

Galatians Review

Christian Liberty

Galatians 6:1-18

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Bruce: Gracious Lord, Your mercies are fresh every morning. Father, we know that You love us. You care for us. Your Son died for us. We pray now that we will live for You for Jesus' sake. Amen.

Men: Amen.

Bruce: What I'd like to do, men, is what I did the last time in chapter five of the book of Galatians. I'll wrap it up and give you some points of application. So we're going to take each verse. There are eighteen verses. We'll take each verse and hopefully give you some point of application. Remember, the Scripture is designed for us to apply, not just to absorb. And so the real question you want to ask yourself any time you study the Scripture is this. What am I going to do about what I've just learned?

So we spent several weeks teaching from the book of Galatians chapter six. And now I'm going to give you some insights, what I would call points of application or seed thoughts for each verse that you may be able to apply to your life for the glory of God. So let's begin in chapter six of the book of Galatians, beginning with verse 1.

“Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.”

My seed thought of application would be this. Lovingly restore those who are caught in transgressions, and watch out for yourself. Lovingly restore those who have been caught in transgressions or temptations, but watch out for yourself.

Verse 2. *“Bear one another's burdens, and so fulfill the law of Christ.”*

Men, I think that is teaching us that burdens must be shouldered jointly. We are not designed to take care of our burdens by ourselves. Our burdens should be shared jointly with the body of Christ. That's what its function is. It's to share these burdens jointly, together.

Verse #3. *“For if anyone thinks he is something when he is nothing he deceives himself.”*

I would say this. Be conceited and you'll be cheated, because you'll be cheating yourself. Be conceited and you'll be cheated by deceiving yourself.

Verse #4. If you have any comments as we go through these, or any other applications, please let me know. Yes, Brian?

Brian: A question on verse three. *“For if anyone thinks he is something when he is nothing, he deceives himself.”* How do we—not how, but could you give us some insight into the difference between confidence in the giftedness that we have, being a blessing for others, the truth we live out in verse two, bearing one another's burdens, giving our giftedness away to others as a ministry, having the confidence in which we can do that, because I see so many people. They lean back. They don't do all that they're capable of because they don't have the confidence in the abilities which they have been given. So what is the difference between conceitedness—thinking too highly of yourself—versus

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thinking too lowly of yourself and not fully giving away what God has given you? Do you have any insight into that passage?

Bruce: Well I would say that the character quality of humility would apply there. I define humility as this: seeing the contrast in that which is perfect and realizing that I can't achieve it by myself. Therefore I'm dependent upon other people.

I think it's also important to realize that "*I can do all things through Christ who strengthens me.*" Remember, that key phrase is "*through Christ.*" It's not through me; it's through Christ.

Participant: Amen.

Bruce: I can do all things through Christ. Now maybe this is sort of an over-extension of the application. But when I look at that verse, "*I can do all things through Christ,*" it's almost like I'm crawling inside of Christ. I'm wearing Him. I'm putting Him on. He's the One really doing it, but I'm sort of inside of Him, because He has wrapped the robes of righteousness around me. What people see is Christ, not me. That's what *through* means. "*I can do all things through Christ.*"

Now that doesn't mean that I'm capable of doing it myself. It's like I'm wrapped up in Christ and I'm putting on Christ every morning. And what people see is that they are seeing Him rather than seeing me. I think that requires humility on our part to do that. Somebody else? Ted?

Ted: There's an important distinction that's lost on a lot of us, and that is that in the flesh we kind of look at it this way. "Jesus, make me stronger. Make me more humble," as if Jesus is giving us extra attributes or gifts.

Bruce: That's right.

Ted: It's really that for the regenerate Christ is never separated from His gifts. I mean, any humility that we show is Christ's own humility.

Bruce: Right.

Ted: So it's a fleshly way to look at it, that Christ can be separated from His gifts, as if He's out here giving us gifts to make us stronger, tender, more loving, more humble, or whatever. It's always got to be that the gift is always connected with the Giver.

