

*Transcript offered below unedited*

Hello. Welcome back to our final series of Galatians, Fruit of Freedom. And we're in person. This is exciting.

This is it.

This is it.

We're here.

That's right. So Dad, thank you for coming down to do this.

Thank you for having me.

It's great. You're in town for Palm Sunday.

Yeah.

Wonderful. Would you like to start us off with a prayer?

Okay, I will.

Thank you.

Dear Heavenly Father, thank you for this time to come together to delve into the word, for that we could better understand direction,

and for

Palm Sunday coming up tomorrow.

Thank you for the gift of the spirits and the fruits of the spirit, which we will learn about today.

In Jesus Christ we pray. Amen.

Amen. Thank you. So when Dad and I were talking about how we might end

this series, in this very special guest star episode

we thought we would take a couple things we were thinking about from last time.

Dad, you in particular, you were really inspired.

I think it was Lena who mentioned-

It was Lena, yeah

... yeah. So please take it away. You had a really good thought.

Yeah, I remember, at the very end of our last session,

Lena had a thought on death and how she really had

a trouble with that. And I do too, everybody does, about the death on the

cross and why it had to be that way. And I remember a number

of years ago, one of our, Bishop Mark Dyer-

Oh, yeah

... the Bishop of Bethlehem that we really enjoyed having.

Amazing man.

Had a

sermon on this that really left a big impression on me.

And it started off with the shortest verse of the Bible.

Every young child who was ever in Bible school had to learn the verses

there. The first one we learned was, "Jesus wept." The shortest verse of the Bible.

The easiest one to memorize.

Easiest one to memorize. And if you remember,

he's weeping because he just learned about

his good friend Lazarus' death. And as

Bishop Mark pointed out, he's not crying because Lazarus is dead.

Mm.

Unfortunately or fortunately, he knew that Lazarus was

going to be

raised. He was going to raise him as the first

person to do that.

First fruits of the dead.

First fruits of the... Yeah.

So he wasn't crying about

Lazarus per se, but about death itself, and

the destruction of death, and what it does to

us, because it really is outside of God's plan. It really was.

Lazarus, by the way, had the only person that he died

twice, because we know that he died again. He wasn't forever raised like that.

The poor guy had to die twice. Maybe that's why he was crying. I'm not sure.

But, it goes back to the Garden of Eden where

after the fall, after our transgression, and we were cast out of the

garden, cast out the east gate, which I guess, again, very

symbolic. I like symbols like that. It's a new beginning.

It's a new day after our transgression.

And

the original intimate relationship we had with God was broken through our disobedience. And it really was the grace of God that we die, because if not, we are eternally in this body of sin, in this state of a broken relationship with God. So that's why he looked at it in a different way than I ever thought of, death as being the grace of God.

And that also through that, Jesus walks with us through that pain and suffering of death, through the whole experience of death.

We can't say to him, "Well, you don't really understand our pain.

You never died." Well, actually He did.

So I think that really helped me in thinking about that in a whole different perspective on that.

So it really is, it's not about atonement so much as it is about grace.

Yeah. Can I pause there for a minute?

Yeah.

I think that's a really important piece because I think

what we have gotten hooked into in Western

Christianity,

but more of a modern part of Western Christianity, really from Augustine

on.

Mm.

The idea of original

sin and atonement theory being that

Jesus died, had to die-

Right

... for our sins, to make up for the great sin of

ours. To me, that's putting the emphasis on the wrong syllable.

Mm-hmm.

The idea that it's actually supposed to be original grace.

Right.

That there is a piece here-

That's the point, yeah

... Right. That the bigger part of the story,

Jesus could have come and be a part of creation and

absolutely could have died a natural death.

All of that was a possibility, and it still could have drafted

us. But what God has also given us in the original moment is

freedom of choice.

Mm-hmm.

So God knew what was going to happen, that we would kill

Jesus. We didn't have to.

Right.

That's the part of the story-

Right

... I think we sometimes get confused.

I think people think Jesus had to die because God wanted it somehow.

Right.

I don't think that's what God wanted for his son or any of his children, but I think he knew that that is a part of the-

Yeah

... what would happen.

Who would want that in their right mind? Right. Yeah.

Yeah.

And matter of fact, that could be a whole other study.

In Genesis, we look at what he actually says back then, what God says in that whole story there. But, I hope that helps, Lena, because that really struck me when you said that.

And,

I struggled with that too, why

the death on the cross, and it just seems like such a horrific thing to do, and it's,

we're really that bad that we have to do that.

You have to sacrifice your son on a cross in a horrific way.

So it's really grace-

Yeah

... that's what it is.

What it comes back to.

Yeah. Right.

Original grace.

Right.

More than original sin.

Yeah.

So, what I like about this too is it leads us back to

the fruits, the conversation of the-

Right

... Holy Spirit and the fruits. I mentioned that phrase, the first fruits of the dead. In another letter, that is what Paul describes Jesus as being in his resurrection.

Mm-hmm.

The first fruits of the dead. And he does this with this entire beautiful metaphor of a grain of wheat that has to die and fall into the ground for it to be resurrected, and for Christ to be the first fruits.

All of this ties back into Paul's idea of what we're actually doing here is

this natural cycle that God's asking us to grow within ourselves, both in this life and into the next.

Mm-hmm.

That there is always going to be this growth element.

And that's a great metaphor.

Isn't it?

The seed-

Yeah

... planted in the ground. Yeah.

