

# PAUL vs MIXTURE

Bertie Brits

October 11, 2015

**In this teaching Bertie talks about Paul handling false accusations and Church politics. This message will encourage you in times when things in the church does not look stable and as it ought to be.**

## OPENING PRAYER

Father, I just want to thank You that I can minister Your Gospel to people. I thank You that Your power touches the lives of people in a great way. I thank You that they are encouraged, enriched, and blessed by what You have come to give. I thank You that You use me in a powerful way to speak to every person. Thank You, Father, that we can have faith in the power of Your resurrection wherein You raise us up into life and into immortality. Thank You for that, Lord, in Jesus' mighty name.

I pray for every person who is watching that their hearts are open and their ears are opened. That they may be enriched to experience the love and have a strong personal relationship with You from where they can experience the birth that comes from Your influence upon their heart. Amen and amen!

What a blessing! Just as I prayed those words I experienced that the way we say these things that the Gospel declares, it is things that only God can actually think about and God can bring forth. It is not man made! It is God made!

## MY VISION

Before we get into the Communion, which we do every Sunday as a Web family together, I would just like to share the vision that I have for our Web Fellowship. The vision that I have for this Web Fellowship is to provide a Grace based internet church to people who don't have a local Grace based church in their area as well as meet with people with whom they can fellowship that are like minded. This is also a platform which creates ministry opportunity where you can minister to friends, help friends, pray for them and just be there for each other. I have seen our web fellowship on our Facebook pages and just how people interact being ministered one to another without me being involved all the time. It is a place where it's about you. It's about you meeting people, fellowshiping together and having a place on a Sunday where you can hear a solid message that can really impact your life. From there we can have home fellowships and even churches starting all over the world from this platform of Truth, Grace, and Love.

What I envision is people gathering in small groups watching the message together as well and then when they are in that atmosphere of grace and love that they can minister to one another, help one another, help see one another's needs being met. And that is what the Communion is also all about.

The Bible says that many who were sick, many who were ill, many who have passed away before their time **because we couldn't discern the body correctly.** The best way in which the Church can minister to one another is, what I would say is in a small group setting. If you have several friends that you gather with on a Sunday where you can minister to one another, where you can hear the Gospel together, that is where we can meet one another's needs, pray for one another, counsel one another, care

for one another. From that platform I believe we can have, if more advice is needed, where more input is needed, we have our web pastors that can really give good input and assist you in some questions that you might have or prayer and some guidance.

So please contact any of our Web pastors. Please contact me. Write our office if you want to start a small group at your house, gathering people or maybe you have already started it. Just inform us about it. It would be nice for us to know about it and we can just see people getting ministered to. What is in my heart is just to have something happen naturally. Not that I say we don't want to put a structure down or we don't want to discuss things or we don't want to fellowship or have some leadership in them. We want this to be something that is born naturally.

This week I went to live with some friends of mine. While we were talking I just came to the realization that Christianity is not a hundred meter dash where we get this new vision and fly off and run. This the very thing we are excited about and then maybe a year or two or five or ten, fifteen, twenty years later we get so tired and think, "Okay, what is a new thing now?" This isn't a marathon. This is a relationship. This is something that has to live a lifetime wherein we need to have truth that is authentic, born from God, where people who minister just because there is a passion in their heart and God gave birth to that. We are not in a hurry. We don't want to force people to do anything. We just want to see people coming forth who have said, "Lord, we just want to see Your life in us. We thank You for Your love towards us and we also want to have that love towards us so powerfully that we can actually share in that life. That is what the vision is to simply have a church where we can provide pastoral care, give the opportunity to have people come to a place where they are cared for as we await the return of Jesus Christ.

