

48-Galatians-02-Transcript

0:00: , hopefully, you can hear me now.

1:34: actually, let me just jump into a word of prayer, and then we can confirm that I am coming through, and then I'll just, open up again with what, what we're gonna cover today.

1:45: Our loving Heavenly Father, we come before You, Lord, we're so grateful to you.

1:49: That In a world gone crazy, in a world that's turning its back globally on Jesus Christ, that at this very time, you've put it in our hearts to turn our entire selves to Christ, to adore Him, to get to know Him, to walk with Him, and to defend his honor.

2:13: We thank you so much for this, Father.

2:15: We know it's just a, a special privilege, and we are strengthened in this walk.

2:21: By your word, we pray, Father, that you'll continue to help us to hunger and thirst for your righteousness.

2:27: We pray, Father, that as we inwardly digest your word, fully.

2:34: Comprehensively, from Genesis to Revelation.

2:37: That we will just be impassioned.

2:41: For this calling and that we will stand on the promises in this book and on your faithfulness.

2:47: Father, we praise you.

2:49: We thank you so much that we're not alone, that we're on this journey together, and we ask your blessing now in Jesus' holy name.

2:56: Amen.

2:57: Let me just confirm audio is coming through.

3:02: Yes, audio and video are good.

3:03: Thank you so much.

3:05: so, last week, we began.

3:08: The Book of Galatians.

3:09: We covered part of chapter one.

3:11: I want to finish chapter one today and also cover chapter two.

3:15: It's really hard to break this book up into its chapters, because there's a strong argument that Paul is making, that it's a whole letter.

3:25: And hopefully, as we go through this, we'll see how it all comes together.

3:29: And I think from time to time, we're gonna have to go through different parts of the letter, even while we're in chapter 1 and 2, looking at chapter 34 or 5, perhaps.

3:38: and also we have to connect it.

3:42: With the whole corpus of scripture.

3:44: We have to connect it.

3:45: It's rooted in the Torah.

3:47: It's, it's supported by the prophets and the writings, and the gospels, and the other apostolic letters, and the revelation, the apocalyptic writing by John.

4:00: So, the whole Bible is one narrative, and it all comes together.

4:04: And if we can't keep it as one narrative, we probably don't understand what we think we're understanding.

4:10: So last week, we started in Galatians chapter 1.

4:14: I spent a lot of time in Acts chapter 14.

4:18: Just to show Paul establishing the congregations and the churches in Galatia, and even at the very time that he was establishing these churches and these congregations, he was in conflict, in very serious, deathly conflict with the Judaizers.

4:35: And so I wanted to show that what we're picking up in Galatians didn't just start in, in the time of Galatians, which is we mentioned was his 1st, 1st writing, first epistle, that this actually had history.

4:47: And it was a hangover from the very beginning.

4:50: So with that, let's continue in Galatians, oh, you know what, I usually do a little bit of a greeting.

4:56: Let me just see who's here.

4:59: Rosebud, nice to see you.

5:00: Bruce Ellis, Rose Petty, wonderful to see you.

5:04: Chaw Jaws, nice to see you, Judy and Chuck, wonderful.

5:09: Pastor Murray here.

5:09: Thank you so much, Pastor.

5:11: First online, nice to see you, Merlane, Stephanie, Steph and Sandy, Stefan and Sandy, nice to see you.

5:19: nice to see you check in.

5:21: I know sometimes you do watch us live, but nice to see you here.

5:24: Jeff Flannick is here, nice to see you.

5:26: And Rick For, nice to see you.

5:30: As someone with CGI Burlington.

5:31: Nice to see you.

5:33: JD, nice to see you, Pep Square.

5:35: Welcome.

5:37: And who else?

5:39: Oh, Nate Hendrix is here.

5:40: Welcome.

5:41: Carlotta, nice to see you.

5:44: You're late.

5:44: Well, you're not too bad.

5:45: You, you made it.

5:47: And wonderful, wonderful to see all of you.

5:51: And I should mention, Becky had written me, she was late in getting her copy of Salvation.

5:57: if you have ordered a copy of Salvation, and you haven't received it, please reach out to me.

6:05: sometimes with, with the flood of requests, I, I actually missed a couple.

6:09: Fortunately, they did reach out to me, so I was able to rectify that.

6:13: Also, we do have an updated version.

6:15: I've, cleaned up the table of content, so it's structured, more clearly.

6:20: It's not just a long laundry list.

6:22: And also I've added a glossary, and this is, I think the glossary is gonna be especially helpful for those who perhaps don't have a proper background.

6:30: In the Bible, it's gonna help them navigate some of the terms that we take for granted as sort of our jargon, is just we just take it for granted, but somebody coming in, you may not understand all the terms, so, I've also added a glossary.

6:44: But do reach out if you haven't, if you've ordered a book and you haven't received it.

6:47: Galatians, let's get into, finish off chapter one, and then we'll get into chapter two.

6:54: let me share my screen.

7:02: Hopefully, you can see this.

7:08: OK.

7:09: Galatians, let's pick it up.

7:12: In verse 8.

7:13: So Galatians 1 opens with him, greeting the brethren, wishing grace and peace upon them.

7:19: It really, just a very cordial opening.

7:23: And then he comes out, guns blazing, you know, pulling no punches.

7:29: He's in shock that they have turned their back on Christ.

7:34: He, when he was building these congregations, he did everything he could to establish them.

7:40: He was with them for a long time, preparing them, teaching them, then he set up elders.

7:46: To make sure that they were established, and then he commended them to the Lord and even warned them that it was, it's too much tribulation that we will enter into the kingdom of God, left them in a great healthy state.

8:00: now he's come back, and he's shocked to see that they have abandoned the gospel.

8:07: And that they're now being taught a gospel that in fact Christ did not teach, that he did not teach them when he established the churches, and that gospel, in fact, is being taught by leaders.

8:19: It's being taught by, by men of great influence and highly respected.

8:23: And so he comes in, you know, guns blazing, to say, what on earth are, he's just stunned, he's beside himself with astonishment.

8:33: And it's like, what on earth are you doing?

8:36: And why are you listening to these men?

8:37: It doesn't matter what their rank is.

8:39: Even if an angel higher rank than anybody, first of all, he establishes his rank as an apostle by God.

8:47: That even if he was to preach this, they shouldn't listen.

8:51: And even to go above humans, and even if angels came with high rank.

8:56: And everybody respects and is falling over them, because they're somebody.

9:00: He says, you don't even listen to them.

9:01: In fact, let them be cursed.

9:03: And so that's where we picked this up in verse 8 after he expresses his astonishment.

9:09: That they've turned so quickly on Christ, from, from Christ.

9:12: He says, even though we Or even as an angel from heaven.

9:16: So we being the, the, the people who founded the church here, I'm an apostle by Christ.

9:21: And even we apostles, never mind even apostles, if angels come from heaven.
9:27: It doesn't matter, rank doesn't matter.
9:29: If they preach any other gospel unto you than that which we preached unto you, let him be accursed.
9:37: And this is such a, a, a powerful condemnation.
9:41: It rank doesn't matter.
9:42: If they deviate from the true gospel, let them be a cursed.
9:46: He doesn't say this once, he repeats it immediately.
9:49: It's like, no, I meant what I said.
9:52: As we said before, so I say now again, if anyone says, man, but anybody, any, anybody preach any other gospel unto you, then that which you've received.
10:04: Let him be anathema.
10:06: Let him be accursed.
10:08: This is serious.
10:09: He's shocked.
10:10: How, how do you turn to another gospel?
10:12: And, and you need to have the discernment.
10:15: That anybody who preaches any gospel other than what Christ preached, what the apostles preach, what I preach.
10:21: Don't listen to them, let them be accursed.
10:24: Now, this gospel that he was preaching, what was the gospel?
10:27: In 2 Corinthians 2:12, he says, furthermore, when I came to Troas to preach Christ's gospel.
10:36: Paul was teaching the gospel that Christ preached.
10:39: Paul was preaching the gospel that when Christ in Matthew 24, made the, when they asked him like, what are the, what's the sign of the end?
10:48: He said, this gospel, not any gospel, not a gospel.
10:52: Christ said, the gospel that I have been preaching.
10:56: The good news that I have been preaching, this gospel will be preached in all the world.
11:03: As a witness against the Gentiles.
11:07: And an invitation.
11:10: To Judah to come back.
11:12: For Judah to, to acknowledge him.
11:14: So that Revelation 1:7, I believe, when he returns, they are glorified, they, they're just pleased to see him because in Matthew 23, he said, you won't see me again until you shall say, Blessed is he who comes in the name of the Lord.
11:28: So this gospel will be preached in such a way that it will comfort Jerusalem.
11:34: It will call Judah back to covenant, and it will be a warning to all nations.
11:40: And the preachers of this gospel will be hated by all nations.
11:45: And this is the gospel that Paul was preaching, what Christ preached.
11:51: So I, he, he went to Troy to preach Christ's gospel.
11:54: And the door was opened unto him by the Lord.
11:57: So that's the gospel that was preached, and I, and I always go back to Hebrews 4.
12:03: Where the gospel that was preached to us.