Yeah. So my dad's a forester. Let me talk about this.

Scientists don't even really know how it works.

They know it has to go into the ground, and there's a moment, but seeds are kind of still a mystery, are they not?

It's one of those things, again, the more I know, the more I studied about it-

Yeah

... and the more that I've learned about it, the more amazing it is.

Yeah.

What it takes to grow that.

We've talked about acorns from oak trees-

Yeah

... and what it takes to do that. It's just an amazing thing.

And from what I understand-

Yeah

... the seed itself is incredible, that it contains-

Right. All the nutrition

... all of it

All the energy that needs to-

It's essentially the tree

... to start the tree. Right

But what's even more interesting is that scientists don't really know how that spark starts.

Right.

They know that you have to be in certain conditions.

They know that it has to have certain water, but they don't really know what tells the seed to start going. Why I like that and why I'm making a big deal out of that is because I think that's how it is with us, too.

There's such a mystery about how this Holy Spirit works, like how the Spirit plants this fruit seed-

Mm-hmm

... of resurrection within us. It's almost none of our business.

Right. Yeah.

It doesn't matter. But,

just like with a seed, you can tend to it.

Mm-hmm.

You can help it flourish. We were saying last time with that metaphor of the tree

dresser, right?

Right.

There is something about this that is one part God and mystery, and then God invites us into the process-

Mm-hmm

... to keep it growing.

Right.

Which I think is amazing.

I was back to when we were talking about the other day about, "I'm the vine, you are the branches."

The metaphor of the vine being the root of it, the base of it, if you will, and then the branches from the grapevines, it's knowing what to prune.

Yeah.

Yeah.

Right.

You want to be on what side of the cut on that, so of the fruit.

One last thing, then we'll dive in.

You probably already know this, but in the Bible, there are two words, humans and gods-

Mm-hmm

... that are, humans and God, mentioned more than anything else.

Mm-hmm.

Do you know what the third is?

Hmm. I'm thinking-

You're going to kick yourself when I tell you

... a third. I'm thinking angel, but no. What?

Wood, like tree.

Oh, wood. Oh, yeah.

Tree.

Tree.

Because they use the same word in Hebrew and Greek for any type of

wood. So the burning bush, the vine-

Oh, okay

... the cross.

Right. Interesting.

It's all the same.

Yeah.

So the tree of life-

Mm-hmm

... and this fruit that they're mentioning, and the cross in the

Revelation-

Yes

... it's all the same. And so-

Back to forestry.

Yeah. See?

But like, it's a beautiful chord-

Yeah, it is. Right

... that you can pull throughout the entire Bible-

Right

... that the actual growth is all of it.

Mm-hmm.

And so you have a tree-

It's a living thing.

Yes.

Right.

And the whole Bible starts with a tree, ends with a tree.

The great cosmic mystery is on a tree-

Mm-hmm

... of the crucifix. And here, the tree within us, it's planted

within us, too.

Mm-hmm.

Isn't that beautiful?

And what the fruits are of that.

Bingo.

I like it.

Mm-hmm.

That was all just preamble, folks.

Okay.

You are in for a treat. The Dowlings are in the house.

All right.

So here's what I want to start with.

We have already made our way all the way through the fruits of the spirit, all the way to patience. That's where we have to pick up.

But Dad, I wonder if you would read for us

chapter verse through, just

finish until you get to six.

To six. Okay.

Yeah, just to remind us where we are.

The fruit of the Spirit. By contrast, the fruit of the Spirit is

love, joy, peace, patience,

kindness, generosity, faithfulness,

gentleness, and self-control. There is no law against

such things, and those who belong to Christ Jesus have

crucified the flesh with its passions and desires.

If we live by the Spirit, let us also be guided by the Spirit.

Let us not become conceited, competing against one another,

envying one another.

Mm-hmm. Now, notice that word, it says in yours-

Mm-hmm

...

ba, ba, ba, ba, "Let us not become conceited," yeah, "be guided by the Spirit." In

my translation-

Competing is what I'm thinking of.

Yeah. In mine, it says in "Let us also keep in step with the

Spirit." This goes back to Paul's-

Mm-hmm

... all-important point in Galatians of orthodoxy, like

podiatrist-

Mm-hmm

... right walking.

Mm-hmm.

And so these spirits, just a reminder, these gifts of the Spirit, are to help

us diagnose if we're on the right path.

If we have all this freedom, how do we know if we're doing it right?

Mm-hmm.

The law is not there to tell us if we're good or bad anymore.

So if you're living this way and you see these fruits, this is a

way of knowing. So let me say this word about the fruits.

The word in Greek is karpos, and it has a lot of different meanings. The ancient languages had less words than English, so each word had to take on-

Nuance

... nuance.

Right.

So listen to all these different possibilities for karpos: fruit, obviously, deed, action, result, profit, or gain.

Hmm.

All right? So like-

And so how it's used and how-

It's how it's used

... yeah. Mm-hmm.

So in one way, it's the fruit that we're seeing tilled in us.

That's okay, we get that metaphor.

In another way, it's the profit that we're getting from being in a relationship with the Spirit.

The

fact that we are living with more love and joy, that's a gift to us.

Mm-hmm.

But then it's also the result. It's like the action that we're giving for other people. So it's all these different things at once. Isn't that cool?

It is. And I think, too, with the part, "If you live by the Spirit, let us be guided by the Spirit," I think the word there was walk, wasn't it?

Yeah.

