

2-4-26 Gal 2,1-9

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We're in Galatians chapter two. We'll get through verses one through nine tonight. We will bring up a couple of different things in here. You have a syllabus to follow along, and I'm thinking, I'm hoping some things are going to start making more sense. Does everybody have one? Or do we run out back there anything? We still have plenty. Okay, alright, make sure whoever needs it has it. Okay. Well, we're going to open up in a word of prayer, and then we will get right into it tonight. So it's good to see everybody here. And man, it is still chilly. Gosh, I am nervous though. I mean, once the snow melts and the ground thaws, my sump pump is that sump pump is going to be struggling. So I don't want to be I don't want to have what happened to the fishes happen to me, no offense, but so I'll have to be prepared for that. Alright, let's pray, Dear Heavenly Father, thank you for this day, Lord. Thank you for the opportunity to come and share your word and be able to encourage and edify one another through your word, Lord, we just thank you for sending Jesus to die on the cross for our sins and that He was buried and rose again three days later. Lord, it has been an honor and a privilege being able to go verse by verse, through not only Philippians, but Galatians, just to give us some more in depth for those who want it on Wednesday nights and Lord, we just pray that Lord, that tonight, that you would just speak through Your word Lord, and that the Holy Spirit would illuminate the words that we are reading and studying tonight, and that it would help make us more us more like you. We love you and praise you in Jesus name Amen. Alright, so we are in chapter two of Galatians, and Chapter One had a lot into it, and then we kind of ended last week at the fact that Paul's kind of given a roll call of the things that he used to be in his life, and we talked about the relevance of that, even for us today, right? That there's a lot of times we live and struggle and cannot move forward because of our past. And it's awesome that Paul is chosen to be the dispenser of grace in this Age of Grace, when he was one who had had a past that was, well, one that we would say be very, very difficult. He he described himself as the chief sinner, right? And I think it's awesome, though, to know that we serve a God who can take somebody with the worst past ever and turn them into the greatest missionary and greatest Christian, probably of all of all time. That's the God that we serve, right? And so it's interesting that Paul, as he's writing these things, he's defending himself, because here comes these religious Judaizers who are saying he's not really an apostle. He wasn't one of the 12. He wasn't with Jesus during His earthly ministry. And not only that that Do you understand who this man was and how he persecuted the Jewish church? So he finds himself on one side being able to give a defense for him being an apostle, he's like I had direct revelation from Jesus Christ, but my the revelation that I had was from the resurrected, glorified Jesus Christ, not His earthly ministry. So that's kind of a difference between him and the the original 12. However, when it comes to his past, he doesn't try to defend it. He acknowledges it, but then he also says it's God who worked through him and has changed him. And so many times, I think we get in a situation where we want to avoid, maybe even talking about the past. We're we're afraid of our own shadow sort of thing, and I don't think we should glorify our past, especially our past sins. But when somebody wants to throw it in your face instead of getting defensive, just say you're right. But God, because there are two, there's two sides of that coin. There is the past, but there is now your present, and, more importantly, your future. And we don't have to, we don't have to go into this long defense, explaining everything away, because in reality, we are usually what people say we are, or at least a portion of it. There's usually some truth in it. And there are times we blow it big time in this life, and there's no excuses for that. There is no there's no hey, you know what? I'm blaming it on this, or the devil made

me do it, or whatever people want to say. But if it's something you've totally repented of and moved past and and grown through, then make sure you finish that story by you. That's so what Paul does so often. So he stayed there, but he didn't stay there very long. And when he gives his testimony, it's all about God, not about him, going in as much gory detail of his past as possible. Like, I know we got some young people in the room here tonight, and sometimes you go to these conferences, and you know you you're sometimes subject to somebody coming up, who gives us really detailed description of all the sin they committed, and then how God saved them and they never struggled again in their life. And and these young people like, think, man, it's an incredible testimony. And then they look in the mirror and they like, Well, I I still struggle. I still have these temptations. Am I not saved? Or why is my testimony not worth saying? Because I haven't been saved out of these terrible things, right? And so Paul also doesn't glorify His past in that way. He's factual. Gets to the point, but then turns it to the work that God did, and I think that's an important way to move past. I know for me, for the longest time, I was the past. For me was like my shadow. I was afraid of it, and I'm not proud of anything in my past, you know, as far as that, but, but God gets the glory for what he did through that. I mean, that's kind of the bottom line and and I think when we when we want to discard somebody because of their past, we're kind of saying, God, you're able to save people, but you're not able to put Christians back together. In fact, the the person we really Rob glory from is God, because we're saying that God can't put somebody back together. I think God gets the glory when Paul stands up and says, This is who I was, and this is who I am. Now, I think when I stand up from this pulpit and and I can say, This is who I was, but this is who I am. Now it's God. It's not me. God gets the glory, and God gives hope to a lot of people sitting out there says there's hope I can get past the stuff in my life too. And I think it's important that Paul wasn't just put on the shelf because of his past, but he also didn't sulk in it. He got up and got busy. And I think that takes a lot of confidence in who you are in Christ and not fear of who you were in your flesh. So after all this, so he's going to, he's been going through this chronological order here. And he was talking about after I got saved, then there was these three years. Then I went to Arabia. And we talked about, started in Damascus, go to Arabia, then back to Damascus. And then somehow, through all that, there was a brief trip into Jerusalem. There's 15 days with Peter and all this stuff's kind of happening. And then we start chapter two, which wouldn't have been chapter breaks in the original text. So this would have just kind of flowed right down right. So after he gets done talking about the three years, he says, then 14 years, I went up again to Jerusalem with Barnabas and took Titus with me also. Now, for me, there is, I don't do as much now, I think probably because I just don't have time, but I used to binge watch some shows. Anybody else do that or have the rest of your liars? That's great. Okay, no, but a there was a show that I liked a lot when I was a lot younger, and I went back through it a second time just to, just to see, you know, kind of, is there still something there or whatever? But you get about halfway through the series, and then