12:06: is the same gospel that was preached to the forefathers.

12:09: The only difference is not in content, but in reception.

12:15: We have received the gospel with faith, they didn't believe it.

12:19: Moses preached the true gospel, Joshua preached the true gospel, and they didn't believe it.

12:25: The same gospel that Moses preached, that Joshua preached, Jehoshua, is the same gospel that Yeshua preached, Yehoshua just being a longer form of the name Yeshua, God saves.

12:37: And so Yeshua preached what Jehoshua preached.

12:40: The only difference is, the people that Jehoshua preached to, they didn't believe.

12:47: To the point where he had to warn them and say, look, you guys make up your mind.

12:50: As for me and my household, we will serve the Lord.

12:56: Yeshua preached the same gospel.

12:58: The apostles preach the same gospel.

13:01: What we're gonna learn now is that Yeshua taught Paul directly.

13:06: He taught the original 11 apostles.

13:10: And so they went out preaching the gospel to Judah.

13:13: And then into the houses of the house of Israel.

13:16: And then he brought in Paul separately in a parallel track.

13:21: And he taught Paul the true gospel.

13:23: And that's the gospel that Paul preached to the Gentiles.

13:27: And now he's shocked that they've turned away, and the con the whole context of Galatia.

13:34: And what happened in Galatians in the book of Galatians, and we have to keep this in the back of our mind all the time.

13:39: The context is the conflict that we saw in Acts 14.

13:44: That the Judaizers are insisting.

13:48: On circumcision.

13:50: That, that it's a sign of the covenant.

13:51: You can't, OK, great.

13:53: Gentiles are now included, but they have to be circumcised.

13:56: And they have to keep the law of Moses.

13:58: So that's the context here.

14:00: And Paul is saying, you can't work up your way to salvation.

14:07: You can't work your way to justification.

14:10: It comes by faith.

14:12: So, so what they were doing, and we'll get into it, but what they were doing, and throughout the whole book, is trying to find a way to bring in the Gentiles, where they work for their salvation, and they work for justification, and Paul is just not having it.

14:27: And he begins the argument, right here in Galatians 1 and picks it up in Galatians 2.

14:33: So he says here in Galatians 1 verse 10, so he says, you know, do I now persuade men or God?

14:41: So, so there's here, here we're kind of getting some insight into why Galatia, the the leading, the leaders in Galatia, why they failed the brethren.

14:51: Because they were intimidated.
14:54: Because they were mesmerized by titles and rank.
14:58: And so these people came with the authority of their rank, and people cowered.
15:05: And they conformed and they complied.
15:09: And before you know it, they're off track.
15:11: And Paul is saying, I don't care what the rank is.
15:14: I, I, it doesn't matter even if an angel comes.
15:17: Dressed as an angel of light.
15:20: And starts to preach something that does not conform.
15:25: I'm not backing down, and they stoned Paul to death, and God brought him back.
15:30: And, and, and Paul knew what was at risk, and he continued, because rank doesn't intimidate him.
15:36: He says, I do, do I now persuade men or God?
15:40: Or do I seek to please men?
15:43: That's the problem.
15:44: That's the root cause of the failure of Galatia, weak men.
15:51: Men with little backbone.
15:54: Men who are intimidated by other men.
15:57: That's the problem of Galatia.
16:00: And if we go to the podium.
16:03: To educate God's people.
16:05: We better be more like Paul.
16:07: And less like these elders.
16:10: Who are intimidated by the Judaizers.
16:13: Paul saying, I'm not intimidated.
16:14: They tried to kill me.
16:15: I don't care.
16:17: I'm trying to persuade men or God.
16:20: Or do I seek to please men?
16:22: For if I yet pleased men, I should not be the servant of Christ.
16:28: Yikes.
16:29: The men you're listening to.
16:32: The men that you're following.
16:34: They're trying to please other men.
16:37: And therefore, they're not true servants of Christ, and they have shipwrecked you.
16:46: Here he says to the, to the Thessalonians in 1 Thessalonians 2:4, but as we were allowed of God to be put in trust with the gospel, this is like a great privilege.
16:57: God has given us this trust.
17:00: To preach the gospel.
17:02: So since we were allowed by God to be put in trust with the gospel, even so we speak.
17:08: That's how we speak.
17:10: Like men who understand the enormity, the profundity of the trust that's been given to us as earthen vessels, so we speak, not as pleasing men, but God.
17:24: Which tries our hearts.

17:26: We're not trying to impress men.
17:29: And this is a disease that human beings carry.
17:33: And it's called insecurity.
17:36: Every human being has this.
17:39: It's only the Holy Spirit that can work it out of us.
17:44: You, you look at people.
17:47: And they're dressed to the nines.
17:50: They've, they, they've got it together.
17:52: It's like, wow, this person is so impressive.
17:55: These women, maybe they're very, very pretty and then dressed in a way that's very alluring.
18:00: And you think they've got it together.
18:03: And they're sick Their heart is sick.
18:07: And they're trying to fit in.
18:10: And they're trying to please men.
18:12: And they're trying to be accepted, and especially our, our, our kids, like the, the system is taking advantage of our kids.
18:19: Because it knows that there's this, this insecurity in humans, we need to belong.
18:26: And even in what we would look up to as spiritual elders, the sickness is there.
18:32: Trying to please men, trying to fit in, trying to be accepted.
18:36: And so we've got to get rid of this.
18:38: And we've, we've got to build up the brethren in our congregations that they realize they are spirit imbued, spirit endowed.
18:47: And therefore they have a place.
18:50: They belong.
18:50: God has handpicked us and put us in the body.
18:53: And therefore we no longer need to be insecure.
18:55: We can be secure in Christ.
18:58: And therefore, we don't need to try to please men, especially preachers, especially preachers.
19:03: We're not preaching for some sort of popularity contest.
19:07: And, and what we have to say and sometimes what we have to rebuke and correct, it's not gonna win us any popularity contest with men, but it will with God.
19:16: And that's what Paul is saying, and that's how he trained his men like Timothy and Titus.
19:21: You rebuke, you don't speak to please men.
19:24: You speak to please God, and those who are also seeking to please God will hear you.
19:29: My sheep hear my voice, Christ says, and they follow me.
19:33: So if if we're inspired and we're speaking through Christ, by Christ, Then his sheep will hear, and they'll correct course.
19:43: But if they're not his sheep, They're gonna dig their heels in, they're gonna resist, they're gonna fight.
19:49: They're not, they're gonna disregard the word of God.

19:52: And so the disease in Galatia, and in particular in their leaders, was this weakness of trying to please men, trying to fit in.

20:01: And so the Judaizers come all dressed up and looking like they're the business, and, and people want to please them.

20:07: And Paul is saying that's not how we operate.

20:10: We have been entrusted with revelation.

20:14: From God Himself.

20:16: And so we're not gonna take this and corrupt it, trying to win over men who you can never really please.

20:22: And, and I think that's what all the, the Hollywood folks are beginning to figure out and all the woke folk are beginning to figure out.

20:30: You can bend over backwards, you can do backflips, you can do gymnastics.

20:35: There's always more that's required of you.

20:38: To fit in, because it's a way that the devil uses to take advantage of us.

20:43: We must have backbone, we must have spiritual backbone.

20:46: We stand for what we stand for.

20:48: We read the word of God, we receive the word of God, and we stand on the word of God.

20:52: And it doesn't matter what the conflict is, we've already made up our mind.

20:55: We're not budging.

20:58: So, this is, we, we have been entrusted with this profound truth, with this revelation, with the gospel, and that's how we speak.