Bruce: Absolutely. You know, Paul says, "put on." And what he means is put on Christ. That's what we're to do every day. And that's where "through Him" comes in. We can do all things through Him, because what have we done every day? We have put on Christ. And what people begin to see is not to see us and our confidence or our lack of confidence. What they see is Christ Himself who is the One who gives us the confidence, So that's something that is the function of putting on Christ every day and walking by faith. We live by faith and not by sight. And so we need to realize that the key phrase in that is *through Christ*. I do it through Christ, not through me. Does anybody else have any other comments? Yes, please?

Participant: I'm trying to absorb what you're saying. I think I'm falling short on this. Unless people know that you're a Christian, unless they know that God is who is motivating you, then maybe He can't be seen. And if it does fall back on you, then it is supposed to become a prideful thing. So I think people have to start by understanding that

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you're a Christian for that to come true, for God to be seen through your actions.

(Unclear)

Bruce: Well, as we talk about it in 1 Peter, "be ready to give an answer for the hope that's within you." You've got to be ready. At that time somebody is going to say, "How can you?", or "How do you handle this?" That's when you speak about the Person and work of Christ. I can do all things through Christ. But there has to be something that's going to be the sugar, *(laughter)*, that's going to be the attraction, in order for them to ask the question.

Transcriber's Note: The laughter refers to a joke before the lesson commenced.

Bruce: Because they've got to see some evidence rather than just lip service. They've got to see some evidence. Christianity is not something that is to be mirrored, it's something to be lived. You don't copy it; you live it. And hopefully, when somebody says, "How can you do that?", or "How do you handle this?", that's when you are able to give the answer for the hope that you have that they don't have. But there's got to be some attraction to that, and that's our conduct. That's our character.

How about verse #4? "*But let each one test his own work. Then his reason to boast will be in himself alone, and not in his neighbor.*"

I would say this. He who mirrors himself in the mirror of another person's conduct mirrors himself comparatively and inaccurately. In other words, avoid comparison. You don't want to compare yourself to somebody else. The tendency is this. He knows more verses than I do. *(Laughter)* He can teach better than I can. They can serve better than I can. The tendency is to take a look at yourself compared to somebody else. When you do that, you're going to deceive yourself. You need to look at yourself solely in Christ. How do you look at yourself compared to Christ alone? Don't compare yourself to somebody else. We've got to avoid the comparison route that we have.

Remember this. Comparison produces two things, neither one of which is good for you. You're going to find somebody who always does it better than you. That's going to produce discouragement. The second thing is that you're going to find that somebody doesn't do it as well as you do. That's going to produce pride. Neither one of those are good for you. Avoid comparison. Take a look at yourself with the same evaluation of yourself. Take a look at yourself at the foot of the cross, and look between yourself and Christ alone, not somebody else. Don't look at yourself in the mirror of somebody else's life. Avoid comparison.

Verse #5. "*For each will have to bear his own load.*"

I would offer this for your consideration. Our personal responsibility cannot be transferred. We have a responsibility to do what we've been given to do. Remember the word *responsibility* means knowing and doing what's expected of you. You can't transfer that to somebody else. That's our own calling. That's our own duty. That's our responsibility.

Verse #6. "*One who is taught the word must share all good things with the one who teaches.*"

Verse six says that we are to provide well for God's servants who teach. And that's much more than just financially. Take a look at the other things we need to do. It says that

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when you talk to a ruling or teaching elder, you do it with respect and dignity. So it's much more than just financial support.

We need to encourage the men in the pulpits. Where is the world going to hear the message of the gospel? They need to hear it in the pulpits. We need to pray for our men in the pulpits.

Participant: Amen.

Bruce: And take care of them. Encourage them. Bless them. Support them,. However you can do that.

Verse #7. *“Do not be deceived: God is not mocked. For whatever one sows, that will he also reap.”*

I would offer this for an application. Those who sow weeds must not expect to reap wheat. If you sow weeds, you're not going to reap wheat. Don't be deceived. God is not going to be mocked.

Verse #8. *“For the one who sows to his own flesh will from the flesh reap corruption. But the one who sows to the Spirit will from the Spirit reap eternal life.”*

I think this is what it says applicationally. *“The wages of sin is death, but the free gift of God is everlasting life in Jesus Christ our Lord.”* The wages of sin is death. If you sow that, that's what you're going to get. But the free gift is eternal life in the Lord Jesus Christ.