there's a time jump and and these characters that you kind of fell in love with where they were at as teenagers. Well, now they've kind of fast forwarded, and everything's really a lot more adult. Like, have you guys ever seen that? Or maybe a movie where all of a sudden, it's like these characters start out as this, and now we've just said 15 years later, and now all sudden, different actors, and they're grown up, and they're portraying what they look like older. This is kind of what I think about in this part of Galatians. So he's like, this is kind of how I was as a as a baby true believer, right these first three years. And he's like, 14 years later, and I'll take us to probably 50 or 51 ad at this point. There's also another kind of misconception with this. Is we think that the apostle Paul, when you just plain read this, had the road to Damascus, and then boom, went right into preaching the dispensation of grace message. And that was not true either. I mean, there is three years in Arabia. There was some preaching in Damascus, but there was a lot of learning, and probably more importantly, there's a lot of unlearning, because he already knew the Jewish program, like the back of his hand. What what he had to learn, what the Holy Spirit was given him direct revelation from, were the distinctions and differences, and now this new entity, the body of Christ, which was kept secret before the world began. So this is kind of. Paul's story. Now we've got 14 years later, he's going to update us, after just talking to us about the first three years. And he says, I went up again to

Jerusalem with Barnabas and took Titus with me also. This was the council in Acts 15, and this is an important part of Scripture, especially for the young people in the room to understand the the misconception in Scripture is that Paul was just one of the 12, continuing what the 12 always did. If that were true, then why would Paul have to give a defense of what he was preaching into, who he was preaching to in Acts 15, what was given to the Apostle Paul was different than what Peter was saying. And when we try to mix the whole thing up, we end up doing a lot of weird things. It's important to understand what is for us today. Paul ushers in this dispensation of grace. Now 15 years have passed, but he says that I went to Jerusalem with Barnabas and with Titus also. So we know there's at least two of them at this point going up on this, this journey to Jerusalem now, in Acts 15, this is just kind of the back story of this. We did a lot of this, you know, on our week one of Galatians. So I'm not going to take us all the way back through there and just do a repeat of that night. But if you want to look, go back and look at it. It's Galatians one. It's going to give you all the acts 15 backstory. We'll use a little bit of it tonight, but we're going to go in a different direction so that you can kind of see a more round picture, right? Because I think that what you're looking at in Acts 15 is Luke's point of view, as he's been, as the Holy Spirit speaking through him. And what you get in Galatians is Paul's perception. And this there's going to be some differences, because Luke was just writing what he saw, or at that point, not even what he saw, but what was given to him, and he's just writing what the Holy Spirit's doing. So there's more to the story, and Paul's going to share a little bit here. You put the two together, and you got a good understanding of that council in Acts 15. Acts 15 one said certain men which came down from Judea taught the brethren and said, except you be circumcised after the manner of Moses, you cannot be saved. They might be thinking, yeah, that's who really thinks about that today. Or what's the big deal with that? It's still the same principle. When people try to add anything to the death, burial and resurrection of Jesus Christ, and you see it everywhere, right? There's going to be hundreds, just in central India, there's going to be hundreds of congregations that are going to meet this Sunday, and there's going to be a real differing of opinions of what it takes for one to be a child of God. You think, Why can't the church all just be unified with one message? It could, if people would understand how to rightly divide and would start the church in mid acts and not Acts chapter two, but because they mix it all up, then you get similar things. It may not be circumcision today, but it's like, Oh, if you believe in the death, burial and resurrection of Jesus Christ, but unless you've been baptized, you're not saved. Now, that probably feels pretty relevant around here, right? Or if you've not joined the church, you can't be saved. If you've not memorized such and such scripture, if you've not prayed the prayer specifically, like the preacher said, you cannot be saved. If you've not given 10% of your money, then you're not acting like you're saved, right? It should be 20 or 30% just kidding. It should be, oh yeah, there's one. He's like, I caught you. I'll be checking yours on Sunday. Okay, anyway, so it may be that, yeah, nobody's going to go and knock on a door this Sunday or walk through a door, and people are going to say, Okay, show me your card. What card? The card, you know, the one that says whether you're circumcised or not? Yeah, nobody's going to ask for proof of circumcision this Sunday, as far as any churches in this area that I know of, unless there's a maybe a Jewish synagogue somewhere. But nobody is going to ask for that as proof of salvation. And so we may immediately discount this and say that's not really for us today, but do not miss the fact that really at the core, it's that man has to do something to get to God, that what God has provided is not enough. That is very relevant today, and we're going to find it everywhere. People are going to constantly question, is somebody truly saved? And they're going to talk about because this is how they've lived their life, this is what they are saying, this is what they're posting on social media. We're talking at Whiteland today, and had an after school Bible study. And I was proud that they said this at the end. But, I mean, there was, they're talking about the planned protest. I think Senator groves got one going on. Whiteland, I guess, has one going on. And what they're talking about the after school Bible study is at the same time that that's going on, that there's going to be a group of students that are going to pray, they're not going to participate in the protest, and they're not going to get involved in the politics portion of it. They just want to pray. And I thought that was I thought that was awesome, you know, that the students kind of wanted a response and