21:06: Not like pleasing men.

21:07: In fact, when Christ was teaching, they said, you know, he teaches, it's not like other men.

21:12: He teaches with authority, meaning he's not trying to please men.

21:15: He's just teaching the word of God.

21:17: And we must follow that example, not as pleasing men, but God, which tries our hearts.

21:23: So back to Galatians verse 11.

21:26: But I guarantee you, brethren, I certify you, brethren, that the gospel which was preached by me.

21:33: It didn't come from men.

21:34: It's not after men.

21:36: For I neither received it.

21:39: Of men or by men.

21:41: Neither was I taught it.

21:44: I received the Gospel Paul is saying, by the revelation of Jesus Christ.

21:49: I got it straight from the source.

21:52: So many of your teachers that you're listening to, they were taught by men.

21:56: And they're trying to get a biscuit by pleasing these men.

22:00: So the men are sitting maybe in the audience, making sure that they're teaching the way that they have taught them.

22:05: And Paul is saying, I got it directly from the source.

22:08: By revelation.

22:09: And we see this in Acts 26, he's a couple of, couple of accounts of this, but this is when he's sharing with King Agrippa, what happened to him.

22:17: Whereupon as I went to Damascus, Acts 26 and verse 12, whereupon I went to Damascus with authority and commission from the chief priests.

22:27: and so he's out there killing the Christians and authorizing their death, and, and capture, and torture.

22:33: At midday, O King, I saw in the way a light from heaven.

22:38: Above the brightness of the sun, it was brighter than the sun.

22:44: So where, where am I?

22:47: I saw in the way a light from heaven above, the brightness of the sun shining round about me and them which journeyed with me.

22:58: And when we were all fallen to the earth, I heard a voice speaking unto me.

23:03: And saying in the Hebrew tongue, spoke to me in Hebrew, Saul, Saul, why persecutest thou me?

23:11: It is hard for you to kick against the pricks.

23:14: Why are you resisting me?

23:17: And I said, Who are you, Lord?

23:20: And he said, I am Yeshua, whom you're persecuting.

23:26: But rise and stand upon your feet.

23:30: For I have appointed you for this purpose.

23:33: Listen to the purpose that Paul has been appointed as one of the 12 apostles.

23:38: I've appointed you.

23:39: Get on your feet.

23:40: I've appointed you to this purpose.

23:46: To make you A minister and a witness, both of these things which you have seen.

23:55: So, everything that he's just experienced.

23:59: So he's gonna be a minister and a witness of this dramatic experience with Christ, but two things, not just that, that and of those things in the which I will appear unto you.

24:13: So Paul This experience that you're having with me, it's not just the one and done.

24:20: We're entering into a relationship here.

24:22: I'm Yeshua.

24:23: I am the Messiah.

24:25: And you're going to have this dramatic turnaround where the very person who's been out killing Christians that your, your belief system has been transformed, and you're going to now engage in the exact opposite behavior of supporting me and those who follow me, and you're gonna be a witness of this exchange that we're having, but not just this, I'm gonna be teaching you directly.

24:53: We're gonna have multiple experiences, multiple conversations, and you're also going to be a witness of that.

24:59: And of those things, the revelations.

25:02: that you will receive from me when I appear to you in the future.

25:06: So, you're gonna witness what you've experienced right now, and you're going to witness future teaching from me.

25:13: And you're gonna witness to that.

25:15: Delivering you from the people and from the Gentiles unto whom now I send you.
25:23: To open their eyes.
25:25: And to turn them from darkness to light.
25:28: This is your job, Paul.
25:30: The Jews have rejected me.
25:32: I'm raising you up to help me graft in the Gentiles.
25:37: They're in darkness.
25:39: You're going to open their eyes, and you're gonna turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.
25:57: So the Gentiles are going to share in the inheritance of the Jews, which have accepted Christ.
26:04: They're going to be grafted in.
26:06: And it's miraculous.
26:08: If, if Paul can be converted like this in such a dramatic way, there's hope for everyone.
26:16: And in this day in the first century, clearly, Satan was working through the Jews and the Judaizers who were in conflict with Christ.
26:27: That continues in in ways, but they have been overtaken by this Islamic ideology.
26:35: And as much as we have to hate Islam, it is a horrible, evil doctrine.
26:42: Sharia is awful and oppressive.
26:45: That doesn't mean we hate Muslims.
26:47: We have to see every Muslim as a potential, Paul.
26:51: That because of their ideology, they think they're doing God's service by killing Jews and Christians.
26:57: But many of them are repenting.
27:00: Many of the internet is the best thing that has ever happened to destroy Islam.
27:05: Many Muslims who have no idea what's in the Koran, no idea what's in the Haith or the irra, they can actually now find out, they'll hear something and say that's just not true.
27:14: And then they'll go and read the Koran and find out what?
27:18: And then they'll compare the character of Muhammad to the character of Christ.
27:22: And many, many, many Muslims are converting.
27:25: So we, we have to hate evil.
27:28: But we have to have compassion on the people.
27:31: And see every one of them as a potential Paul, the more intense they are in carrying out their evil ideology, the more potential they have to do great works for Christ.
27:43: As Paul did.
27:45: So he ends up saying, whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, the revelation, but showed first unto them of Damascus and at Jerusalem and throughout all the coasts of Judea and then to the Gentiles that they should repent and turn to God and do the works appropriate for repentance.
28:08: For these causes, the Jews caught me in the temple and went about to kill me.
28:13: Having therefore obtained help of God, I continue unto this day.
28:17: He did not back down, and he was not afraid of people, and he was not seeking to please men.

28:23: I continue unto this day, witnessing both to small and great.
28:27: It doesn't, it doesn't matter.
28:28: I'm not impressed by titles.
28:31: I just speak the truth.
28:32: Your title doesn't intimidate me.
28:35: Witnessing both the small and great, saying none other things than those which the prophets and Moses did say should, should come.
28:42: And I think this is also an important point.
28:45: You, we have, whenever you have hierarchy in any organization, and as spiritual as we want to be, we're still human.
28:53: Whenever you have hierarchy, you have, you run the risk of building a kiss up, kick down culture.
29:00: Kiss up, kick down.
29:02: It's like people want to know what's your rank here.
29:05: And once they realize you have rank, they're going to try to please you.
29:09: Once they realize you don't have rank, they're going to kick down and just abuse you and treat you like you're nobody.
29:14: You know, one of the best things, we do often is just see how people behave in a restaurant, how they treat the waitress or the waiter.
29:23: And, and if you see them, just treat everybody the same, janitor, waitress, waiter, bartender, bellboy, everyone's human.
29:33: And everybody should be respected.
29:35: And you see people just treat everyone the same, and then, you know, chief executive officer of a multi-billion dollar company, everyone's the same.
29:41: Everyone's human.
29:42: Everyone deserves respect.
29:44: But then you see some characters, if they're in front of a chief executive, or a an elder, or anybody of rank.
29:54: Kiss up, kiss up, try to please.
29:56: And then when they find out they're with somebody who's not of high rank, they just don't care.
30:00: Just treat them like they're nobody.
30:02: we need to be people who just We're respectful Of everyone.
30:08: And appropriate respect, you know, the Bible does say, you know, those who labor in the word deserve double honor.
30:15: So there's that.
30:16: But it's not about pleasing men.
30:19: It's about pleasing God, and I love that Paul witnesses both the small and great.
30:24: I'm, I'm not gonna change what I'm saying because of your rank, O king.
30:30: And that he's not saying anything different.
30:33: Then what the prophets and Moses did say should come.
30:37: In other words, Moses and the prophets preached the gospel.
30:43: And lest I should be exalted above measure through the abundance of revelation.
30:48: So here's the point.