Remember the term *the Lord Jesus Christ*? That's His full title. The word *Lord* signifies the fact that He owns us. He's Lord of our lives. He owns us. Therefore we are bidden to do His duties and His responsibilities.

The name *Jesus* means that He saves us. He's the One who died on the cross to save us, to redeem us, to regenerate us, to give us eternal life.

And the name *Christ* means the One who is sent, the sent One, the only One who is fit to be our Prophet, Priest and King. So when we use the full term “the Lord Jesus Christ,” it means those three different things. It's important that we understand that—what it means when we say that Christ is Lord, what it means when we use the name Jesus, and what it means when we use the name Christ. His full title is the Lord Jesus Christ.

Verse #9. *“Let us not grow weary in doing good, for in due season we will reap if we do not give up.”*

Let me offer this for our consideration. *“Blessed are the merciful, for they shall receive mercy.”* Don't give up in doing good. One reason that you and I should never run out of mercy is that we're never the source of it. He's the source of it. Therefore we should never run out of mercy. So don't give up. Be merciful when you can. Yes, Don?

Don: Bruce, at the risk of asking another “how to” question—

Bruce: Sure.

Don: I think all of us, if we're honest, do grow weary at times.

Bruce: Absolutely.

Don: What has helped you in your walk with the Lord to spur on and continually do good?

Bruce: That's a good question, Don, and I thank you for asking it. Let me take you to a verse I've given you before.

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I think that what has been most helpful to me is this. 2 Corinthians 4:1. *“Therefore, having this ministry by the mercy of God, we do not lose heart.”* It’s the realization of this: that ministry is not the result of my personal achievement. It’s the result of divine mercy. And so when I focus on God’s mercy in permitting me to be involved in ministry, I am less likely to lose heart because I’m not depending upon myself so much. I realize this: that ministry is not the result of human achievement or my achievement, my personal achievement. It’s a consequence of divine mercy.

And those mercies are fresh every morning. And when I focus on God’s mercy in the ministry of discouragement, He helps me overcome that because I lose my heart condition. I don’t lose heart and get discouraged. Yes, Bill?

Bill: Another “how” question. If we are once again not losing patience and not losing the desire to do so, to extend mercy to people, how do we square that with what we see today, where people who are purportedly our brothers and sisters in Christ are sowing weeds? How do we not lose patience in that whole situation when we see the demonstrations going on?

Bruce: I’m not saying that we don’t lose patience. I’m saying that we need to manage our patience. We might lose it because of discouragement. But what we have to do is that we have to manage it. The real issue is not whether or not I fail. It’s how quickly I get up and rebound when I do fail.

So I think the critical issue is that if you’re sensing discouragement, what do you do? What did David do? One of the things he did was that he talked to himself. In the Psalm he says this. *“Why are you downcast, O my soul?”* And he said, *“Put your hope in the LORD.”* I think that what we have to do is that we have to manage those periods of impatience. Don’t put yourself in the position of saying that if I’m impatient, I’m failing. That’s going to happen because of our human nature. But what we have to do is that we have to learn how to manage that. And all I can say is that I think we have to manage that by talking to ourselves. Sometimes we need to talk ourselves out of it by reminding ourselves according to the Scriptures. That’s what David did. *“Why am I downcast? Put your hope in the LORD.”* So I think it’s an issue of management more than anything else, Bill. Yes, Ted?

Ted: It’s talking to yourself and having the church talk to you.

Bruce: Yes, certainly. We don’t bear our burdens alone. We’ve already talked about that. Our burdens should be shared jointly. We can encourage one another. That’s part of the ministry of the body of Christ.

Ted: I just think that when I’m impatient with others I’m totally forgetting what a failure I am.

Bruce: Right.

Ted: I mean, if I’m impatient with others, why am I impatient with others? God is patient with me.

Bruce: Absolutely.