didn't all want to be allocated as to, I'm part of the protest, or I'm not part of the protest. Is there a way of saying, You know what we're going to take this time? This time, and we're going to pray, and we're going to meet at such and such place, and then I you know, we're going to give more details and, and I thought that was awesome, you know? And you see stuff like that, and you're like, alright, well, there are always in there's always going to be opinions of what is needed, right? There's always going to be people that are going to have to have to make a decision, am I going to add anything to what God has said? Am I going to kind of be different, or am I just going to go along with the flow? And we can easily just say that, and if everybody's saying that there's something that has to complete salvation, then why don't we not be the odd balls. Why don't we just be like everybody else, so that we don't stand out and be different? Why don't we just water baptize? You know, instead of being a distraction to the gospel, and the truth of that is because you stand on the Word of God, even if it makes you different, even if you become a pun, even if you become a meme, even if you become the target on social media, you stand up for what's right, and you don't bow. And Paul did not do that. And he could've here. He has this council in Acts 15, and he's given, he's going to give an account. And this basically you've got these people from Judea who they obviously have some understanding, and they have chosen to believe that Jesus is the Messiah. But they think it's Messiah plus the law. This is that kingdom program. So it says the brethren would have been the body of Christ in that region. Because when I was looking at this verse, it's like certain man which came down from Judea taught the brethren and said, except you be circumcised. Well, who would they have been teaching? And these people weren't circumcised yet. These were people that Paul had already explained the gospel of grace to, and are part of the body of Christ, and they're starting to grow. It'd be like if anybody who gets saved here I've mentioned this last week, or somebody who gets saved, they should, they should want to know what the next steps are so they grow in their faith. It shouldn't be enough just to say, Well, you got saved. Good luck. The rest of your life, right? It's not that way at all. There should be some form of somebody coming alongside, presenting some materials, helping people to understand, and then growing. That's such an important next step. But then when you've got somebody young who's growing, and then you've got other people in their circles who are telling them, ah, that's not right, they get really confused, don't they? That's what the concern was here, is that Paul has raised these people up, and now these other people are coming saying, Nope, you're not really saved. You've gotta be circumcised. So this wasn't something just to sweep under the rug here. So in Acts 15 two, it says when, therefore, Paul and Barnabas had no small dissension and disputation with them. They determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders. About this question. What was the question? Circumcision to be saved, right? So now they've gotta go from Jerusalem, they've gotta start doing some traveling. They've gotta go to the 12. They've gotta go the leadership of the early church and to say, Hey, what is this? Right? And again, if Paul is just preaching what the 12 were preaching, he doesn't need to go and give an account. Does he? There has to be some serious questions asked. What is the point of this Council? We are 15 chapters into Acts. We love acts. Chapter Two, right? I mean, it's the day of Pentecost, and then these stories of of Peter, and these healings and the church being added to over and over again. You see these passages, and we like those, until the Grecian widows aren't getting ministered to. It in Acts. Chapter six, and then we have Stephen come, but then Stephen gets stoned in Acts. Chapter Seven, we get the the Ethiopian eunuch in Acts. Chapter Eight, we've got Paul's conversion in Acts. Chapter Nine, we've got Peter and in. His Cornelius. Cornelius's vision in Acts chapter 10, we like the timeline. It preaches well, and all of it was in anticipation of Israel going into her kingdom, as found in the beginning of Acts, like in one, six and seven where basically, oh gosh, so I did that, didn't I? I said six seven in front of the young people, I did it. Yep, I did it. Sorry. But in that early part of Acts, Peter says, Are you going to restore the Kingdom at this time. And Jesus says it is not for you to know what changed nothing. And then all that was going on was this kingdom offer really and even acts 319 he's Peter's talking about the times of restitution, when forgiveness is going to take place and their sins are going to be taken care of. That the kingdom was imminent until they stoned Stephen, and that was when they were set aside. So at the mid acts

position, everything starts changing. So we're picking up acts 15, nothing has changed. So of course, they want Paul to give an account to Paul. What are you doing? Why are these Gentiles not becoming proselytes? Why are these Gentiles not getting circumcised? Because that would have been the manner for anybody who is not a Jew to get to God. They would have to go through Israel, and they would have to do what Israel did and believe what Israel believed. So just to make sure we understand that, but they said that there was this dissension and that there was this disputation. So that meant that there was a sharp disagreement that was going on. It wasn't a casual conversation here. There were people, I think, who were getting near violent on this time, and we see obviously, how violent people were in Acts, in Acts chapter seven with Stephen, to the point where they're stoning him to death and biting him. I've often said I was like, you know, in the gospel, we see the progression of the anger of the Jews. Right in the gospels, it's let's make the Romans do our dirty work by Acts chapter seven, they're stoning Stephen themselves, and they're biting and gnawing on him. A lot of violence. The longer and longer they went, the more they had to hear about this Jesus, right? Those who believe Jesus wasn't the Messiah, those true Orthodox Jews, they ended up taking it upon themselves and brought the violence themselves to shut those mouths. Of course, Paul was a good indication of that. Look what Paul was doing. He was this good Jewish man who didn't believe that Jesus was the Messiah, and he was going persecuting all these early Jews who did believe that Jesus was the Messiah, having him thrown into jail, consenting unto death, then getting letters to go to Damascus. It was just Jerusalem wasn't enough. He wanted to dispel all of them. It's amazing, when you look at this, how violent Israel starts becoming, even against itself in these early chapters of Acts, and then the rest of Acts, chasing Paul out of town, stoning him, and the the different things where Jesus has to give him revelation twice to say, Get out of here and go to the Gentiles. They're trying to kill you. Side note, anyway, so you can understand when it says that there was no small dissension and disputation among them that there wasn't just a casual debate going on. There was an urging, a compelling of these angry Judaizers to get the 12 to be able to say, This man has to be stopped. I think there was a serious nature to this council that probably gets lost in just casual reading. Now, one thing I thought that would be good to add in here, when Paul talks about Titus, bringing Titus with him, and I did a little comparison, just with even common knowledge of how he talks about Titus versus Timothy. You know, Timothy gets kind of idea that maybe he was a little apprehensive. Let no man, let no man basically despise you because of your youth. But listen to what he says about Titus, and you see kind of the difference between these two men here. Titus, one, four and five. He says to Titus, mine own son, after the common faith, Grace, mercy and peace from God, the Father and the Lord Jesus, Christ, our Savior. For this cause, left I thee in Crete that thou shouldest set in order things that are wanting and ordained elders in every city as I had appointed thee. Now we're going to see him talk about Titus. Quite a bit in this passage, but Titus was somebody he says, Hey, go set things in order. Titus, I think, kind of had a more of a militant approach, and there's a couple reasons why I think that is, we'll look on in a couple more verses. But first part here, Titus was somebody that Paul could say, Go set things in order. That says a little bit about Titus. But in second, Corinthians, 7:14, and 15, it says, For if I have boasted anything to him of you, I am not ashamed. But as we spake all things to you in truth, even so, our boasting which I made before Titus, is found in truth. Now this is what it says next, and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all how with fear and trembling you received him. Go set things in order, Titus receiving Him with fear and trembling. Second Corinthians, 2:12, and 13. Furthermore, when I came to Troas to preach Christ's gospel, and a door was open unto me of the Lord, I had no rest in my spirit. Okay? Why? Because I found not Titus, my brother, but taking my leave of them, I went from thence into Macedonia. Now we're also going to see what is said in Galatians chapter two about Titus as well. But I think there's strong evidence between some of these passages and what's about to be said about Titus that I think he was a confident man with kind of a drill sergeant appeal. And I think that there's a reason that it takes kind of all types, right? He's writing to Timothy in First Timothy and Second Timothy. But one of the pastoral epistles was written to Titus. And there's a lot of love between the Paul and Timothy relationship, but I think Titus was like