30:50: So, Paul is saying, Damascus.
30:54: Wasn't a one and done.
30:56: Damascus was the beginning of a relationship that I had with Christ.
31:00: And he taught me through many revelations.
31:03: In fact, he uses the term abundance.
31:05: And it's possible now because knowledge pops up, that through the abundance of these revelations, Paul could feel exalted above measure, because of the abundance of the revelations, that he was given, it was given unto him a thorn in the flesh, the messenger that the messenger of Satan should buffet him, lest he should be exalted above measure.
31:25: So he was, he was humbled by God.
31:28: He had all of this abundance of revelations, but he kept being reminded, you're an earthen vessel, you're just a human being.
31:37: So, that's what he's talking about.
31:40: That he received, he wasn't taught the gospel by men.
31:44: He was taught the gospel by Christ.
31:47: And it was the same gospel that Moses taught, that Yehoshua taught, that the prophets taught.
31:53: It's the same thing.
31:55: The good news, what the things that are to happen, despite The violation of the covenant.
32:01: Yeshua will save His people.
32:04: Verse 13, for you have heard of my conduct in time past in the Jews' religion.
32:12: How that beyond measure I persecuted the church.
32:16: Beyond measure, he says I persecuted the church.
32:25: How beyond measure I persecuted the Church of God and wasted it.
32:28: I was thorough.
32:30: And I profited in the Jews' religion above many my equals in my own nation.
32:36: So he's talking now to, to Gentiles.
32:40: And now there's a difference, as he goes to the Gentiles, he's referring to those who have not followed Christ as the Jews' religion.
32:48: And so he was an exemplar in following this, above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers.
33:01: So I was all in.
33:03: And then when he follows Christ, he's all in, and he's actually more productive than the apostles, who are speaking to the Jews, who, yes, they helped write what we call the New Testament, the apostolic letters.
33:17: But Paul says he worked more than all of them, and the impression is combined.
33:24: He was just such this zealous figure, this, this sort of force of nature.
33:29: Very, very zealous.
33:30: And so when he's all in, he's all in.
33:32: And he excelled in the Jews religion.
33:36: and now he's been turned around.
33:38: But when it pleased God.
33:40: who separated me from my mother's womb.

33:43: So Paul is realizing and in being taught by Christ, that he was handpicked before he was even born.

33:50: And his whole experience, being taught by Gamalliel, being exceedingly zealous in, in understanding the law, and the Torah, and, and the oral law, the, the writings, the prophets, all of that was just training ground.

34:09: And then being understanding philosophy and the Greek teaching and being educated in all of this and speaking these languages, all of that, he was separated from his mother's womb.

34:21: He was destined to replace Judas.

34:24: And called me by His grace.

34:28: Why?

34:29: To reveal his Son in me.

34:31: That I might preach him among the heathen.

34:35: That Paul is just so well equipped to now go into the heathen nations and teach Christ, and have the, the connection.

34:45: Between Greek education and how they think and what they relate to and the culture, but also having been rooted in Torah.

34:52: He was just handpicked and hand and developed for this role.

34:57: To preach Christ among the heathen.

34:59: He said, when, when I came to this turnaround, immediately, he says, this is, this is Paul's nature.

35:06: Immediately, I confirmed not conferred not with flesh and blood.

35:11: Again, he's saying that I didn't seek men's approval.

35:14: I didn't say, mommy, daddy, there's a new direction.

35:19: I think I, what, what do you think?

35:21: Gameliel, what do you think?

35:24: fellow, Jews.

35:27: And, and students and disciples.

35:30: What do you think of this?

35:32: None of that.

35:33: Very clear he received the revelation, went straight to work.

35:37: I don't need approval.

35:39: Immediately I conferred not with flesh and blood.

35:42: Neither went I up to Jerusalem.

35:45: I, I didn't go to Jerusalem, to them which were apostles before me.

35:49: But I went into Arabia and returned again unto Damascus.

35:54: So Christ was teaching him, educating him.

35:56: He's got it.

35:58: He doesn't need men's approval.

36:00: And so he immediately went to work, preaching the gospel to the Gentiles.

36:05: He didn't go to Jerusalem to get approval on some sort of rubber stamp.

36:09: Then, after 3 years of preaching the gospel, I went up to Jerusalem to see Peter, and I abode with him 15 days.

36:18: So he's with him for about just a bit over 2 weeks.

36:21: That, it's 3 years before I sat down with Peter.

36:23: Peter's leading the whole movement.
36:26: for the Jews.
36:27: And Paul's not going to him saying, hey, what do you think?
36:33: Paul was not under Peter.
36:35: And so 3 years later, excuse me, he, he spends some time with Peter.
36:42: And you can imagine the amount of conversations that we're having, comparing notes, and Peter, in fact, was the first one to receive the dream.
36:50: That what God calls clean, let no man call unclean.
36:55: So Peter, in fact, was given that vision.
36:57: So you can imagine the conversations, the richness of the conversations for 15 days.
37:02: But Paul's saying like, I'm already around the track 25 times before I sit down to ask anybody, do you want to evaluate how I'm running?
37:12: But the other of the apostles saw I none except James or Jacob, the Lord's brother.
37:20: So, he just saw two apostles, 3 years before he saw Peter, and then he saw James as well, but the rest of the apostles, he's saying, I wasn't taught by them, and I wasn't seeking their approval.
37:33: And it was 3 years before I even sat down with Peter and saw James.
37:37: And here you see in Acts 9, in verse 26, when Saul came to Jerusalem.
37:43: He tried to join himself to this, to, to the disciples, but they were all afraid of him.
37:49: And believe not that he was a disciple.
37:51: And maybe that's also part of the reason why he didn't even get to see the other apostles.
37:55: They were probably like, no, thanks, I'll pass.
37:58: I, I'll give that meeting a pass, thanks.
38:01: And even none of the disciples want to meet with him.
38:04: Because they didn't believe that he was a true disciple.
38:07: But Barnabas took him.
38:09: And brought him to the apostles.
38:12: And so if Barnabas is vouching for him, OK, let's listen to what Barnabas has to say, we trust Barnabas.
38:18: And they declared unto them, that's Paul and Barnabas, how he had seen the Lord in the way.
38:24: And I said, Barnabas is telling, explaining how he saw the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Yeshua, and he would have been persecuted heavily for this.
38:37: He didn't back down.
38:40: And he was with them, coming in and going out at Jerusalem.
38:44: And he spoke boldly in the name of the Lord Yeshua, and disputed against the Greeks.
38:50: But they went out, they went about to slay him, but he didn't back down.
38:56: And so you see here when he finally does go to Jerusalem, and they, they're, they're afraid of him, but Barnabas vouches for him, and then right there in Jerusalem, he's, he continues to preach.
39:06: And then he's, he's disputing with the Greeks.
39:10: Practic Galatians 1:24, and they glorified God in me.

39:15: So when he met the apostles, they, they glorified God and saw the work that he was doing.

39:20: Then he says, chapter 2, verse 1, 14 years later, so first there's a span of 3 years, then he interacts with the apostles, then 14 years later, He goes back to Jerusalem.

39:33: I went up again to Jerusalem.

39:36: With Barnabas, and took Titus with me also.

39:41: Titus now is a Gentile convert.

39:44: And so he takes Gentile, he takes this convert with him, with Barnabas to Jerusalem.

39:49: This is now 14 years later.

39:52: And here we'll see in Acts 11, when this might have been.

39:57: He says, then the disciples, every man according to his ability, determined to send relief.

40:01: So this is, so he says he went to Jerusalem again.

40:04: here in Acts 11, we see when he was in Jerusalem, the disciples, every man according to his ability to determined to send relief unto the brethren that dwelt in Judea, which also they did and sent it to the elders by the hands of Parnabas, and Saul or Paul.

40:20: So that's one time when he went to Jerusalem, taking charity to the churches in Jerusalem, and again, we have Acts 15, when there's this incredible conflict between the Judaizers and Paul's teaching, and in Acts 15 and verse 6, and the apostles and elders came together to consider this matter.

40:41: So these are times when he's in Jerusalem, and he would have met with the apostles.

40:48: So he says Acts 2 verse 2.

40:50: And I went up by revelation.

40:54: And communicated unto them, that gospel which I preach among the Gentiles.

40:59: So he went to Jerusalem 14 years later, because God revealed to him that he should go.

41:05: And then he explained to the, the apostles there in Jerusalem and others that were in Jerusalem, the disciples there, he, he communicated, this is what I preach.

41:14: That I preach among the Gentiles.

41:16: But privately to them, which were of reputation, lest by any means I should run or had run in vain.

41:24: So he's explaining to the apostles in sort of private meeting here.

41:29: This is what I'm teaching.

41:31: And just to make sure that he had not been preaching in vain, but he says, but neither Titus, who was with me, being a Greek, was compelled to be circumcised.