Ted: I’m better than God. I have the right to be impatient with others while God is patient with me. I mean I’m struck by the supreme arrogance and self-importance.

Bruce: Yes, right. Thank you.

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Participant: To kind of piggyback on what Ted's saying, I mean that we start to get discouraged. It's going to happen. So a couple of things. Find other guys around you whom you know to be encouragers, so you can go to them whenever you need a kick in the butt. Go to that person, because he's involved.

The second thing is to put Scripture to it. Romans 12:2 says to no longer "*be conformed to the pattern of this world, but be transformed by the renewing of your mind.*" If you go to 2 Corinthians 2:5b, it tells you to take every thought captive and make it obedient to Christ. And those negative thoughts—frustration, doubt, worry, anger, all of those negative fleshly thoughts—we have to take those captive and then tie it to Scripture, such as Philippians 4:8: "*whatever is good, excellent, worthy of praise, think on those things.*" If we dwell on those things, we're filling ourselves with the memory verses of Scripture. We can take those thoughts captive, renew our minds and hopefully get out of that frustration, especially with the support of our brothers. If we dive into Scripture and strap ourselves with godly men to keep us going forward, I think that's a good way of going forward.

Bruce: That's a good plan of action. Very good. One of the best things I think I've learned to do is that sometimes, when I get discouraged, this is all I say. Come, Lord Jesus! (*Laughter*) If it's that deep and that severe, and I'm that impatient, all I can say is, "I can't handle this. Come, Lord Jesus!" And what does that do? It gets my mind off of me.

Participant: Amen.

Bruce: Yes, Bishop?

Bishop Rodgers: It seems to me that when you find yourself engaging in an attitude or a behavior that is really contrary to the will of God, the first thing you need to do is to quietly tell the Lord that you're sorry.

Bruce: That's right. You need to repent of that.

Participant: Amen.

Bruce: It's interesting that the Latin word for *repent* means to think again. It means to think again. Now the Greek word for repentance means to change your mind. How are you going to change your mind? You've got to think again before you change your mind.

Participant: Right.

Bruce: So repentance is a style of life. Now here is what I would suggest that we need to think about. I need to think again about three things.

I need to think about *the Person of God*. I need to change my mind in the way I'm thinking about God. How am I thinking about God? Does He owe me something? Does He owe me patience? I need to think about that. I think again so I can change my mind.

The second thing would be this. I think you need *to think about yourself*. Think again about yourself. Who am I and where am I in the midst of all this? Have a clear, sane estimate of who you are in Christ.

And thirdly, *think again about the Lord Jesus Christ*. I think those are the three things of repentance. And that's a style of life, men. That's not something you just do once. It's when you realize that you disappoint the Lord because of disobedience. You've got to

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think again. You've got to go back again and think about god, think about yourself and think about the Lord Jesus Christ. That's what repentance is.

And then what happens after that? You change your mind. You've got to change your mind. It starts with how you think. You've got to think right, act right and feel right.

Okay, how about our next one? #10, please. *"So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith."*

I would offer this for your consideration or application. Love exceeds but also recognizes its boundaries. Love exceeds and overleaps, but also recognizes boundaries.

Now we have to be careful, men, that we don't throw our pearls before swine. We have to be careful about that. Only the Holy Spirit can direct us in that. With Christ's love we need to love everybody, but we are especially to show love to the body of Christ. The love that we share in the body of Christ is a different love than we share with everyone else. And so when I say that love overleaps or that love exceeds, it means that it's much easier to love humanity in general than it is to love an unworthy brother. It's much easier to love humanity in general—everyone—than it is to love somebody who is unloving in the church. It overleaps and exceeds, but it also has its boundaries. And those boundaries are that we need to realize that we treat people of the world differently than we do the body of Christ. There's something that we owe the body of Christ that is different than loving those in the world, because we all have the same heavenly Father. Yes, sir?

Participant: In recognizing boundaries I experienced that. You see a single person on the street who's homeless downtown and he asks for money every single day. And you kind of question whether you should give to him continuously. But where's the Scripture that would recognize that? Where is the Scripture reference that would say that we're not supposed to—

Bruce: Well I would say that you're not to throw your pearls before swine. That's one place.