When you walk with someone, that's again, a very close, intimate relationship with somebody-

Yep

... to be guided by that. I think that's a very important-

Bingo. Because Frank Wade told me this

once. He's like, "You make a plan when you know where you're going."

Right.

"You follow when you don't."

Oh, I like that.

Isn't that good?

Yeah.

And so we're trying to follow-

Mm-hmm

... the Spirit here, not our own plan-

Right

... and agenda, and I think you really hit the nail on the head-

Yeah

... with that.

Yep.

Yep. So let's take a look then. Let's dive back in with patience.

What we were doing last time is we were jumping to other parts of the

Bible.

Mm-hmm.

Patience. I'm going to cross-reference some of other letters with Paul so you can

look them up if you want. I recommend looking at Romans

-

Mm-hmm

... Timothy through or Corinthians

But what we were doing is we were looking at where these things showed up in Jesus,

right? So these gifts first are perfected in Christ.

Mm-hmm.

So to do that, we're going to head back to Mark chapter

verse And-

I'll jump like a cab.

Well, you don't have to jump.

Okay.

You don't have to jump. I got them all marked out here.

Yep.

Don't you worry.

Mark verse

Pardon me.

So here it says, "Jesus, aware of this,

said to them, "Why are you discussing the fact that you have no bread?

Do you not perceive or understand?

Are your hearts hardened?" Now, remember last time we were talking about how he

has to have all this patience with his disciples-

Mm-hmm

... right?

Time and time again.

Time and time again.

Right.

And I just wanted to bring this back up because I find that we're living in a

timeframe where patience is hard to come by.

Mm-hmm.

We're not-

Don't pray for it.

Don't you pray for it.

Never pray for patience.

You might get it.

You might have to have it, yeah.

But how important it is.

I even think of this scientifically.

Our brain's attention spans are becoming so, so small.

Mm-hmm.

We have no patience for anything.

Right.

Gary Goldman has this joke about flying next to some guy

who's

trying to get internet on his phone.

Mm-hmm.

And he's so mad because the internet's slow, and he's like, "Think about that.

You are flying through a tube in space, and you have

drinks being served to you."

Right.

You're going-

feet. Yeah

... And you're mad because your Wi-Fi's a little slow.

Right.

Right? We're in a different... Patience, like Christ,

and it's not just in the moment, it's the God being willing to be patient with us

to try to bring the kingdom of God here and now.

Mm-hmm.

How long is he going to have to wait for us to do this?

Mm-hmm.

Do you know? It's already been thousands of years.

Right.

How long is this going to take? So that's patience. Okay.

So the next one is goodness or kindness.

This can be translated as goodness, excellence,  
uprightness. And again, all over Paul's letter.

But we're going to look back at Mark

-

Chapter verse through to I'm happy to read that for you if you want.

Okay.

Yeah. Okay. "A leper came to Jesus, imploring

him, and kneeling, said to him, 'If you will, you can make me

clean.' Moved with pity," or the word can be translated as

kindness. It's the same word. "He stretched out his hand and touched him and said

to him, 'I will it. Be clean.' And immediately the leprosy left

him, and he was made clean."

So here we hear one of the fruits of the spirit of kindness.

Jesus is showing tender compassion.

Where others recoil,

it's not

kindness for the sake of just being nice to one another.

It's kindness being willing to go into the hardest, darkest places of life.

Mm-hmm. Particularly with leprosy back then.

Yeah.

There was a whole different connotation then.

Yeah. Why don't you say a word about that?

Well, of course, there's many different types of leprosy.

But

you were an unclean person. You had to either leave

society or your family and stuff, and

you were an unclean person. Yeah.

And where was that found, the rules for

that in the law?

Oh, in the law.

Right.

That's right. Correct. Yeah.

So here, Jesus is trying to say, his kindness is what

makes him-

Right

... a rule breaker-

Right

... if you will, or fulfiller, I should say.

Right. You had to go to the temple afterwards-

Yep

... to say you're clean. To be determined, the

Sanhedrin, the leaders at the time, would have to say you were clean or not if you could rejoin society, and of course, that was a very rare thing.

No one gets out of leprosy.

So Jesus's kindness also has a purifying effect.

Right. Yeah.

And we say that, I want to say a word about purity here.

It doesn't mean you're a dirty person-

Right

... somehow if you don't follow a certain purity code.

It would've meant that.

Mm-hmm.

But now it means that Jesus has made you

a beloved child of God. There's nothing that anybody can

say-

Right

... about you anymore.

I think the impact too is that he's instantly clean.

Mm-hmm.

And I'm not so sure it's as much, well, it is about the leprosy obviously, but it's

also about him as a person being whole again, being whole with society, if you will, the relationship.

It's a very powerful story. Yeah.

It is. And

the leprosy would have kept you on the complete outside of society, as you were saying.

Oh my gosh. Yeah.

They used to have to ring a bell-

Yeah

... so that people knew that a dead man was walking-

Right

... and they could stay away from them.

So it's about bringing you back into relationship with the temple, with your religion, with other humans-

Yeah

... and then with God, because since they thought of you as dead, you're now raised from the dead.

Right.

So Jesus' kindness is purifying. It's resurrecting material.

It's restoring wholeness. It's restoring relationship, yeah.

So that's why it's important for us to think of kindness as not just something

nice.

Mm-hmm.

I once had a friend who I was working with as an RA, and we were trying to figure out who we should hire, and there was one person who was like, "She's just so nice," but she wasn't right for the job.