41:44: It's like, the Judaizers are saying you have to be circumcised.

41:50: I, I didn't tell you that.

41:52: And I received this gospel directly from Christ.

41:55: And I didn't go to the apostles to get approval from them, because I received it from Christ.

42:00: But when I did go to the apostles, In Jerusalem, I took Titus with me.

42:06: And not, and I explained to them the gospel that I was preaching, and not a single one of them said, Titus has to be circumcised if he's going to be a part of this.

42:15: Not a single one, because they understood the gospel that I was preaching that I received from Christ.

42:21: And so Titus, who was with me, nobody compelled him to be circumcised.

42:27: And that because of false brethren, unawares brought in.
42:32: Who came in privately to spy out our liberty, which we have in Christ Jesus, Yeshua Hamasak.
42:40: We have this That they might bring us into bondage.
42:44: This is a strange thing, but these, these are not true brethren.
42:49: These are false brethren.
42:51: Wearing a disguise.
42:53: And trying to figure out what we're doing, and how this liberty in Christ works.
42:59: And this, the devil has motivate motivated them to take this liberty away from us, and to put us in bondage.
43:07: And, and in this letter to Galatians, the bondage is this system.
43:14: Of works It's the system of works to earn salvation.
43:18: I'm telling you, brethren, I keep warning you night and day, sometimes with tears, Islam is a scourge on the world.
43:27: And, and within 100 years of Muhammad's death.
43:32: It destroyed and conquered 70% of the Christian world.
43:36: This is a real force, anti-Christistic force.
43:40: This is a force against Christ.
43:42: And Sharia is exactly like what the Judaizers are doing here, that you cannot please God unless you enter into this system of works.
43:52: And God is always angry with you, and you're always gonna fail.
43:56: And what Paul is saying is, this is This is bondage And the Judaizers are trying to take the Galatians into this bondage.
44:06: And they're motivated by the devil.
44:08: They're not true brethren.
44:09: They hate the freedom that they see in Yeshua.
44:12: And so they came to spy out our liberty.
44:15: Which we have in Christ Jesus, so that they can figure out how to bring us into bondage.
44:21: To whom?
44:23: We, that's Paul, Barnabas, and the apostles in Jerusalem.
44:27: To whom we gave place by subjection, no.
44:32: Not for a single hour.
44:33: They, they had no truck with us.
44:36: No progress at all.
44:38: It was dead on arrival.
44:39: We understand the gospel.
44:41: And Paul is preaching the same gospel that Moses, Christ, and that we're teaching.
44:46: He's just commissioned to take it to the, to the Gentiles.
44:50: And so when they tried to come with this, we didn't ask Titus.
44:53: We all of us were in agreement, Titus does not have to be circumcised.
44:57: And we didn't listen to these people.
44:59: So we gave place, we didn't subject ourselves to their rank and authority, not even for an hour.
45:05: That the truth of the gospel might continue with you.

45:10: You Gentiles must carry on this truth of the gospel and not be influenced by the Judaizers.

45:16: But of these who seem to be somewhat, it's a very King James way of speaking.

45:25: In other words, There are men of high rank.

45:29: There are apostles.

45:31: There are men of high rank.

45:33: In the Jerusalem community.

45:37: And, but of these who seem to be somewhat, they had rank, whatsoever they were, it doesn't make a difference to me.

45:44: I, I, I'm not trying to fit in.

45:47: I'm not trying to please men.

45:49: I'm not trying to alter my speech so that it's politically correct and acceptable to people.

45:54: I received the gospel by revelation.

45:56: I'm just preaching it.

45:58: And so whatever they were, it, it doesn't matter to me, and he's not being disrespectful here, it's just, just reality.

46:03: I was taught by Christ.

46:04: I'm not going to bend the knee to mend.

46:08: Whatsoever they were, it makes no matter to me.

46:11: God accepts no man's person.

46:13: God isn't impressed by rank.

46:15: And if I have to explain to God while I couldn't quite preach the gospel cause you've got to understand the level of authority these men have, Paul's saying no way.

46:23: For they who seem to be somewhat in conference, added nothing to me.

46:28: I went to Jerusalem, 14 years later, I returned to Jerusalem, people of very high rank, They didn't teach me anything.

46:38: There's nothing that I got from them that I didn't already understand and know.

46:43: So I, they weren't, they didn't teach me anything.

46:48: In Deuteronomy 2.

46:50: So God, God is not a respecter of persons.

46:52: He accepts no man's person.

46:54: Let's go to the Torah.

46:55: Deuteronomy 10:17, for Jehovah your God is God of gods and Lord of lords, a great God, a mighty and a terrible, which regards not persons, nor takes rewards.

47:10: Holiness is holiness.

47:13: God is not impressed by men's ranks.

47:15: And unfortunately, we as weak men are.

47:19: And Paul is saying, I, I broke out of that, that, that just didn't affect me.

47:24: And even if an angel from heaven comes and teaches something that I was not taught by Christ, I'm not having it.

47:33: In Leviticus, same Torah, 19:15, you shall do no unrighteousness in judgment.

47:40: You shall not respect the person of the poor, nor honor the person of the mighty.

47:45: And unfortunately, many brethren get sucked into Marxism and believe that if you're poor, you're righteous, and if you're rich, you're evil, and then they fall into this covetousness and, and, and Marxist philosophy, and the Torah doesn't teach this.

48:02: The tours, it doesn't matter if you're poor.

48:04: It doesn't mean you're righteous.

48:06: And it doesn't matter if you're wealthy, it doesn't mean you're right.

48:09: We just, we just judge by Torah.

48:11: We, we, righteousness is righteousness, and we're, we're not influenced by the positions of men.

48:18: You shall not respect the person of the poor, nor honor the person of the mighty, but in righteousness shall you judge your neighbor.

48:27: So it's right there in the Torah.

48:29: God is not a respecter of persons.

48:31: Galatians 2:7, but contrariwise.

48:35: On the other hand, on the opposite side, when they saw that the gospel of uncircumcision was committed unto me.

48:44: As the gospel of the circumcision was unto Peter.

48:49: For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.

48:57: So when he and Barnabas were explaining all the miracles and how God was working in him and how he wouldn't back down and the boldness that he had and the success that he was having, they saw that all the success that Peter was having toward the circumcision.

49:12: Paul was having towards the uncircumcision, and it was not possible.

49:15: It's like when Christ said, you know, believe me for the work's sake, you know, you might not, you might have reasons why you don't like me personally, you might have reasons why you don't respect me.

49:26: Look at the works.

49:27: And believe me for the work's sake, because it's not possible to do this level of work without the Holy Spirit, without the support of God Himself.

49:37: So they saw that in Paul.

49:39: And how mighty God was working in him toward the uncircumcised.

49:45: And when James, Cephas, and John, who seem to be pillars, so he goes there and he sees the authority that these three have, Cephas being Peter.

49:57: When James Cephas and John, who seemed to be pillars, perceived That the grace that was given unto me.

50:06: They gave to me and Barnabas, the right hands of fellowship.

50:12: And sometimes we hear this phrase used, oh, just give them the right hand of fellowship, just to say, oh, just include them, and, you know, they're not baptized, they're maybe believing in Trinity.

50:20: That's not what this, that's not what it means.

50:22: It means they saw That even though they didn't get a chance to teach these men, That clearly, Christ had taught Paul directly.

50:32: And they were doing the work of God.

50:35: And it was just a recognition that Holy Spirit is working here.