a right hand man to Paul, and a man that Paul knew could get things done. Now he wanted Paul wanted to have him with him on here, right says I in verse, chapter. Sorry. Galatians two, two. This is a little bit new information that you will not find in Acts 15. And in verse two, it says, I went up by revelation. Well, that's new, because when you're reading acts 15, you don't hear anything about a revelation of Jesus as the result of Paul coming to that council. But from Paul, he's explaining that I went up by revelation. And he says, I communicated unto them that gospel which I preach among the Gentiles. Very clear why Paul was there, he says, but privately to them which were of reputation, lest by any means I should run or had run in vain. But listen to this next part, but neither Titus, who was with me, being a Greek, was compelled to be circumcised again, another little piece of information that tells us a little bit about Titus, he would not be compelled to be circumcised. Didn't matter if it's a religious mob. Didn't matter if it was the 12. He wasn't even the one getting direct revelation from Jesus Christ, but he had such conviction they could not compel him, and the fact that he says I was not compelled meant that they were trying to compel him think about this for a second. I think when you tie all this together, it gives a nice little profile of Titus and why it meant so much for Paul to have somebody like Titus with him and on the journey. So he said, the gospel which I preach among the Gentiles. And this is very key, and I hope the young people get this in the this room today, people will say generically, like it's all just about the gospel, as long as we agree about the gospel, the rest doesn't really matter. It's all about the gospel. Trust me, you have to define that, because the gospel is different the more people you talk to. Rick Campbell and I, we were at a restaurant the other day, and I was proud of him. I just, I sat there and kind of let him do his thing, but he starts sharing the gospel with our waitress. He's like, this is great. You're doing the work, Rick, this is what we've been talking about, you know, on Sunday mornings, and he starts asking her questions. I won't share which church she goes to locally, but she's been going to his church for quite a while, pretty prominent church in the area, and he says, asked her something along the lines of, what does it take for one to be saved? It might have just been nerves or never really having to articulate that, but what she said would not give me confidence, would not lead me to the Lord, if, if she were trying to convince me, it was basically, well, it's really, it's just about as long as you have a relationship with God. And I'm just watching Rick. I mean, I'm the pastor, but this point, I'm not trying to Trump Rick. I'm not trying to go in and and try to step over his feet. I'm just watching him communicate at this point, and he just plainly lays it out and but then she goes right from that into but I've been seeing a counselor at this church, and I'm getting ready to be baptized. That was, that was the answer about salvation. And Rick just laid the whole thing out. I was really proud of him, you know, for this. But he says, I ask those questions all the time, to the people on my job site, to the people that I work with. And he goes, I always hear similar answers. And so do I I ask people, What does it take for somebody to get to heaven? Or if I say, if you're to die tomorrow and you have to stand before God? And he says, Why should I let you in? What do you say? The answers that I get are all over the place, which tells me not everybody agrees on what it takes to get to heaven today. And if that's not the case, you need to figure that piece out. It doesn't matter how charismatic the person is in front of you, how pretty the facility is, how great the music is, or how many people are in attendance, or how few are in attendance. What matters is, what does the word of God say today it takes for you to have a right relationship with Him found only through the shed blood of Jesus, Christ and the burial and resurrection of Jesus, accepting that by faith is the only way to get to God today. Now, will you find other things in the Bible? Absolutely. They were different periods of time, and God was working different with mankind. It's always been about faith, but the operation today is about now, in retrospect, the finished work of Jesus Christ on the cross, and we have the full revelation of what happened in that moment that was kept secret before the world began, and it now allows us to be brought near to God by what Christ did. Now, if that count, comes from other places in the Bible, not found for the body of Christ today, I mean, you might get answers, like, I need to repent and be baptized for the remission of my sins. I need to be circumcised. Hopefully, that's not something people still talk about today. I need to keep the 10 Commandments. I need to be good enough, right? All those confusing things that takes us right back under the law under Israel's program, not

understanding the blessing it is to live in this dispensation of grace. And so Paul is, he's taking a stand for this. He's like, I'm giving account for this gospel, which I'm preaching to the Gentiles. If it's just a matter of a different audience, then why is he say the gospel that I preached unto them? Why didn't he just say, Oh, I'm just coming up to basically share that I was preaching to the Gentiles, and not just the Jews. He says, The Gospel that I was preaching unto the Gentiles, this gospel Galatians, 111 remember, he says, what I'm preaching, I certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, the Gospel that Paul preaches, the gospel that will save you today, the only gospel that will save you today. He did not learn from anybody. He did not read it in a text. His Rabbi did not teach it to him. He heard it by direct revelation from Jesus Christ. That's why it's so important to eliminate all the confusion today to understand the gospel of grace for the body of Christ today is found in Paul's writings alone, summarized in first, Corinthians, 15, one through four. Paul says in Romans, 1625, Now to him that it has the power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. That meant that the 12 could not be preaching it because it was a secret. I think we've used that verse every week so far in this Galatians study, because this idea of my gospel, and what is that gospel? It's First Corinthians, 15, one through four, moreover and brethren, I declare unto you the gospel which I