Participant: Okay.

Bruce: Just be cautious of that. The point of application here is that there is a difference in the way that we love the world and a difference in the way that we love the brothers in Christ. That's the difference of the boundaries. I have certain boundaries that I can do so much with the people of this world, but there are certain things I need to do more in the body of Christ. And so I think that's the real application of this particular verse. It's the distinction of loving humanity, which I'm to do, which has certain boundaries. But I don't have any boundaries when it comes to loving the body of Christ. Yes, Bill?

Bill: It ties back into the fact that we're really keepers of what we have. In other words, God has given us everything and we're stewards. And that's what you've just talked about, the best stewardship with what God's going to do, as opposed to somewhere else.

Bruce: Right.

Bill: So we have to act responsibly as stewards.

Bruce: That's a good point on stewardship, bill. Money doesn't kill. Ownership does. It's mine! You see, we really own nothing, do we? We're just managers of what

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Somebody else owns. And God has given that. That's why we're stewards, not owners. Money doesn't kill. Ownership does.

What do kids say? "That's my toy!" (*Laughter*) Where do they learn that? From me as a father.

Participant: They're born with it.

Bruce: That's true, they're born with it. But where do they see the application of it? In our life with our parenting. We need to be careful what we teach our kids, about what we own and what we don't, and the fact that we're stewards.

How about verse 11? "*See with what large letters I am writing to you with my own hand!*"

This is a little tough for me to make some application. But I would offer this. Do not soft pedal the gospel. Apparently, he had an eye problem. And when he wrote this letter, he could have used his disability as a hindrance to fulfilling the ministry. But he doesn't do that. So my application is don't soft pedal it. Don't use a disability to hinder yourself from proclaiming the gospel of Christ. Don't soft pedal it. He didn't do that. You've got to read the whole context of the book of Galatians. He certainly didn't soft pedal the gospel in the whole letter, did he? So I think we can apply that to our lives. Don't soft pedal the gospel. Don't let your limitations hinder you from proclaiming the gospel, whatever they may be. Yes, please?

Participant: Just to add to that, maybe a little bit too, is that you really see the heart of Paul here too. And we should have a heart towards one another when it comes to truth, when it comes to encouraging, when it comes to showing that love that Christ has shown to us.

Bruce: Right.

Participant: We see that in him, with large letters. I mean, he's actually writing them. It's coming from him.

Bruce: Right. It's coming from him. Very good.

How about #12? "*It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted by the cross of Christ.*"

Beware of compromising when principles of truth are at stake!

Verse 13.

Participant: Bruce?

Bruce: Please, Don? Yes?

Don: Yes. I think that's something that we as American Christians really have to remember, because it's so easy in this day and age to compromise.

Bruce: Oh it is, yes.

Don: And, you know, we don't know what persecution is. Oh well, I'm not going to present the gospel to that person because it would offend him, or something like that. Or there might be a verbal dig, or something. If we ever get to the point where we are persecuted, what will we do then? So it's important not to compromise in the little things.

Bruce: Absolutely. Thank you, Don.

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I'm no prophet in all of what's going on politically in our country at all. So this is just my observation. I would not be surprised if we don't have a more difficult time going forward, being attacked because of our new administration. The way people are responding to him is the way they'll respond to us. I had one of my close friends say this. "It's you white angry Christians who elected him. It's you white, mean Christians who elected him." Now if that's what they believe, then how do you think they're going to treat us?

All I'm saying is that I think we need to be courageous and stand up for the truth.

Participant: Right.

Bruce: So don't compromise when truth has the opportunity to be shared. Yes, Bill?

Bill: Christ's instructions to His disciples at the end was so that they may be prepared that they're going to have persecution.

Bruce: Absolutely. If they didn't love Him, why do you think they're going to love us? All I'm saying, men, is that we need to be courageous. I think we need to be willing not to compromise. No compromise.

Participant: Bruce?

Bruce: Yes, please?

Participant: So "*Give unto Caesar that which is Caesar's*" is part of that discussion.

Bruce: Correct.