50:37: It's they're they're preaching the same gospel Moses taught.
50:40: And so they said, yeah, We're, we're, we're all one.
50:44: You have a, you, you have a, a ministry to the uncircumcised, we have a ministry to the circumcised.
50:50: It's the same God behind us.
50:52: And so they extended to Barnabas and Paul, the right hands of fellowship, that we should go into the heathen, and they would go to the circumcised.
51:02: Only if there's just one thing they asked, they wished that we should remember the poor.
51:08: The same which we also were forward to do.
51:11: So you saw in Acts 11, they were gathering for the poor to take to to support the, the, those that were in Jerusalem that were suffering.
51:18: And so it was Paul saying that was already in our hearts to support the poor, but that's all they asked is, yeah, you guys are right on, everything you're teaching is right on.
51:27: We're not, you know, the Judas are saying you have to be circumcised, we're not saying Titus has to be circumcised.
51:32: The only thing we're asking is, just remember the poor and saying, yeah, we were, we were already happy to do that.
51:38: Now, we come to a sticky part.
51:41: But when Peter was come to Antioch, I withstood him to the face.
51:49: Because he was to be blamed.
51:50: So this again is showing you, Paul is saying to the Galatians, I'm not a respecter of persons.
51:58: Right back to Torah.
52:00: I'm not gonna honor you because you're poor.
52:02: I'm not gonna, you know, respect your judgment because you're poor.
52:04: I'm not gonna honor you because you're wealthy.
52:06: I'm not going to treat you a certain way because you're of high rank, and treat you another way if you're of quote unquote, low rank.
52:14: I'm just gonna judge righteously.
52:16: And so Peter is the leader.
52:19: To the circumcision, and it's the established movement.
52:23: The uncircumcision is the nascent movement.
52:25: It's, it's coming up.
52:25: It will eventually get big, but it's, it's, it's nascent.
52:29: It's, it's just coming up.
52:30: The established movement is to the circumcision, and Peter is the head of that.
52:35: And he comes to Antioch.
52:38: And Paul confronted him.
52:40: And took a strip off him.
52:43: What you say, take a stripe of him.
52:45: Publicly Why?
52:49: Because he was at fault.
52:50: Now, you might say, well, shouldn't he, you know, speak to him privately?

52:55: Because Matthew 18, and I've said this over and over again, as a church, we have really failed in implementing Matthew 18.

53:04: It's always aborted, it's always kind of quoted but misapplied.

53:09: We've got to follow this, because this is about reconciliation.

53:14: That Christ said, if your brother trespasses against you, that is sins against you, breaks the law, and you're, you're, you're the consequence, you're sort of collateral damage of the breaking of the law.

53:28: Go and tell him his fault.

53:30: Between you and him alone.

53:32: Why?

53:33: Because you recognize the danger that he's in, and you want to reconcile with him and restore the relationship.

53:40: Go and tell him his fault between you and him alone.

53:43: If he shall hear you, you've gained your brother.

53:46: So why wouldn't Paul?

53:49: Apply Matthew 18.

53:51: Well, God says, if your brother shall trespass against you.

53:58: Peter was not trespassing against Paul.

54:02: So Matthew 18 doesn't apply.

54:05: Well, what about First Timothy?

54:08: He says, in 1 Timothy 5:19.

54:11: Against an elder.

54:14: Received not an accusation.

54:16: But before 2 or 3 witnesses.

54:19: So if somebody's going to accuse an elder of something, don't, don't listen.

54:25: Unless they bring witnesses.

54:27: Then he says, them that sin, rebuke publicly, rebuke before all, so that others also may fear.

54:38: So it's not always to pull somebody aside and talk to them one on one privately.

54:43: In the case of an elder who sins, don't listen to an accusation, don't support an accusation, unless they have witnesses, then you have to act.

54:53: And if it's established by witnesses, then you rebuke them publicly.

54:59: So that others can see this and not follow them.

55:02: Well, this, this applies, except verse 19 is unnecessary.

55:07: Paul doesn't need two or three witnesses.

55:09: He's not receiving an accusation.

55:11: He's seeing with his own eyes, the sin of Peter.

55:15: And so we just go straight to verse 20.

55:18: This is an elder who's sinning.

55:20: And he is to be rebuked publicly, so that all the other elders and all the other followers who, who are following this leader can realize that's the wrong way to go.

55:29: So, 1 Timothy 5:20 does apply, verse 19 is unnecessary, because Paul's seeing it with his own eyes, he's hearing it with his own ears, he doesn't need witnesses.

55:39: He's seeing the sin right before him, and the risk of Peter shipwrecking the church.

55:45: So he says, The reason he rebuked, the reason he rebuked Peter and why Peter was to blame.

55:53: He says, because before that, certain men came from James, James was in Jerusalem.

56:01: And of the circumcision and before those men came to Antioch, he did eat with the Gentiles.

56:08: He was happy to eat with the Gentiles, but when they were come, he withdrew and separated himself.

56:17: Why?

56:18: Fearing them, which were of the circumcision.

56:21: Can you believe this, brethren?

56:23: Imagine the amount of authority that these Judaizers carried that even Peter was afraid of them.

56:31: So now, I kind of have to have a bit of compassion, I think, for the elders in Galatia.

56:37: That didn't have anywhere near the rank of Peter, who were intimidated by the Judaizers, and began to preach a gospel that wasn't the true gospel.

56:48: And so Peter himself was afraid.

56:51: of men.

56:52: And that's why Paul's making this big deal that I'm not afraid of men.

56:57: And I don't preach to please men.

56:59: And even Peter was trying to please men.

57:02: And so he didn't eat with the Gentiles when the Judaizers came.

57:05: He was happy before, but when they came, he separated himself to be a good Jew.

57:11: Good Jews do not eat with Gentiles.

57:15: Good Jews do not take the risk of eating something that is not kosher.

57:21: Good Jews do not take the risk of being defiled by sitting at the table with Gentiles, nor do they want to imply that there's any sort of fellowship between Jew and Gentile.

57:33: There's a separation Between Jew and Gentile, and Peter fell into this.

57:38: And Paul is alarmed.

57:41: He, he sees immediately, he can fast forward into the future.

57:45: And he sees immediately the devastating consequences.

57:49: The devastating implications and ramifications of this behavior that is catching on.

57:56: In fact, he's catching what he says.

57:58: And the other Jews became hypocrites, dissembled.

58:03: In the exact same way with him.

58:05: They were also happy to eat with the Gentiles, until the Judaizers came, and these other Jews followed Peter's example.

58:13: In so much, and this is again, this, this sickness.

58:17: That's in human beings.

58:20: Always trying to fit in.

58:21: Which way is the wind blowing today?

58:23: OK, I will try to fit in.

58:25: And not feeling comfortable to say, it's OK if every, you know, as for me in my household, we will follow the Lord.

58:32: You guys do what you're doing.

58:34: And we will be like a solid rock.
58:37: You know, you, you, it's like, you're a wave hitting a lighthouse.
58:41: We're not moving, you're gonna move.
58:43: You can go around us.
58:44: We're not budging.
58:46: That's how Christian, you cannot be a Christian and be weak.
58:50: This is an oxymoron.
58:51: There's no such thing as a weak Christian.
58:53: Christianity is about the power of the Holy Spirit.
58:56: It's about the power of conviction.
58:59: And so, these Jews became hypocrites with Peter, and even Barnabas.
59:05: It's like, Barnabas, what are you doing?
59:07: Where we've been partners together in this, you understand the gospel that I preach more than anybody.
59:12: You've been with me for years.
59:14: But this effect was so powerful, insomuch that Barnabas also was carried away with their hypocrisy, with their dissimulation.
59:22: That's how powerful it's just a virus in, in in humans.
59:27: We kind of look to others to see, am I acceptable?
59:29: Will you accept me?
59:31: Please, will you like me?
59:32: Do you like me now?
59:35: Gotta get rid of that sickness, brethren.
59:39: And so even Barnabas went, went with them.
59:41: And Paul is, like, this is gonna destroy the gospel.
59:47: But when I saw That they walked not uprightly according to the truth of the gospel.
59:55: They're, they're, they're walking wickedly.
59:57: They're following the devil.
1:00:00: Peter, even Barnabas, the Jews, all the other Jews.
1:00:04: That we're all in the gospel, we're all in rejoicing in what God is doing among the Gentiles.
1:00:08: When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter, before all of them, If you Being a Jew Live after the manner of Gentiles, and not as do the Jews.
1:00:25: Why are you compelling the Gentiles to live like the Jews?
1:00:30: Wow.
1:00:31: In other words, Peter.
1:00:34: Before these guys came, you were eating with Gentiles.
1:00:39: And don't try to hide it and don't deny it.
1:00:43: And so you're a Jew.
1:00:45: Eating with Gentiles.
1:00:47: Living as a Gentile, eating with Gentiles at the table.
1:00:51: Now when the Judaizers come, you're pretending you didn't do that.
1:00:55: But if you cannot stick, To the Jewish line, and you deviated from it.

1:01:02: To live with the Gentiles.

1:01:04: Why are you now compelling the Gentiles to live like Jews when you yourself don't live like a Jew?

1:01:10: And he says that publicly to all of them.