And he's like, "Nice is nothing." He's like, "That's not actually what this is about." He's like, "She has to actually have a sort of kindness that's empathy-

Mm-hmm

... that's actually going to do something."

Right.

She was just nice, but she wasn't-

Right.

You know what I mean?

Yeah.

Do you know the difference?

Yeah. Right. Oh, yeah.

His kindness is reaching across-

Mm-hmm

... divides-

Right

... and pulling people out of the grave.

Yeah.

That's different. Okay. The next one we have  
is good, goodness.

This is

translated not, again, not just as nice or like-

Good in nature

... oh gosh, he's a good guy. This is intrinsically good.

Mm-hmm.

Good in nature, right? To your very core.

Mm-hmm

Shame makes us feel like we couldn't possibly be good to our very

core. And again, that kind of mentality that says,

"You're not a good person if you don't follow the rules," that also gets

corroded in there.

It does, yeah.

Yeah. So I think that this is a part of where Paul is trying...

And wouldn't Paul know something about that?

A lot.

Uh-huh.

Yeah.

So this is going to take us to Mark chapter

verse through Mark

-Let me find it here.

Sorry, folks. Bear with me here. Thought I had it highlighted.

Do I have the right one here? Yep. Chapter

verses through Okay. Let me read it here.

"And there was a woman who had a discharge of blood for years and who had suffered much under many physicians and spent all that she had and was no better, but rather grew worse."

Rather grew worse. I'm just going to... Sorry. I'm not sure I have the right...

Yep. Nope, this is right. Okay. Rather grew worse.

"She had heard the reports about Jesus and came up behind Him in the crowd and touched His garment, for she said, 'If I touch even His garment, I will be made well.' And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease.

And Jesus, perceiving in Himself the power had gone out from Him, immediately turned about in the crowd and said, 'Who touched my garments?'

And His disciples said to Him, 'You see the crowd pressing around you, and yet you say, "Who touched me?"' And He looked around to see who had done it.

But the woman, knowing what had happened to her, came in fear and trembling and fell down before Him and told Him the whole truth.

And He said to her, 'Daughter, your faith has made you well.

Go in peace and be healed of your disease.'" Okay.

And here, the goodness that we hear is the wholeness and the wellness that the woman is being restored to.

Mm-hmm.

Again, this is another resurrection image. She was as good as dead.

She had been bleeding for years, which meant she was always ritualistically unclean.

That's right.

Never allowed to go in the temple.

Right.

Hear how

Paul is playing with the law with each one of these examples.

Mm-hmm.

That the law actually can divide people from one another. And so Paul is trying to use each one of these examples as saying, "Here's the problem with the law, and here's how Jesus fulfills it and then overcomes it."

Right.

What do you hear in that story, Dad? Classic story.

Yeah, it is. And again, I think we mentioned it last week, the law really concentrates on the thou shalt not.

Mm.

And

if you're going to rely upon that,

you're going to have a hard

time of it.

Yeah.

And so here it is, is Christ making

this person whole in such a way that she is now intrinsically whole-

Mm-hmm

... through and through. The healing of the body and the spirit.

To be restored to society.

That's right.

Right.

To her temple, to the society-

Yeah

... all of it. Because if she was this ritually unhealed, she wouldn't be allowed to stay in there-

Yeah

... in society. Okay. We're almost done with the fruits, but I think you can see how fascinating it is to take each one of these-

Right. Mm-hmm

... one by one. Okay. Faithfulness is the next one.

Translated as faith, faithfulness, reliability.

Isn't that interesting?

Mm.

Usage, trust or confidence. Confidence.

This is really about the matter of faith.

And we've been talking a lot about faith in Galatians, that it's not just our faith that matters, but it's actually Jesus's faith.

Having faith in Jesus's faith.

Because that's really what we can have true faith in.

So Paul, true enough, genius that he is, takes us to

Luke verse Luke verse

You can read that if you want, Dad.

Okay.

So I won't lose my thing.

Yep. Oh, sorry. You got it?

No, you're good. Yep.

I'm sorry. What is it? ?

Yeah, highlighted there.

Okay.

Let me just back up a little bit. "And He withdrew from them about a stone's throw and knelt down and prayed, saying, 'Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours be done.'"

Thank you. Here is the faithfulness of Jesus.

It's pistis in the Greek.

Mm-hmm.

Jesus stays faithful to the Trinitarian plan for salvation, even to the point of death here. This is the kind of faithfulness that the fruit of the Spirit is trying to talk about.

Not just,

"Boy, I think I like God, so I'll be faithful

until such time as it's not convenient." Here he is in the Garden of Gethsemane.

He could, at this moment... You've been there, right?

Mm-hmm.

Have you been there?

No.

Oh, so let me tell you.

You've been there, yeah.

So on one side, in the Garden of Gethsemane, is the city Jerusalem.

Mm-hmm.

The other side is all wilderness. He could have just-

Walked out

... run away.

Yeah.

It would've taken him-

Right

... a minute. He would've been gone.

And instead, he's faithful to the plan.

Sweating blood.

Mm-hmm. Literally, yeah.

Literally. It's such a hard thing to do.

It's the sort of faithfulness that costs us something.

Mm-hmm. And this gets back to what we were saying in the opening here about death, that he's experiencing it.

He's experiencing the pain, the agony of it,

to the point where he is. He's, "Please, there's another way from this."