Participant: So we have to recognize that if you don't support abortion, you've got to live with it. You're not going to change it.

Bruce: Correct.

Participant: The same could be true of the gay community. I mean, you may not support a particular lifestyle. But you've got to respect the fact that they are different and you can't discriminate against them. If they work for you, you've got an issue there. You just live with it.

Bruce: We have to manage that. But at the same time, don't compromise the truth when you have the opportunity. There's a balance there that we need to achieve, a point of balance. That's a good observation. There's a point of balance we need to have.

Whether you voted for Mr. Trump or not, my position is this. He is my president, and therefore I'll support him, because I want him to succeed. If he doesn't succeed, we're in deep doo-doo. *(Laughter)*

Participant: Amen.

Bruce: If he doesn't succeed, then we're in trouble. So I'm going to support him because he is my president. That's one of my responsibilities, to pray for the leaders. To fulfill the law of Christ is to pray for our leaders. Yes, please?

Participant: Somebody might have seen this, but me saying that I want President trump to fail is like wanting the pilot to crash the plane we're all on.

Bruce: Exactly. That's right.

Participant: You are in this country. He is the president, whether you like it or not. Why would you want him to fail?

Bruce: That's right. We need to pray for him to be successful, because if he isn't successful, we're in trouble.

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How about #13, please? *“For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised, that they may boast in the flesh.”*

I would offer this, men. Practice what you preach. They didn’t do that. They preached one thing and lived it out differently. Paul is reminding us just to practice what we preach.

14. *“But far be it from me to boast, except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.”*

I would offer this. The cross of Christ is our only glory. Whatever you do, do it for the glory of Christ. That’s our motivation.

15. *“For neither circumcision counts for anything, nor uncircumcision, but a new creation.”*

When I read that I thought of this hymn.

“On Christ the solid rock I stand; All other ground is sinking sand.”

Participant: Amen.

Bruce: We have a solid rock we can stand on.

Now #16 is sort of an application of verse 15. Verse 16 says this. *“And as far as all who walk by this rule”—meaning verse 15—“peace and mercy be upon the Israel of God.”*

So I think verse 16, which is the application of verse 15, is the rule of gratitude for every believer. Verse 16 is the rule of gratitude because of verse 15. Yes, Don?

Don: I think it’s very interesting. I think Paul kind of slams the Judaizers in that verse.

Bruce: Yes, he does.

Don: He calls the church the Israel of God, as opposed to who the Judaizers thought Israel was—the Old Testament law and circumcision crowd.

Bruce: Correct. That’s an interesting statement. He refers to the body of Christ as the Israel of God. We are the spiritual Israel because of the body of Christ.

How about verse 17? *“From now on, let no one cause me trouble, for I bear in my body the marks of Jesus.”*

I would suggest this, men. Do not trouble those who bear the marks of Jesus, but help them in any way you can. Don’t pour salt into their wounds. Help them any way you can. Encourage them. If you see people who are suffering for the cause of Christ, help them out any way you can.

Participant: Can you say that again?

Bruce: Certainly. Do not trouble those who bear the marks of Christ. Don’t cause trouble for them. Try to help them any way you can

Participant: Can you try to unwrap that a bit?

Bruce: Well, if you see somebody who is being persecuted for the cause of Christ, and it might be for something that you don’t quite understand, come alongside and help them.

Participant: Could you be more specific? I mean, what might that look like?

Bruce: Well it might be just being with a person in his presence. A friend is somebody who comes in when everybody else goes out. Sometimes it’s just being there with your presence. You may not have answers. You may not have Scripture to quote. You’re just

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going to be there. Just be an encourager. Be a builder-upper. Lift them up with encouragement. Yes, Bishop?

Bishop Rodgers: Suppose a guy gets fired because he's a Christian from his job, and he's broke.

Bruce: Yes. Help him out.

Bishop Rodgers: Yes, that's the picture. You have to have a special instruction.

Bruce: Yes, you can help him out. Do whatever you can. Come alongside them. Help them out.