preached unto you, which you also have received, wherein you stand. But. Which also you are saved, if you keep in memory what I preached unto you, unless you have believed in vain, For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried and that he rose again the third day, according to the Scriptures, you just have to receive what God has already done. You have to receive that gift. That's it. He says he was preaching this gospel. He was explaining this gospel. He's preaching to Gentiles, privately, to them which are of reputation. Now we can find in Acts 15, four through six, it says when they came to Jerusalem, or come to Jerusalem, they are received of the church and of the apostles and elders, and they declared all things God had done with them. But they arose up certain of the sect of the Pharisees which believed so. That meant they were still Pharisees, but they did believe that Jesus was the Messiah. It says that they believed saying that it was needful for them to circumcise them and to command them to keep the Law of Moses and the apostles and the elders came together to consider the matter. Now, who were the pillars? Who were the apostles? The apostles were essentially the 12. We ended up gain, losing one, gaining one, right? So the 12, but not just them. It was James. So in the pillars of this, as he's going to talk about a little bit later, this is Peter, James and John. Those are like the pillar of their let's talk a little bit about James. We talked about Titus. Let's make some sense of James. James was not James, the half brother of Jesus, was not one of the original apostles. Okay? Same page with that. This is not James, the apostle who was beheaded earlier. This is James the half brother of Jesus, who now finds himself head of the church, head of the Jewish church. But in Acts 1247, through 50. I'm sorry, Matthew, 1247, through 50. Remember this one said unto him, Behold, they're talking to Jesus, thy mother and thy brethren. One of those would have been James. One of them would have been James. He says, stand without desiring to speak with thee. And what does Jesus say? Well, I don't have time to do that now. Oh, wait, did you say, James, he's going to run the church one day. Sure, you guys stay right here. I'm going to go talk to the guy who's going to run run the church here in a little bit. No, none of that happened. In fact, what he said, some of you guys looked up from your pages real fast. What translation is he reading from? Anyway? He says, Who is my mother, who are my brethren. And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren, For whosoever shall do the will of my Father, which is in heaven, the same is my brother and sister and mother. Now another interesting thing about James. Remember, in First Corinthians 15, we just looked at verses one through four that had was talking about the gospel. Now this is the resurrection chapter of the Bible, right? And he goes right from verse four, he starts talking about witnesses of the resurrection. But listen to how he lists these, and listen to where James is listed. So in verse five, he says that he was seen of Cephas. So, who's Cephas? That's Peter Cephas, then of the 12. After that

he was seen above 500 brethren at once, of whom, the greater part remain unto this present, but some are falling asleep. After that he was seen of James, then of all the apostles, at it wasn't till after the resurrection, somehow, after Paul gets or James gets this elevated place in the church where he's like an apostle. But this is after Jesus's earthly ministry, and after he was seen resurrected by others. But then fast forward to Acts 21:18, which can be after Acts 15. We talked a little bit about this three weeks ago, and it says the day following Paul went in unto us, unto James. So again, Paul's being called into question, but it's a little different this time. But he's called unto James. There's no mention of Cephas here. It says James and all the elders were present, and when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. When they had heard it, they glorified the Lord and said unto him, Thou seest Brother, how many thousands of Jews there are which believe, and they are all zealous of the law. This is in Acts 21 the Jews are still zealous of the law. We are not under the law today, but the Jews are still zealous of the law. And it says they were informed of thee that. Teaches to all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. So the second time, Paul's having to come into James and he says, Hey, we had an agreement. We were going to tell you that it wasn't necessary for the Gentiles to be circumcised. They only had to keep like these four things, but now you're saying that to the Jews that wasn't part of the agreement. He's getting his hand slapped here a little bit. Now, we'll pick that up here just in a second, but I need to make up a little bit of time here. But it says the next part of this verse says, Titus wasn't compelled. Now, I was thinking about this this week. Titus three five is one of the greatest defenses of works, not bringing us to salvation, and it's written by Titus with the Holy Spirit obviously speaking through him, but with a back story of, hey, people tried to tell me to add works to salvation. There is such credibility with what Titus is saying, not only because it's the word of God, but it's interesting how the Holy Spirit, you know, using these different personalities, but yet the Holy Spirit speaking through them, and Titus as the Holy Spirit's moving through and probably remembering what was going on in this council in Acts 15. But he had such conviction. He says they could not compel me to be circumcised. So then he writes this, later in life, Titus, three, five, which is a great verse. It says, not by works of righteousness, which we have done, but according to his mercy. The washing of regeneration and renewing of the Holy Ghost. And so I've added here I was like, neither should we be compelled today to add anything to the free gift of salvation through the finished work of the death, shed blood, burial and resurrection of Jesus Christ, we're told in Ephesians, 2:8, For by grace, are you saved through faith? Not of yourselves? It is the gift of God, not of works. Lest any man should boast. Now, I've used this many times, but so I'm going to reference it maybe more to Christmas, since we just had Christmas, right? I'm sure that there's a lot of gifts received and a lot of gifts given during the holiday season that just passed, right? I know happened in my house, probably happened in all of your houses, if you don't celebrate, okay, that's, that's, that's between you and, God, I'm just kidding, but I know Pastor, I always think about pastor this time, this time of year. He loved Christmas, and he loved giving gifts. And I do too. I mean, I think that I never think about my kids saying they were really bad this year. I'm not going to give them as much this year, or I'm going to give them their gifts. We give Libby her gift this year, and I'm going to tell her that if she doesn't watch Chase at least once a week for the next three months, that she has to give that gift back. Right when you receive a gift, the expectation is you're not working for that gift. You're not working to keep that gift. It is a gift, and it's supposed to have no strings attached to it, right? And when Paul is describing salvation here, he says it is the gift of God, and then goes right into saying, not of works. And he tells you why. He says, lest any man should boast, because that's exactly what mankind would do. We would all brag about, why we deserve to be saved, why I'm better than that person over there. Well, if that person's going to get in, I should definitely get in, right? Romans, four, four and five. Now to him that worketh is the reward, not reckoned of grace but of debt. Right? You would if you have to work for it. It is a debt, not a gift. So do not let someone swindle you out of the liberty that you have in Christ. Do not let others place you in bondage that you've already been unshackled from you were given a gift, and it's amazing to me that we received it, and he's going to talk to the Galatians about this coming up in