Remember, one of the greatest temptations that the devil had from him was saying,

"You don't have to die.

If you worship me, and we could this thing together, and we could-

Yeah

... rule the world," right? Big deal. The world.

And I think that was probably an agony for him, thinking, "Boy,

maybe there is a plan B." But that

passage, in particular, He goes back and in a quiet moment of

Himself, He faces it.

Mm.

Really, really, really in a powerful thing.

He's totally human and totally God.

Mm-hmm.

And this is the human side of Him facing that.

And I don't want to just keep beating this dead horse here, but Every  
single one of these, look how brilliant Paul is.

Mm-hmm.

He's taking one that shows you sometimes physical healing-

Right

... always social healing.

Mm-hmm.

Because Jesus here is

about to face the Sanhedrin, so there's a legalistic thing.

Right.

He always brings in the law, and then he shows a bit about death and resurrection-

Mm-hmm

... with each one of these.

Very personal.

Very personal.

Yeah. Right.

So,

the note about the fruit here is that each one of us is going

to reestablish us as a whole human being and lead to

resurrection-

Mm-hmm

... day in, day out. It's life as resurrection-

Mm-hmm

... not just a one-time thing. Isn't that cool?

It's wonderful.

He's brilliant.

Yeah.

He's just so brilliant weaving it through here. Okay.

The next one, gentleness. Mildness, gentleness, meekness.

We're going to talk about meekness here.

Mm-hmm.

One of the beatitudes. Blessed are the meek, right?

You're talking about Barney Fife, of course. Right. Meek. That's right. Yeah. Meek.

Yeah.

Meek.

Mickey, mild, and little mouse. Yeah.

What's your favorite version of meek?

Yeah.

And then I'll tell you one that I learned and I thought was just so good.

Yeah.

Understanding of the word.

Yeah. Meek to me is doing the right thing at the right time for the right purposes. It's not this, looks like a Barney Fife figure, just a trembling little thing.

We say Jesus meek and mild. It's not this hippie flower  
child thing.

Mm-hmm.

That's not what it means.

We talked before about

when he was in the temple with the  
money changers and stuff.

Yeah.

Doing the right thing. That anger at that point was the right thing to do.

Mm-hmm.

I think it's appropriate.

Exactly. And I like that you brought that example because of the power in the  
story.

Mm-hmm.

So,

one way meekness was described to me is that you have  
a great deal of power, and you choose how to wield it-

Right

... in a way that gives peace instead of-

At the proper time.

Right.

Yeah. Right

Exactly.

Right.

So you're actually spreading peace instead of pain with your power.

Mm-hmm.

So that meekness is actually quite a powerful thing-

Mm-hmm

... because you have to be twice as powerful to not just-

Right

... whip around your power sword or whatever.

So,

he uses Jesus's expression in John

-

This is a beautiful story. This one always gets me.

"When they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of

John, do you love me more than these?' He said to him, 'Yes,

Lord, you know that I love you.' He said to him, 'Feed my lambs.'

Then he said to him a second time, 'Simon, son of John, do you love

me?' He said to him, 'Yes, Lord, you know that I love you.' He

said to him, 'Tend my sheep.' Then he said to him a third time,

'Simon, son of John, do you love me?' Peter was

grieved because he said to him the third time, 'Do you love me?' And he

said to him, 'Lord, you know everything.'

You know that I love you.' Jesus said to him, 'Feed my sheep. Truly I say to you, whenever you were young and you used to dress yourself and walk wherever you wanted, but when you were old, you stretched out your hands and another will dress you and carry you where you do not want to go.' This he said to show by what kind of death he was to glorify God.

And after he said to him, 'Follow me.'"

This

Oh, this story.

This is the

scene on the beach, isn't it?

Yeah. Mm-hmm. Yep.

Yeah. Where-

Post-resurrection

... post-resurrection, and they're on the beach, and he sees Jesus walking towards them on the beach, and then they cook a meal of fish, which again is to show that he's not a ghost, is what they're trying to show.

Corpo real.

He's all sort of flesh.

All sort of corpo real. Yep.

But if you notice, he asks him three times.

And again, you talk about a lovingness and

doing the right thing-

Gentleness

... as a parent

would hopefully do for their child. Remember, Peter denied him three times.

Mm-hmm.

And here he's asking him three times, "Do you love me?" And Peter says, "Yes." It's

almost a way for him to restore his

relationship with Christ, and again, it gives you such great insight into

how God loves us. It really does.

So it's restoration again.

Yeah. It's restoration again.

Do you see?

Right. Yeah.

Something about the spirit is going to heal us-

Yeah

... inside and out.

Right.

Sorry. Were you done? I didn't mean to cut you off.

Yeah. No.

Okay.

Yeah.

Yeah.

Yeah.

Up.

But it's a very, well, one more time, it's a very personal thing.

Yeah. Intimate.

I think we've talked this before. One of my favorite stories, the

resurrection stories, is

when Mary Magdalene with any other women were going to

try to get his body to anoint him after the crucifixion,

and they come back and the stone's rolled away.

And she's weeping and crying. The term there

is a veil of tears, that she didn't recognize Christ himself standing there saying,

"Who are you looking for?" And she said, "I'm looking for my Lord.

Where have you taken him?"

Yeah.

And through her sorrow, Jesus says to

her, "Mary."

Yeah.

And suddenly she realizes who it is.

I get goosebumps thinking about that, that he actually came back,

the most important event in the history of the world, for her.

Tenderness.