1:01:12: Even the Judaizers must be saying, what, what, what, what do you mean?

1:01:15: He was eating with Gentiles?

1:01:18: Acts 10:28, and he said to them, you know, how that it is an unlawful thing, it is unlawful for a man that is a Jew to keep company or come onto one of another nation, the Gentiles.

1:01:34: But God has showed me that I should not call any man common or unclean.

1:01:39: So, Peter himself had this, that he understood it's, it's, it's not lawful, but God has overridden this understanding.

1:01:47: And if he's called somebody clean, you can't call them unclean.

1:01:50: So Peter in his behavior, is saying that Gentiles are unclean.

1:01:54: And all the Jews with him are following him, even Barnabas got swept up in it.

1:01:58: And that's why Peter had to be corrected publicly.

1:02:01: And that's why sometimes elders have to be corrected publicly, because of the impact, the influence we have on others.

1:02:11: When we, when we sin.

1:02:13: If we sin.

1:02:14: In a way that's damaging 2:15.

1:02:18: We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.

1:02:30: So this is the understanding we've come into, Peter.

1:02:33: What are you doing, Barnabas?

1:02:36: We know, we've been taught.

1:02:38: That all these works of the law, this system of works.

1:02:42: is never going to justify us.

1:02:44: This is not the path to justification.

1:02:46: This is not the way we earn salvation.

1:02:50: We are justified by the faith of Jesus Christ, period.

1:02:55: Even we, he says.

1:02:59: have believed in Jesus Christ.

1:03:03: That we might be justified by the faith of Christ.

1:03:07: This is how we're justified.

1:03:08: What, what are you doing?

1:03:09: Why are you going into bondage?

1:03:12: Trying to earn justification, you can't.

1:03:15: You can't.

1:03:16: The law was never meant intended to bring you eternal life.

1:03:20: It was never meant to bring you eternal justification.

1:03:24: The only way you can do this.

1:03:26: is through Christ Accepting his sacrifice, accepting him as personal savior, believing in him.

1:03:33: And so this, we, we all believe in him.

1:03:35: Why, why are you being in bondage to the system of works?

1:03:39: We have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law.

1:03:48: This whole system of do this, don't do that, do this, don't do that, we can never please God.

1:03:53: We will always fall short.

1:03:55: It will, we can never earn our justification.

1:03:57: Justification comes by faith, period.

1:04:01: And not by the works of the law, for by the works of the law shall no flesh be justified.

1:04:09: This is not to say the works of the law have absolutely no value.

1:04:13: It's not to say that the moral law has no value.

1:04:18: It's to say that all of these, this entire system.

1:04:23: Of works.

1:04:25: will do nothing Except cause you to be cursed.

1:04:29: You cannot get justified through the law.

1:04:32: All you'll do is fall short.

1:04:33: The law is there to show you that you're gonna fall short.

1:04:37: And so this whole system, and again, I think Sharia is a great modern example.

1:04:43: that we can relate to, to see these poor Muslims, who are terrified.

1:04:49: And full of anxiety and existential angst.

1:04:53: I just saw a story in Germany the other day where he's trying to die by death by cop.

1:05:00: He, he's, he's committing jihad, committing terrorism, and he's, he's goading the police to kill him.

1:05:06: And while he's doing this, he keeps shouting Allahu Akbar, Allahu Akbar.

1:05:12: And, and there's no God but Allah, and Muhammad is his messenger.

1:05:16: He wants to die with these words on his lips, because that's the only way out of this moral dilemma of this entire system of Sharia that, that governs every aspect of your life.

1:05:28: Shows you how inadequate you are.

1:05:31: And shows you that you constantly displease Allah.

1:05:35: And, and therefore you are just, and even, you know, you, I have a Muslim, she doesn't wear a hijab.

1:05:42: I know a Muslim and he goes to parties and drinks, yeah, and their conscience is tearing them apart.

1:05:48: And whenever they do hear the Koran preached, or by chance read it, every page condemns them.

1:05:56: And there's nothing they can do in this system of Sharia to please Allah.

1:06:01: Nothing ever pleases him.

1:06:02: And so they're in this constant angst, and the only way out, that's guaranteed.

1:06:08: Is jihad.

1:06:11: is to kill Kaffirs.

1:06:14: And to die a martyr, then you go straight to paradise, you get your 72 virgins, you, I, I won't even describe some of the obscene promises.

1:06:25: And that's the only way out.

1:06:27: Otherwise, you risk being tortured for eternity by Allah, and he's every page in the Quran is like a threat.

1:06:34: And that's, that's what the sys these, these, these systems do, these systems of works, these beggarly elements.

1:06:43: That's, that's what they're trying to be brought back into you, you, the, the, the system can never justify you.

1:06:49: But if, while we seek to be justified by Christ, We are also are, we ourselves also are found sinners.

1:07:00: Is therefore Christ the minister of sin, God forbid.

1:07:03: What is he saying?

1:07:04: So We don't want to be justified by works of the law.

1:07:08: We're seeking to be justified by Christ.

1:07:10: So think of Paul saying we're, I'm seeking to be justified by Christ.

1:07:14: While I'm doing that, the Judaizers are accusing me of sinning.

1:07:20: Are they saying that Christ is a minister of sin?

1:07:22: God forbid, that's impossible.

1:07:25: We're seeking to be justified by Christ.

1:07:27: I was taught directly by Christ through Revelation.

1:07:30: He's not a minister of sin.

1:07:32: Righteousness comes by faith in Christ.

1:07:35: So we don't care what men say.

1:07:38: For he says, if I build again the things which I destroyed, I make myself a transgressor.

1:07:44: I don't care what men say.

1:07:46: If I start like Peter, reserve reverting to A system of works to be justified.

1:07:56: And I'm, I'm basically rebuilding the things that I destroyed.

1:07:59: When I embraced Christ, I left all of that.

1:08:02: Paul says I was a master of all of this.

1:08:04: I, I exceeded and excelled beyond all my contemporaries.

1:08:08: I destroyed all of that.

1:08:09: I left all of that.

1:08:11: And I now understand justification is by faith in Christ.

1:08:15: So if I try to rebuild that like Peter, I make myself a transgressor.

1:08:20: Peter was a transgressor.

1:08:22: He led Barnabas into transgression, and he led the Jews that were with him into transgression, and he was leading the Gentiles into transgression.

1:08:30: They would also believe, OK, this is what we have to do.

1:08:33: Deuteronomy says 27:26, Cursed be he that confirms not all the words of this law to do them, and all the people shall say, amen.

1:08:45: They agreed to this.

1:08:46: So, if you break one point of the law, you break it all.

1:08:51: So this entire system, you can never be on the right side.

1:08:54: You're always going to fall short.

1:08:57: And so justification does not come through the system of works.

1:09:01: I, I feel sorry for Muslims and Sharia.

1:09:04: It's awful.

1:09:05: It's awful.

1:09:06: And so they become oppressors and very brutal and very wicked, but they think that this is what's pleasing God, and they're, they're in this existential angst, trying to please who they think is God, and he's never happy.

1:09:19: And there's no works you can do to make him happy.

1:09:21: And here in the case of this system of laws, human beings just cannot do all of this.

1:09:26: You have to do it all to be justified, and you can't.

1:09:30: And so you're cursed.

1:09:32: In Galatians 3:10, he says, for as many as are of the works of the law, so we, we'll cover this next week, but God willing, but he, he's he's making it clear, for as many are, as are of the works of the law, are under the curse.

1:09:47: You've got to do it all.

1:09:49: And you just can't.

1:09:51: And so you're trying to seek justification through this beggarly elements in this system that just doesn't work.

1:09:59: For it is written, cursed is everyone that continues not in all the things which are written in the book of the law to do them.

1:10:08: You, you signed up for something that human nature is not gonna allow you to succeed.

1:10:13: The, the law is showing you how much you need Christ.

1:10:15: You cannot be justified by the law.

1:10:19: But that no man is justified by the law in the sight of God.

1:10:24: It is evident for it says in Habakkuk, the just shall live by faith, and we'll come back to this, God willing, next week, but the law is not a system for justification.

1:10:37: It shows you what righteousness is, and then it shows you how wanting we are.

1:10:42: And so if we're seeking justification, we just can't do it without Christ.

1:10:48: The only way for the Jew, the Israelite, and those grafted in to be justified before God is through the righteousness of Christ, not through the system of beggarly elements.