the next few weeks. But How foolish of us to think that we began this thing in Liberty, and now we have to keep it in the flesh. We want to add works to it. We feel like we have to do something, but he says to him that worketh not, but believe it on him that justifieth the ungodly. His faith is counted as righteousness, or even Romans, 11, six. You know those three chapters in Romans, there's a nine through 11. Where he kind of takes a little side side track, if you will, and explains what happened to Israel. But in 11 six, he says, if by grace, it is no more of works. Otherwise, grace is no more grace. But if it be of works, then it is no more grace. Otherwise, work is no more work. We are saved by grace through faith. Period, it's not recommended that somebody would just throw the rest of their life away, but the finished work of Christ was so fulfilling that if one wasted the rest of their life, they would still be in heaven one day if they are truly saved. Now, there would be loss and there'd be embarrassment at the judgment seat of Christ, but the finished work of Christ was so complete, it would be enough to keep you saved for all eternity, because the minute you're saved in Ephesians, 1:13 you're sealed with the Holy Spirit of promise, and you can't become unsealed. Can't find that anywhere in Scripture. You can quench the Holy Spirit, you can grieve the Holy Spirit, but you cannot become unsealed by the Holy Spirit. That was God's pledge, that was his earnest right, that was the down payment for us being with Him for all eternity. And we got that by faith. You didn't work for that. So getting back in Galatians, two, four and five, we'll pick up some speed here, he says, and that because of false brethren, unawares, brought in who came in privily to spy out our liberty, which we have in Christ, Jesus, that they might bring us into bondage. What is the bondage? It's the law. It's works. He says, whom We gave place by subjection? No, not for an hour that the truth of the gospel might continue with you. Because there's some strong words there. We're going to break this down a little bit, but understand what he understand what he's saying here, that even though these people were coming in and saying that circumcision needed to happen right and that the law of Moses needed to be fulfilled right in them, but he says We gave place by subjection. No, not for an hour. We did not give up ground. We did not change the story. We did not just go with the flow, just so that there. We didn't have problems with people. He says, we did not give in, not for an hour. And why that the truth of the gospel might continue with you. Because what would have happened if they would have just given in, if he would have just said, and you know what, guys, let's not cause problems just for the sake of unity. Just go ahead and be circumcised. Keep the law of Moses. Let's just all be friends. If he would have done this, then he could not have said this last part of the verse that the truth of the gospel might continue with you, because the truth of the gospel is by faith, through grace alone and the death, burial and resurrection of Jesus Christ, and they were trying to add to it. So he said, false brethren. What makes what brought made them false. What was he talking about here? And unawares, it kind of give the idea of sabotage or or trying to come in. You know, there's place in scripture where he says they, they were, they went out from us because they were not of us, right? I think it's in first John. But anyway, moving into here, he says there was false brethren, unawares. Now Acts 15:24, going back into the council, he says, For much we have heard that certain which out, went out from us have troubled you with words. So this would be that group subverting your souls, saying you must be circumcised and keep the commandment. Remember James in his in his final verdict, in Acts 15:24, he's backing up and he's saying, We gave no such commandment. These guys are working on their own here. We did not give this commandment. This would have been that group, these Judaizers, this false brethren, unawares. The same phrase is used in Jude one four. It says there are certain men crept in unawares, who are, before old ordained to condemnation, ungodly men, turning the grace of God into lasciviousness, denying the only Lord, God and our Lord, Jesus, Christ. This is the only two times that word is used in Scripture. Next, he talks about their liberty in Christ. And I want to make a point here. Liberty in Christ is not licensed to sin. It's not that's why, when you read Romans six, one after Paul starts this defense of all are in sin through the first three chapters of Romans. And then by Romans four, he's starting to use Abraham as an example and a quote from David. And then he starts realizing the or making them realize the importance of grace. By chapter five, either those first few verses of chapter five, it is these benefits of grace today and then talking about, essentially how where sin abounded, grace is much more

abound by Romans 520, which is going to lead you right into Romans. Six, one, which says, Well, shall we continue in sin that grace may abound? And the answer was, God forbid. And all of chapter six says you are dead into sin. You should reckon yourself dead into sin, May it not be named among us once has become a saint, as it talks about in the Ephesians, We are called to living a holy life. Even though we are saved by grace. It is not a license to live however we want to live. We do great harm to the gospel when we do that. I just want to take a moment to say that. But here are the other places. There's three times Paul uses this terminology about liberty, and it's contrasted with bondage in Galatians, the one in the passage we're looking at now, but also in Galatians, five one, it says, Stand fast, therefore in the liberty, wherewith Christ hath made us free, be not entangled again with the yoke of bondage, which is the law. Verse 13, for brethren, you have been called unto liberty. Only use not your liberty for an occasion to the flesh, but by love, serve one another. I like how he phrases it in Second Corinthians, 317, he says, The Lord is that Spirit. And where the Lord, where Spirit of the Lord is there is liberty. So that was the Liberty portion, he said. But the bondage, the bondage is the bondage of the law, specifically for salvation in this dispensation of grace, it would be considered bondage. Remember, in verse 10 of acts 15, it says, Why tempt you God? This is Peter. Peter says, Why tempt you God? To put a yoke, talking about bondage upon the neck of the disciples, which neither our fathers nor we were able to bear even Peter, recognizing that as he's making an appeal to the group, kind of as an eyewitness, as a star witness in there. So now let's get into the last three verses that we'll look at tonight in Galatians. After Paul has said all of this, he says, But of these who soon seem to be somewhat whatsoever, they were, it maketh, no matter to me, God accepted no person. He's talking about the 12 and the elders at this point. It's amazing, even though he doesn't call him out by name here, but he says these who seem to be somewhat whatsoever. It were, it make it no matter to me, God accepted No Man's person, for they, who seem to be somewhat in