Tenderness.

This gentleness here. Patience. Yes.

And says to her, "Mary." And again, restoration.

And of course, Mary runs back to the disciples who are hiding in the upper room again. They're fearful for their life, saying that he's

risen, and they think she's crazy, actually, at the time.

But what a personal thing. And this story with Peter is an example of this where he's able to have... Peter,

I'm sure at that point, was just such wracked with guilt about that. "Oh, I will never

leave you, Jesus." He cut the ear off of the soldier there.

And then not an hour later, two hours later, denied him three times. I don't even know this guy.

Yeah.

And here he is trying to restore that relationship with him.

It's such a very moving thing to me.

Do you notice what he calls him, too?

Yeah.

Simon.

Simon.

Until the last one-

There it is

... until Peter.

Simon.

Right. Simon.

Yeah. Right.

Just remember how often Paul called him either Simon-

Right

... or Peter, depending on if he was-

Talking about powerful of a name again

... doing the right or not.

Right.

Yep.

So it means you're restored again. You're Peter.

Mm-hmm.

Yeah.

Yep. So, how does this have to do with meekness?

That's the word we're looking at. Here's the deal. Just as you're saying, he's denied him, right?

Mm-hmm.

And then they go and they hide in a room, and then suddenly Jesus appears. This is before the story, right?

Right.

How terrified do they have to be that this dude that they have  
denied has the power to come back to life,  
has walked through the wall of their locked room-

Right

... and is standing there, and instead of saying, "You jerks, I'm going to  
get you," the first thing he says,

"Peace be with you."

Yeah.

That's meekness.

Right.

That's using your power and not dishing out  
retribution-

Right

... right?

That's real power.

And so here it is again.

Forgiveness is the greatest power there, I think. Yeah.

And that's what he's doing here.

Right.

And not only that, he's leaving Peter saying, "Go and do this work, too."

Mm-hmm.

Now that's

Christ power, saying, "Look-"

He's also telling him he's going to be crucified.

Yeah.

Yeah. They're going to take you the place you don't want to go.

Yeah.

And bind you.

Yeah.

Right.

Exactly. There's a meekness there, too-

Mm-hmm

... being like, "You've got to learn how to do what I do."

To be truthful.

That's right.

Yeah. Faithfulness, right? Again-

That's right

... being truthful. Yeah.

Okay, last one here. Self-control-

Mm-hmm

... can be looked at as self-restraint or

self-mastery. Why do you think that would be important as a

fruit of the Spirit when you have all this freedom? Right?

Because this whole book has been about the freedom you have.

Why do we need self-control?

Well, I think

the last one that I was reading here about

don't become conceited, competing against one another, envying one another.

Mm-hmm.

The fruits, everyone has different fruits.

Yeah. That's right.

And I think Paul talks about liken them to parts of the

body, right? I may be an ear, you may be a nose, but you need us

all, right?

That's right.

Yeah.

And on top of all of that,

where Paul is trying to get us to go is to learn how to use our freedom well,

right? And so our freedom needs to be meek.

It needs to be for others.

Right.

It needs to be wielded in such a way that is causing more good in this

world than harm.

Mm-hmm.

Because we have the power of Christ in us.

Right.

We could be doing anything.

The freedom.

The freedom of Christ in us.

Right.

And as Jesus says, if we really

know how to follow Jesus, we'll be doing miracles, too.

Mm-hmm.

That could lead to us getting a little too out of

control, right?

You remember the story with Legion?

Yes.

Where the exorcists-

Yes. Mm-hmm

... the Jewish exorcists are trying to, and of course, he overpowered them.

Right.

Because they're trying to do it in the name of Jesus, but they weren't really

faithful followers of Jesus. They were just using the names of power of that,

right?

Well, let's get into the one that he contrasts with-

Mm-hmm

... because we were talking about this story earlier.

This is the temptation story, right?

Mm-hmm. Right.

So this is Jesus's temptation in the desert, and I'm reading from Luke's version, chapter four, verses one through

"Jesus, full of the Holy Spirit-"

Mm-hmm.

Ah, so there we go. "Returned from the Jordan," right after his baptism, "and was led by the Spirit." He's out there because the Spirit wills it. "Into the wilderness-"

That's what you were saying about being guided.

Yep, exactly right.

Right.

"Into the wilderness for days, being tempted by the devil, and he ate nothing during those days. And when they were ended, he was hungry. The devil said to him, 'If you are the Son of God, command these stones to become bread.' And Jesus answered him, 'It is written, man shall not live by bread alone.' And the devil took him up to the tower and showed him all the kingdoms of the world in a moment of time, and said to him, 'To you, I will give all this authority and their glory for it, for it has been delivered to me, and I will give it to whom I will, and then you will worship me, and it will be yours.' And Jesus answered him, 'It is written, you shall worship the Lord your God and serve only him.'

Then he took him to Jerusalem and set him on the pinnacle of the temple and said to him, 'If you are the Son of God, throw yourself down from there.

For it's written, he will command his angels concerning you to guard you, and on their hands, they will bear you up, lest you strike your foot against a stone.'

And Jesus answered him, 'You shall not put the Lord your God to the test.' And the devil had ended every temptation, he departed from him until a more opportune time."

There's so much in this. We could spend a whole hour in this.

For real.

The point where, as we all are, the point where he's days, he's weak physically, he's hungry.

He needs the same healing-

He needs the things that we do, right?

... that we keep talking about in this example.

