostle, let us do good unto all men, and let us live peaceably with all men.

When we've done that, it will still remain true, my friends, that the world will be dead. Hey, throw you out.

What the apostle Paul says here, I bear in my body the mask, the stigmatism, the slander of the Lord Jesus.

Old soldiers, don't mind sharing their scars. have you got a feel Christ's sake?

Ah, that's it. The world's judgment crucified to it. You don't care what they say, it is condemnation of what is right and true in your life.

[33 : 16] They can say and get on with it. Remember the old description of the castle, they say, what do they say? Let them say. Take it home and eat and drink it for you.

All the world will bitterly forever stop you from glory in the cross of Christ. By which the world then is crucified to you in its religion and in its pleasures and its judgment, and on the other hand, you are crucified unto the world.

It's mutual. They have no room for you, you have no room for them, and there's nothing of the power to see you. It's just a case of oil and water won't mix.

Iron and clay won't adhere to that. grace and flesh never did and never will get married for they never get called to stop.

Nobody. They're all just now, finally. We have a boasting nature, you know, naturally. The worst form, I think, of human nature, at least one of the worst forms of our human nature is to pretend to be so lowly, so humble, that all time, pride is ramping in the human heart and life.

[34 : 55] Alas, we suffer from that disease. Naturally, then, you're prone to a bursting nature. But if grace has given us a disposition to condemn to resist that, and a following element in the cross of Christ and glory there, what clearer mark would you wish for, that you're a child of God?

I ask you, are you expecting what you will never get? An oracular voice from heaven, calling you out by name, and telling you that you're a child of God?

God will do it. He may do. You don't really expect him to will. No, look, look in your own heart, your own experience, and your own daily life, if grace is there at all.

Would you be able to read it? Now, I end with this. Paul says, and as many as walk according to this rule.

What rule? Why? is the rule of our text. Circumcision nothing, uncircumcision nothing, but a new creature everything that glows in the cross of Christ, as many as walk according to this rule.

[36 : 26] Peace behind them. And can't you and I say that with our hearts? We wish well to the back if God I know we can put her hands on her head.

No issue. Help the war we could. We would peace beyond death and mercy. Knowing they'll meet that and the Israel God wherever they are.

Thank God it. for who■■■ looking over both