## **COMMUNION**

As Jesus Christ took the bread and He broke it and said, "This is My body broken for you." The people in 1 Corinthians 11 didn't discern the body. They didn't understand what was actually going on. One of the things they didn't discern is what we are going to talk about today where Paul went and persecuted the Church and Jesus said, "Why are you persecuting Me?" What he was seeing is that Christ is in people and what he was seeing is that the people who were believing in Jesus was actually called the Body of Christ. When we can discern that body as part of ourselves then when we see the "poor" in our group, when we see the poor close to us, when we see the needy, when we see that we can assist with the help of wisdom and knowledge and all those kinds of things, we can advice and help and pray for and minister to. If people are sick, we can pray for them or we can give them medicine or we can care for them. We can just be there for each other in such a way, the body will be established and be strong.

So as we eat the bread we think of Jesus. His body was broken for me. As we eat this we feast on the fact that the Law man has died and that all separation between Jew and Gentile has ended and that is our food. That is what we eat.

This also speaks about the manna that came from heaven and the manna that came from heaven was put in a bucket called an omer and this omer means chastised or even in the Septuagint the word for omer refers to Golgotha. So when the manna was put inside omer, put on gotha, it was chastised. It became food for the people. So when we eat this, we are eating the death of separation between us and God and between us and people. We are feasting on the fact that He came to live in us and we are His body and we shall also have a resurrected body.

And His blood is the sign of the end of the Old Covenant wherein the covenant of slavery, not between us and God but the covenant that there was between Adam and Satan. The covenant or the death that Adam entered into because of his unbelief was all ended and the new has come where we have a covenant with life wherein the resurrection life of Christ belongs to us.

So as we eat this bread and as we drink this wine together, let this minister to us. This is also the opportunity that you have to minister to one another in the Gospel and minister the life of God, prophesy to one another, just love on each other, in the message of Grace. Let us enjoy the Communion together. What a blessing it is to be a partaker in the unity that there is in Jesus... the union between people in the body and the blood.

## **TODAY'S MESSAGE**

### **PAUL vs MIXTURE**

**Bertie Brits**

**October 11, 2015**

Today we are continuing in our series where I am just going through the Book of Galatians, the letter to the Galatians from the Apostle Paul, and I am just explaining what Paul went through and how he stood in defense of the Gospel. What we are going to look at and what is very important for us to understand is the foundation from where righteousness comes, what Galatians teaches on righteousness. One of the biggest thing that I have seen in the Church is that we have defined our Grace gospel inside the parameters of the Law. We used Law terminology. We have used a Law way of thinking to describe true freedom.

Let me give a good example. If I said to a slave, "Describe to me freedom from the anger of your boss." Then he would say, "Freedom from the anger from my boss would be: If I've done everything that I need to do and I'm not wrong anywhere." And then if I would say to him: "How can you be saved from the anger from your boss?" Then he might say, "Well, somebody must help me to do everything right and if he can help me to do everything right, then I know that I will be saved from the anger of my boss. Or, this guy can come and do the work for me and if he does the work for me, in my name, and helps me to do my work, then I know that I can be saved from the anger of my master."

Now in the very same way, we have defined the Gospel. We have defined the Gospel from the point of defining righteousness only in legal terms, defining justification only in legal terms and not in the light of the Gospel wherein the righteousness that God has and which God has displayed when He created man which is to take dust and give eternal life to that dust and to set us free from what binds us. We cannot define that righteousness. We struggle to define it. Our Law terms cannot define it! To continue the example, if a person comes and does your work for you then you might be safe from the wrath of the master but it would be much better if you get a completely different job or inherit, become an heir of a business where you are the business owner. Then you are really set free from the master! And now those terms, the whole definition of being completely set free of one system where you become an heir, is difficult to define. It's impossible to define inside legalism. It can only be defined inside the parameters of family.

When we read Galatians, when we read about works and we read about all those kinds of things, many times we come with a slave mentality and we want to interpret those things through a slave mentality. In our series we are going to veer away from that we are going to see what Galatians means and what Paul meant about being in the flesh and all of that.