It is a moment of weakness, too.

Mm-hmm.

And boy, that's when the devil comes in, right?

Mm-hmm.

But notice a couple of things here.

He answers it with scripture, right?

As Paul talked about putting on the armor of God, he answers everything with

scripture. That's where it goes. The thing that always strikes me about that passage at the very end, read that again, the very end, how he withdrew until a more-

Departed for a more opportune time

... opportune time. I'll be back.

I think that's back to that Garden of Gethsemane again.

That's what I'm saying. Yeah, it comes back to a more opportune time.

Because he knows at that point, you talk about a weak moment.

God, if there's a way for this dude, here's the devil, we got plan B for you.

Mm-hmm.

Boy, there's a lot in that.

There's a lot in that.

Yeah.

Now, I also want to say two things. One, the Holy Spirit.

Mm-hmm.

So listen to how much of the Spirit is present here.

The fruit of the Spirit Jesus needs as much as we do.

Mm-hmm.

So the Holy Spirit is not just a side character in any of this.

Jesus himself, to be Jesus, needed the same spirit that we need.

Mm-hmm.

So that, I think, is powerful. The next is,

look, the temple is back in here, right? Back to the law again.

Mm-hmm. Right.

All this law that the devil himself is quoting back to

Jesus.

And he's correct on that, by the way.

He knows. Yeah, he knows the scripture.

Right.

Jesus is essentially saying, it's not just the law.

It's not just the law that we're supposed to go here.

It's that the law will be fulfilled in living it this way.

Because everything you said about meekness, too-

It's the same. Yeah

... everything the devil is true, he can command to be bread, right?

Yeah.

He can jump off the temple mount, and the devil-

He can do all of this without the-

But-

Yeah

Knowing what the scripture really is.

Mm-hmm.

I've always said this, that there's always a kernel of

truth in every lie.

And boy, the devil, he's the master of it.

Yeah.

So that's each fruit. And look at what a masterful job  
that Paul has done.

Mm-hmm.

Now, look how Trinitarian it is as well, so that every piece of this is,  
the fruit itself-

Mm-hmm

... reminds us of God, the vineyard tender.

Right.

He is the branch, and the roots rather.

Mm-hmm.

We are the branches. We have  
every bit of this going back to a time when Jesus restored somebody,  
fulfilled and  
talked about the law being bigger than this, to break down barriers,  
and each one of these is a resurrection story in itself, right?

Mm-hmm.

And, each one of them points us to the power of the Holy Spirit.

How brilliant is Paul?

Yeah. Like I say, he's-

You know?

... he's a genius.

Just a g-

Yeah

... and he's just here rattling these off-

Right

... as he goes. So let's finish up. We're going to quickly do-

All right

... chapter six.

All right.

And then we'll wrap this study up. So, Dad, will you read

chapter six, verses one through ?

Okay.

Bear one another's burdens. Chapter six.

"My friends, if anyone is detected in a transgression,

you who have received the Spirit should restore

such a one in a spirit of gentleness.

Take care that you yourselves are not tempted.

Bear one another's burdens, and in this way you will fulfill

the law of Christ.

For if those who are nothing think they are something,

they deceive themselves.

All must test their own work.

Then that work, rather than their neighbor's work, will become a cause for pride.

For all must carry their own loads.

For those who are taught the word must share in all good things with the teacher.

Do not be deceived: God is not mocked, for you reap

whatever you sow.

If you sow to your own flesh, you will reap corruption from the flesh.

But if you sow to the Spirit, you will reap eternal life from the Spirit.

So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up.

So then, whenever we have an opportunity, let us work

for the good of all, and especially for those of the family of faith."

Yeah.

I have a couple thoughts. What are you hearing there?

Again, it's intent. It goes back to intent.

Yep.

And, what are you doing this for? It's not about your own glorification.

It's really for the better good of the family-

Mm-hmm

... of God.

Mm-hmm.

Your brothers and sisters in Christ.

Yep.

And the only pride you have is for that person.

Well, that's it.

Yeah.

And Paul will say that about himself.

Right.

He's like, "The only thing I can boast about is you"-

Yeah

... essentially.

Right.

"My pride is in whether or not you get this right."

Right.

One of the reasons he's so p\*\*\*\*d.

Right.

Because we're not getting it right.

Yeah.

Something I want to highlight. In verse seven, "Do not be deceived: God is not mocked, for whatever one sows, that will also be reaped."

Well, first of all, that's a stern warning-

Mm-hmm

... as you can hear.

Mm-hmm.

But I once was taught by a yoga teacher,

David Swenson, who was one of the top leading teachers of Ashtanga

yoga. He was telling me in a workshop that

the people who spend all their time doing yoga seven

days a week, or our equivalent might be Bible study every day-

Mm-hmm

... go to church every day, right? He's like, "You are tilling the soil

of your heart all the time. That's good."

Mm-hmm.

"But whatever you plant in there will grow exponentially more

than your average Joe. So, if you're planting love,

meeekness, self-control, great."

Mm-hmm.

"That will flourish. If you're planting haughtiness, if you're

planting power"-

Right

... "if you're planting greed, that will grow more than if you'd never prayed

before."

Mm-hmm.

"If you'd never done the yoga before."

Mm-hmm.

And so, I think this is part of Paul's warning to us.

That's pretty powerful.

It's powerful.

Yeah.

Which is why he brings in the law so much.

The law on its own could be really good to till our heart.

Mm-hmm.