1:11:00: I'll just finish up here in Galatians 2.

1:11:04: For I through the law am dead to the law.

1:11:08: That I might live unto God.

1:11:10: I'm not seeking justification through the system of laws.

1:11:14: I'm living unto Christ.

1:11:16: I am crucified with Christ.

1:11:19: Nevertheless, I live.

1:11:21: Yet not I, but Christ lives in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me.

1:11:36: Paul gets it.

1:11:38: That he's been infused with the Spirit of God.

1:11:42: He's been justified by the righteousness of Christ.

1:11:46: He's just, he's righteous before God, because of the blood of Christ.

1:11:51: That's how he has justification.
1:11:52: He didn't have to earn it, he just had to believe.
1:11:55: And this is driving Paul crazy that the Judaizers have come in and dragged the Galatians into something that's impossible.
1:12:04: They will never succeed.
1:12:05: It's not, it's not good news.
1:12:06: It's not, it's not another gospel.
1:12:08: It's actually horrible news.
1:12:11: I do not frustrate the grace of God.
1:12:14: As Peter was, for if righteousness comes by the law.
1:12:20: Then Christ is dead in vain.
1:12:22: So, so Peter, what are you doing?
1:12:24: Are you teaching?
1:12:26: Your colleagues Are you teaching the Gentiles?
1:12:31: That the way to be justified before God is through this system of laws.
1:12:37: That no human being can keep adequately, and if you don't keep it all, you're condemned, you're cursed.
1:12:43: Or are you teaching them that the death of Christ And his resurrection And accepting his blood as our atonement.
1:12:53: Now if we believe in that, that's righteousness before God.
1:12:57: That's how we're justified.
1:12:59: So he was to be condemned, and Paul condemned him publicly.
1:13:04: And he's teaching the Galatians, it doesn't matter.
1:13:07: He says, even if it's an angel, it could be Peter.
1:13:09: It doesn't matter.
1:13:11: We're not here to please men, we're here to teach the truth of God.
1:13:15: So that is Galatians chapter 2.
1:13:18: God willing, we'll continue next week with Galatians chapter 3.
1:13:22: Hopefully, this has been edifying for you and we'll continue to work through the letter.
1:13:26: It's a very complex letter, but we just have to see it in the context of the whole corpus of scripture, from Genesis to Revelation, and all scripture.
1:13:36: Is founded in Moses.
1:13:39: Nobody contradicts Moses.
1:13:41: Moses through Christ gives us the foundation of the entire plan of God.
1:13:47: And all the prophets are amplifying Moses.
1:13:50: Christ Himself, after his resurrection, beginning at Moses, he taught his disciples, everything.
1:13:57: So let's not get into Galatians and treat it like it's a, a book that just stands by itself.
1:14:01: No, it's rooted in the entire corpus of scripture.
1:14:05: So it'll make lots of sense to us as we go through this.
1:14:07: I do want to remind you that every week we have our Sabbath services if you are new to us.
1:14:15: last week, I began a series.
1:14:18: On the marriage bond.

1:14:20: And God willing, we will continue that with part two, this coming week, and it is the, the bond of the spirit.

1:14:31: And I want to continue that, just we have to understand.

1:14:35: The importance of our marriages.

1:14:38: And let it not be once named among us that we have marriages that are failing.

1:14:44: And if we do, somebody pull the fire alarm and dial 911, and let's treat it as the emergency that it is.

1:14:51: And not see marriages failing and look the other way.

1:14:55: And all of us husbands and wives, let's really lean into our marriages.

1:15:01: Understanding the profound exercise we are involved in and what it reflects.

1:15:07: And so, God willing, I'll continue that this Sabbath.

1:15:10: Hopefully, you'll join us for part two of the bond of the Spirit.

1:15:14: And let me just check if I have to, if there's anything here that I should be responding to.

1:15:20: I'll just quickly check here.

1:15:21: Well, lots of comments.

1:15:22: Let's see here.

1:15:24: Well, lots of comments, very quickly, and dear to the end.

1:15:28: The Suic wall was a barrier in the 2nd temple to separate Gentiles between the inner court and the outer court.

1:15:35: Josephus talks about this wall during the Second Temple.

1:15:38: Penalty was death to cross it.

1:15:40: Wow, I did not know that.

1:15:41: Thank you.

1:15:41: Endure to the end.

1:15:43: Paul, endure to the end, you gotta let me know, where are you?

1:15:46: I think you're Canadian, but I don't know.

1:15:49: It'd be interesting to know where you are.

1:15:51: you have a lot of great contributions here.

1:15:53: Paul speaks of this wall in Ephesians 2:14, for he himself is our peace, who has made the two groups one has destroyed the barrier and the dividing wall of hostility.

1:16:03: Wonderful.

1:16:05: Paster Murray, not Galatians 2:16, faith.

1:16:10: I think of Christ is different from most other translations which say faith in Christ.

1:16:17: There is a difference, but our faith in Christ, while important, is still a work.

1:16:23: his faith is what gives us the opportunity for salvation.

1:16:27: I think what Pastor Murray is saying there is that we have the faith of Christ.

1:16:31: It's his faith in us.

1:16:33: I think that's what Pastor Murray is saying there.

1:16:35: And Brother Nate, show me your faith with your works, and I'll show you my faith by my works.

1:16:39: Exactly.

1:16:40: So, the works come as an expression of faith.

1:16:45: The works are not the way to salvation.

1:16:48: The works are not the way to justification.
1:16:51: Justification comes by faith.
1:16:53: If that faith is a living faith, we will work like Paul.
1:16:57: We will be inspired to move mountains.
1:17:00: And, and do works to show the faith expressed in us.
1:17:04: Christ says, I work, and my Father works.
1:17:07: And so when we're moved by the Holy Spirit, we're going to work.
1:17:11: But we don't see work as a system and a path to justification, which is what the Judaizers were saying.
1:17:17: If they're to be saved, they must be circumcised.
1:17:22: To clarify, Pastor Murray, our faith in Christ is important.
1:17:26: But the faith of Christ is different from our faith in Christ.
1:17:29: In essence, our faith is his faith, so Christ.
1:17:33: Gives us His faith, and that is expressed through us and Christ lives through us.
1:17:39: And dear to the end, some Jewish believers, we find, we, oh, I see what happened here, my cursor was covering, some Jewish believers were finding it hard to rid themselves of working for salvation, the cart before the horse, we cannot earn salvation through the law, it only reveals what sin is.
1:17:59: The law reveals your sin.
1:18:01: You are now aware you are a sinner on penalty of death.
1:18:03: This is exactly right.
1:18:05: The law leaves you there in that predicament.
1:18:08: Hence, you are under the curse.
1:18:10: The law reveals you need a, a savior.
1:18:13: Amen to that.
1:18:14: So, we need the law to understand what righteousness is.
1:18:17: But once we understand what righteousness is, we realize we can't be righteous, and we are in a predicament because now we know the law, but we're not able to keep it all.
1:18:26: And so, this whole system of laws puts us in bondage because we can never, we can never obtain justification.
1:18:34: So now that we're educated and we know what sin is, we are motivated, I hope, to repent and turn to Christ, and have the faith of Christ.
1:18:45: Thank you, Brother Jeff.
1:18:47: Judy and Chuck, Gentiles are not under the law.
1:18:50: Yeah, that's right.
1:18:51: The law was given to Israel.
1:18:53: Israel and those grafted in are under the curse of the law.
1:18:56: This is why Jesus Christ had to die for Israel and the covenant community's sin.
1:19:01: That's, this is, you know, and I gotta say, I, I was so impressed last week, when I just sort of presented the false doctrine that many interpret Galatians to say, and the comments that were in the live chat were like, wow.
1:19:15: This is an educated audience.
1:19:18: This is an educated audience and it was very heartening.
1:19:21: So thank you for these comments.

1:19:22: Thank you, Sister Rosebud.
1:19:24: Thanks again, Judy and Chuck and Nate, very good.
1:19:27: Endure to the end, V 4, Rose Petty.
1:19:31: Praise God for all of you.
1:19:33: Praise God for Jesus Christ.
1:19:35: What a mighty God we serve.
1:19:37: Amen.
1:19:37: God bless you all.
1:19:38: Hopefully, we'll see you on Sabbath.