And then verse 18. *"The grace of our Lord Jesus Christ be with your spirit, brothers. Amen."*

I would say this. The man who preaches salvation by imitation or achievement forgets that it even takes grace to imitate. *(Laughter)*

Participant: Say that again.

Bruce: The man who preaches salvation through imitation or achievement forgets that it even takes grace to imitate. And thus his closing word was this. "For the grace of the Lord Jesus Christ be with you." God's resources at Christ's expense.

I'll take you to one other verse as we wrap this up. Then I'm going to introduce what we're going to study in the next weeks. Go to Galatians chapter 2 verse 20. *"I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body I live by faith in the Son of God, who loved me and gave Himself for me."*

My point is this, men. I single that verse out because of this. You cannot describe love without describing the cross. Every time love is described and defined in the Scripture, it's always defined in the context of the cross. You cannot separate love from considering the cross.

How about romans chapter 5 verse 8? *"But God demonstrates His own love in this: while we were still sinners, Christ died for us."* God demonstrates His love. Christ died for us. And the point is this. When you talk about love, you've got to deal with it in the context of the cross. Would somebody read 1 John 4:10?

The point of this application, men, is that Paul is teaching this. It's a book about love. It's a book about motivation, of loving God for His glory. But you cannot understand love apart from the cross. And that's how we define love. It's defined by the cross, and therefore that's the way that we need to live our lives, understanding that love is defined by the cross, not by our feelings. Do you understand what I mean by that? Would somebody read 1 John 4:10?

Participant: *"This is love: not that we loved god, but that He loved us, and sent His Son as an atoning sacrifice for our sins."*

Bruce: Love is defined by the cross, men. It's defined by the cross.

Participant: Amen.

Bruce: And you cannot talk about love without thinking of the cross. One of the great passages of Scripture to help us to understand that is in 1 John chapter 3, verses 11-18.

Transcriber's Note: 1 John 3:11-18. *"For this is the message that you have heard from the beginning, that we should love one another. We should not be like Cain, who was*

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of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil, and his brother's righteous.

"Do not be surprised, brothers, if the world hates you. We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

"By this we know love, that He laid down His life for us. And we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk, but in deed and in truth."

Bruce: John basically says this. There's an incompatibility between hatred and love. First of all, in the first several verses of 1 John 3, beginning with verse 11, he describes the origin of hatred, the nature of hatred and the consequences of hatred. And then he does the same thing in verses 16, 17 and 18 of that same passage in 1 John chapter three. He then goes through the origin of love, the nature of love and the consequences of love. There's a wonderful description there, men, of the contrast between the love of this world and love that is defined by the cross. And you and I cannot understand the love of God apart from looking at the cross.

"On Christ the solid rock I stand; All other ground is sinking sand." It's all about His love.

We've finished the book of Galatians, and I appreciate your patience with me going through all this the last couple of weeks. I hope that these last two chapters where we did verse by verse application gave us some insights, just some things that we can do in our lives to apply the truths of Scripture.

So what I want to do next is to study the book of Titus. And I'm going to call that "Penetrating a Dark World." Titus gives us tremendous insight in a historically difficult situation, which I'll brief you on the next time we're together, to give you the historical background of why I'm using the title "Penetrating a Dark World", because that's what Titus was called to do on the island of Crete, which was a dark world.

And he gives us three chapters, only forty-six verses. But the chapters can be described this way. *Leadership*—chapter 1, *Learning*—chapter 2, and *Lifestyle*—chapter 3.

You've got to have right leadership to penetrate a dark world. The second thing is that you've got to learn the right things to penetrate a dark world. And then lastly, you need to live a lifestyle that's going to penetrate a dark world and make an impact.

So that's what we're going to talk about in the next couple of months as we look at the book of Titus—leadership, learning and lifestyle. These will be the means by which we can figure out how we can applicationally penetrate a dark world for the glory of Christ. That's what we'll begin to do in two weeks.

I won't be here next week. Don is going to teach us on something about God's glory, doing things for God's glory. And I'll be back in two weeks. I'm going to the Naval Academy this week to do a wedding of a friend of mine. His son asked me to do his wedding. So I'll be there for that. Thank you. (*Applause*)