But the more you till it and just plant in your own personal power and division, et

cetera, that's going to grow more because you're actually trying to till

the soil more.

Right.

So, we've got to be careful of this stuff.

If you're not willing to use this for kenosis, don't do it.

Right.

Don't even bother.

Right.

Don't even read this, I think is what Paul's point is.

Right.

Because you're going to reap what you sow in a big way.

Yeah. Again, it gets back to intent, isn't it?

Mm-hmm.

The law, what the purpose of it was for, as our guardian, as our custodian until he got there.

Christ said, "I've not come to abolish the law.

I've come to fulfill it."

Yeah.

I'm of the intent of it.

The other day we were talking

the intent of the law,

of crime and punishment, if you will.

When Haley was really young, we had a nice big garden, and I had planted a grapevine.

Uh-oh.

And after about three or four years, I thought I was going to have some grapes.

Because it takes that long to grow the-

It does.

Yeah.

It takes a while. As you know, what you sow, you shall reap, right?

So, we were going to reap this. And, we had talked about it the night before at dinner about, "Oh, boy, I can't wait for these grapes to get done and stuff." So I came home after working, and I was met there with Haley and her sister, Ally, and all their friends from the neighborhood, Kelly and-  
Cassie

... Cassie, everybody, saying, "Daddy, you know, we helped you.

We picked your grapes." And of course, they weren't ripe.

So there's this huge basket filled of green grapes that were-

Sour grapes

... sour green grapes. And of course, what do you say?

I knew the intent. They thought they were doing a great thing for me.

The law would say, "Hey, you're in trouble," right?

But it's the intent of that. And I think

there's this whole built-in intention

of why you're doing this, I think is what this really

speaks to me about.

Yeah. You all have to act surprised when I use that in a sermon, okay?

Yeah.

And back to that metaphor that David Swenson was talking about for a moment.

He was talking about it because somebody asked a question about why gurus tend

to go so bad. Because the practice that we were doing

was founded by somebody who turned out to be a problematic human being.

Problematic.

And he's like, "Because look how much work they were doing."

Yeah.

They were working so much, but then they just

planted one little seed of like, "Maybe I'm as good as everybody says I am."

Yeah. They start believing that what they say about me is true.

And then it just blooms so fast-

Right

... because of what you're saying.

Mm-hmm.

So, okay.

Yeah.

Let's wrap it up.

Yeah.

The rest of chapter six, please and thank you.

Okay. Final admonitions and benediction.

He's not letting you off easy at the end.

Here we go. Yeah. Okay, here we go. "See what large letters I make when I am writing in my own hand.

It is those who want to make a good showing in the flesh that try to compel you to be circumcised. Only that they may not be persecuted for the cross of Christ.

Even the circumcised do not themselves obey the law, but they want you to be circumcised so that you may boast about your flesh.

May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the

world. For neither circumcision nor uncircumcision is anything, but a new creation is everything. As for those who will follow this rule, peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me, for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen."

Okay. That's a wrap on-

Yeah

... on Galatians for Paul.

Yeah.

What do you hear in that?

He starts off with a typical Paul, "See what large letters I make when I write in my own hand." As Hillary has pointed out, he probably has a scribe doing this, but at the end, he goes, "Here, I'm going to finish this thing here."

Push us him out of the way. Let me hear that.

And he's so into this. He's, "I'm so upset." That also maybe he has some eyesight issues, too.

Yeah.

We're not sure. But there is. But

he winds it up, this whole issue about circumcision again.

If you're going to live and die by the law, in for a penny, in for a pound.

All of it.

Good luck.

And I think it's, again, it's a way to wrap it up saying, "This is my final word for this. Let's go out with emphasizing this."

I also

point out the end where he says, "I carry the marks of Jesus branded on my body."

Yeah.

Again, this is

probably fairly late in his life, and he's been in jail for a while now.

Being transported from jail to jail because Paul, the legal genius that he was, and being a Roman citizen, he kept appealing to higher courts and things.

And I think he probably had a pretty rough go of it a lot of times.

Mm-hmm.

But

really a powerful ending.

So, some people will carry what's known as stigmata on their body,

right? People like St. Francis.

Mm-hmm.

The literal wounds of Christ. And I think you're right here, though, that Paul is using his wounds as the same scourge mark of Christ.

Right.

And so much of it is for Paul to remind us and the Galatians that we are one with Christ.

Mm-hmm.

So that when we suffer, our sufferings are Christ.

If we're doing it right.

Right.

You can suffer all on your own, right?

Right.

And there's a beauty in that, that we are all in this together.

Mm-hmm.

So why choose something that's going to put up barriers?

Right.

That's going to make the woman who's bleeding feel like she can never be a part of society, the leper is only as good as a dead man.

Instead,

raise these divisions up and out so that we can  
be one in Christ, so there is no more division, only one in  
God.

Right.

And that's the point of the fruit.

Yeah.

Well, that is a pretty good place to stop, I think. We did it.

We made it through Galatians.

Wow.

Wow. A lot in there. Six chapters.

Yeah.

But man, that was a wild ride. So, I hope you all enjoyed it.

I am grateful for you, Dad, being along for the ride. Thank you.

Oh, wonderful. Thank you. Thanks for having me.

Oh, a delight.

Yeah.

All right. Well-

Look forward to seeing everybody tomorrow.

That's right.

Yeah.

See you on Palm Sunday.

Okay.

Thanks, everybody.

Bye-bye.

Good night.