conference, added nothing to me. They couldn't compel Titus to be circumcised, and they added nothing to Paul. Paul did not leave as a reformed man, preaching the same gospel that the 12 preached, he said they added nothing to me right there in Scripture, and listen to what he says next, but contrary wise when they saw that the gospel of the uncircumcision was permitted or committed unto me, as the gospel of the circumcision was unto Peter. For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. And when, now look at how these are listed, and when James Cephas and John, who seemed to be pillars, perceived the grace that was given unto me. They gave to me and Barnabas the right hands of fellowship that we should go into the heathen. And they unto the circumcision. Did you see the order in which Paul writes them here? James, Cephas, John, it should not be a question to anyone who will be honest and study scripture, who the head of the kingdom church was at this point in time. James was recognized. As the head. You do not even see Peter's name mentioned after acts 15 in the entire rest of the book of Acts. But Peter's the head of the church. We should probably test that and understand what was being said in Matthew 16 through 18. Little side note there. So he says, who seemed to be somewhat now understand, Paul wasn't degrading the men, but he but the emphasis was not on man, but God, and I think that's a very important thing, we can get really excited and and really rally behind certain Communicators, but they're humans and they're sinners, and they're going to fail from time to time. I'm going to fail from time to time. Now, you bring somebody in a position of leadership because they meet certain qualities, but one of those qualities is not perfect. That's not listed in first, Timothy, Second Timothy or Titus, you're just saying, well, they show a maturity, and they're just farther down the road where we can trust in their leadership style at home, that they can do that for the body of Christ too. But they are still human, and they still sinned. So it wasn't that he's really by him saying Whoever they are, it makes no difference to me. That's really not what he's saying. He's putting the emphasis on, remember, he received the gospel directly from Jesus. He's taking this stand because it's about Jesus, not about the 12, not about what the mob is saying, not about what everybody else is putting on Instagram, but, but it's about Jesus, and sometimes I'm fearful that we put a little too much emphasis on who says what for two or three minutes on your phone that has been viewed by millions of people, And we take that as researching. I did my research. I watched 10 videos. I did my research.

That was my research. I watched other people tell me what they researched. That's my research. But it sounded good, and they worded it in such a way that was awesome, and everybody was sharing it. It's going viral, so I want to share it right, and I'm like, But what about God not slamming those things there? But sometimes we make the human, the celebrity, and even Paul's making it very clear here that even though they were recognized as leaders, even though they are the 12, he was not going to bow down to no matter how strong they were, because his conviction was directly with what God told him to do, right? And I think it's important thing for us to take today. But Romans 211 says there is no respecter of persons with God. I mean, Luke did a great study, I think, over the summer in the youth group. And as far as man, there is a long history of people all throughout the Scripture who chose not to obey God. And you know what these were, all our great leaders, all the all the people that we, you know, go even from if we start in church at a very young age, we've heard all the stories of these great men, all these accounts these great men. And then what's also mentioned in Scripture over and over again is the failures of these men, just so that we don't worship man and we see man's frailty and and the error of possibilities of man. And yes, at times when God was using them, and they were obeying God, and they were and they were submitting, you know, they did great things, but, but that didn't mean that their whole life was one of perfection. So there's no respecter of persons with God. And even in First Corinthians, 112 and 13, remember, as Paul's addressing the Corinthians, who are kind of saying same thing people say today in churches. Man, I really like when that preacher preaches on a Sunday, or I like it when the other guy comes up, right? He's, he's good. When's he speaking again, right? It's kind of, this was going on Corinthians, and Paul says, Now this, I say that everyone of you say it, I'm of Paul, team, Paul, and I'm of Apollos, and I have Cephas and I have Christ. And then Paul says, Is Christ divided? He says, Was Paul crucified for you, or were you baptized in the name of Paul? Of course, you weren't. So why are you letting, why are you letting the temptation for us to have factions? It's like when I was, I was teaching a GCA. I was, this was years and years and years ago. I was doing a study hall there. But it was when the movie Twilight was coming out, and those books, I don't know if anybody followed that all, but these girls would have these, remember, lunch boxes and pens that would say Team Jacob and Team Edward. You know, I don't even know some of you guys, like, what is he even talking about? Trust me, it's not even worth Googling, but, but it was that factions. It was like, you know, alright, well, yeah, and that's kind of how they trap, that's how they trap the young people in these young adult movies and book series. It's gotta have a love triangle, and you've gotta be, you know, Team PETA, right? Or the different people in there. So it's, it's funny that Paul's saying here, your team Apollo, is your team? Paul did Christ? Is Christ not important? Is Christ divided? You're putting all this emphasis on a human this is pretty consistent over here. And when Paul uses the phrase my gospel, it's not to it's not to elevate himself. It's not to put all the attention and lights on himself. It's to specify. By what Jesus had given him that is specific for them today, so they would not be confused. So you might think today that man, my point of nailing the gospel may make these other churches around here, if they preach a different gospel, may, you know it may make them look bad. That's not the point. The point is not that. The point is that there's one way to get to God today. I don't really care where you go to church. I want you to know the gospel, the death, burial and resurrection of Jesus Christ. That was what was given to Paul, this mystery that was kept secret before the world began. Had the princes of known it, they would not have crucified the Lord of Glory. It had to be kept secret before the world began. World began. Now, finishing this up, Paul even says about himself, just so you know, he's not arrogant when he says, My Gospel. Listen how Paul describes himself in Ephesians, three, eight unto me, who am less than the least of all saints. Does this sound like somebody who's arrogant to you that's getting T shirts made? That says, if they had T shirts back then, right? Who's getting embroidery done? That says, My Gospel, Team Paul, alright, team colors or whatever? No. He says, I'm the least of all the saints. But he says, Is this grace given? That's what's beautiful about Paul, his constant understanding. He didn't deserve it. Didn't earn it. It was by grace that He was in the position that he was. It's by grace that any of us are in the position that we are. But then he finishes this by saying that I should preach among the Gentiles the unsearchable riches of Christ. Now I'm going to wrap this

up quickly, gospel of the circumcision and gospel the uncircumcision. We see two different gospels right there. Acts. Chapter One, he says, I'm sorry. Galatians. Chapter One, he says, If any man preach any other gospel, let him be a curse. He says, Even if an angel preach a different gospel, right? Whoever's in that category, let him be accursed. So this is evidence, even back then, there wasn't just one gospel, and that's why we see it today, it's confusing. You have to ask people, if they say, I believe in the gospel, what gospel? What is the gospel? You need to ask people that question, don't just assume, because they may think it's the kingdom program. Well, repent, be baptized for the remission of your sins. That's the the gospel. Well, time out, that was Israel's gospel in Matthew 28:19 and 20, as they were expecting the kingdom, as they're being baptized, because they're supposed to be a nation of priests as they're being purified, because they're going to be a blessing to all the nations. But that program got put on hold. Says in Romans, nine through 11, Israel's been set aside until the fullness of the Gentiles. That's what's going on today. So this gospel, the circumcision, you see in Acts chapter two, this is the popular place. He says, Let all the house of Israel know assuredly that God hath made that same Jesus, whom you have crucified, both Lord and Christ. Now, when they heard this, the Jews, they were pricked in their heart because they killed their Messiah. And said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said the same thing that John said the same thing in Matthew 28:19 and 20, he said, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. No difference, even Acts 11:19, they which are scattered abroad upon the persecution that rose about Stephen traveled as far as Finis and Cyprus and Antioch preaching the Word to none, unto the Jews, only the Jews received the gospel of the circumcision. Paul says the gospel of the uncircumcision was given to him. That's the Gentiles. That's the heathen. In fact, in this room today that would be every single person, to my knowledge, I don't know. Maybe you have some lineage, I don't know about, but we would all be considered Gentiles or the hidden we would have had to have gone through Israel, keep all of Israel's traditions, become a proselyte and be circumcised and to get to God, and then we would have our own special place outside that was called the Court of the Gentiles. We wouldn't even be worshiping with the real Jews. Look at the schematics. Look at pictures of the temple. There was a separate court for the Gentiles. They were like second class citizens. I'm so grateful that that's not how it is today because of what the Lord gave the apostle Paul in Acts 9:15, and 16, says the LORD said unto him, this is as he gets saved. Go thy way. He's a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel. Because today it's doesn't matter, it's Jew or Gentile, who, whosoever will, just place their faith in the death, burial and resurrection of Jesus Christ, they will be saved and placed to the body of Christ Acts, 22:21 as he said unto me, depart for I will send thee hence to who the Gentiles. Now the word heathen is another word that basically means a foreign tribe, non Jewish, gives the same idea of Gentiles. Paul mentions that three times in Galatians as well. In 1:16 to reveal his Son in me that I might preach him among the heathen. Galatians. 3:18, in Scripture foreseen that God would justify the heathen through faith preached before the gospel unto Abraham, saying, in these shall all nations be blessed. There was a point where there is a point in the future that was promised a long time ago that the nations would be blessed through Israel. Now that's why this secret entity, the the body of Christ, is revealed, even though it was kept secret, and it'll be raptured up, and then God is going to continue his program. Now we debate if the program looks a little different after that, but we certainly cannot debate what it's going to be like, because there's so much scripture that talks about what the millennial reign of Christ, what the kingdom of heaven looks like. Now, lastly, right hand of fellowship. They didn't leave that room as enemies. I think that's an important thing. Paul wasn't out there preach talking bad about the 12. There's an understanding, man, we recognize, Paul, you were given you've told us your testimony. We understand what you're doing, but this is what we've been told to do. Remember Matthew, 28:19 and 20 in Acts one, eight in Mark 16, they were given the right hand of fellowship. Acts 15:19, through 21 he says. And this is James kind of going back. Wherefore, my sentence is that we trouble not them. This would probably been that viewpoint of Paul adding language that they were given the right hand of fellowship. He says, trouble not them, which, from among the Gentiles,

returned to God. We write unto them that they should abstain from pollutions of idols, from fornication, from things strangled and from blood. That was it. It wasn't the whole law Moses of old time hath in every city, them that preach him being read in the synagogues every Sabbath day. And there's what I finished this with. Says it's also clear from the follow up Council between Paul and James that Paul was not to be preaching this verdict to the Jews. I already mentioned this earlier, but remember, in verse 20 of acts 21 we talked. We already looked at this once tonight, but it's a good place to end. Thou seest, Brother, how many 1000s of Jews there are which believe, and they are all zealous of the law, and they're informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying they ought not to circumcise their children, neither to walk after the customs. The understanding for Paul was that, hey, what you're doing with the Gentiles, you're not going to try to come over here and tell to the Jews as well. Alright, I had too much in here tonight. Alright, so that's it. We're going to pray and dismiss. We'll we'll pick up verse 10 next week, and the young people are probably all glad that they don't come in here every week. So anyway, let's pray, Dear heavenly Father. Thank you for this day, Lord. Thank you for the patience of the people. Lord, I know we got got going tonight, and hopefully we it'll be encouragement and a blessing to them. Lord, I'm thankful that your word is so clear. I'm thankful that there is one gospel that saves today, and it's faith alone and the death, burial and resurrection of Jesus Christ and Lord, we have to believe and receive that that gift was for us and Lord, because it was all about what Jesus did. You're not looking and you don't have this long checklist of things we have to do in order to get to you. In fact, not only is our sin put to Jesus's account, but Jesus's righteousness is put to our account, which is how you can look at us and say that we are accepted and the beloved today, Lord, and we are thankful for that. We're thankful for that exchange that took place, Lord, I pray that every person in here is not confused, but they would leave here understanding a, what the true gospel that saves today is, and that they've placed their faith in that. But secondly, Lord or B, that they would not allow others to try to spy out their liberty or to try to throw more things on them than your word requires. When we start working with grace, it becomes a debt, and it is no more of grace, and I'm thankful that the apostle Paul took that stand and he would not give in. Lord, we thank you for the patience of the people we know. We went a little bit long tonight, Lord, I pray that those watching online were encouraged and Lord, we just pray that you'd be with us, help us to be more like you in Jesus name.