A little bit of background... Paul comes and he is a preacher of the Grace of God. He goes around to different towns with a pure motive of just wanting to win people to the Gospel. Now, in the beginning, maybe his strategy wasn't that good and he would go in and be almost aggressive with what he was teaching... and very radical. And towards the end, I don't think a lot of it changed but we can see maturity in handling situations coming to the life of Paul, not by his own doing but by the working of Christ in him.

He describes his walk with the Lord in Galatians, especially in the first few chapters. He explains what he was going through and who he met and who he got the Gospel from and all of those kind of things. What happened was, here was a guy who was zealous for the Jewish faith, zealous for persecuting the Church and then after persecuting the Church he comes to repentance and then from the pure motive, willing to be persecuted himself, he goes and plants churches preaching the Gospel everywhere. One of the things he was teaching on was the resurrection of the dead or the salvation of our flesh in the return of Christ we shall have resurrected bodies, we shall be made new. We shall have the very life that Jesus has in His resurrection. That's what he preached. What he basically then said is that **the separation that there is between nations which was defined by the Law, which was a separation between the Jew and the Gentile, has now passed away. There is no more separation because the Law has been fulfilled! That which Christ has come to do has been fulfilled therefore the Law serves no purpose any more. Therefore there is not more distinction between Jew and Gentile. There is only one people.** That simple Truth is what the Church struggles with today.

**We have seen the whole thing about the blood moons. We have seen all those kind of things about the Jewish people and everything just revolving around the Jews all the time. Let me tell you something: the Gospel does not revolve around the Jews! The Gospel revolves around Jesus and God the Father loving people!**

The Apostle Paul was struggling with that very same thing! Unfortunately when we discuss these things, we are going to step on some toes. Well, if that is how it is, what can we say. That's how it is. Obviously we don't want to get people offended. We don't want to get people hurt or anything like that. We want to see people established in the Gospel of Grace and that is why we teach this Truth.

Let us pick it up from verse 11.

**Galatians 1:11** *But I certify you brethren that the Gospel that was preached of me was not after man.* (and then he explains it)

**:12** *For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.* (What he said is, "I didn't see somebody preach this message and now I thought, 'Well, that works,' and then I'll got some followers who are after man and then I received it of man. I grabbed a hold of this for the purpose to make use of because I see somebody else preach it. Neither does somebody comes to me in our Jewish customs and religion and teach me this.")

He says, "Jesus Christ was revealed to me." When we talk about this revelation, as I said last Sunday, we don't talk about this revelation like in, an aha moment when you read the scriptures. **This was God revealed Jesus to him by Jesus manifesting to him and he was pulled away to the third heaven, be it in the flesh or out of the flesh, he says he doesn't know, but one thing he does know is that he**

**met with Jesus and there he heard things that was not lawful for a man to say, meaning the Law would not allow those things to be said. Things like: you don't have to tithe to be blessed. Things like: You don't have to follow the Old Testament customs. Things like Peter saw when the whole sheet with clean and unclean animals came out and He said, "Kill and eat for what I have declared to be clean can never be declared unclean."**

**That is the kind of thing that Paul saw. Peter saw the very same thing when he saw the vision of the sheet that came down.**

So here we have Paul coming and he said, "What I was taught was not taught by Peter, James or John or the big apostles. " That is actually what he was aiming at. What was happening is the Apostle Peter went and he started to mix Judaism in with the message of Grace. He was pro-circumcision and pro- Jewish customs as well as pro the Gentile. Then they would say, "Well, Paul must have learned a lot of the stuff from these apostles that walked with Jesus and they are pro-Jew and pro-Gentile mixture. They stand for Judaism and the circumcision and the customs of the Jews mixed in with the Grace message to the point that they want to convert the Gentile believers even to following the Jewish customs. That comes from James and all those people who lived in Jerusalem for they were very turned on to this Judaism thing, which we still have today.

Today you will still have somebody who comes to you and says that he is a Christian and he is a Jew. Well, you will say he is a "Messianic Jew." That means he's a Jew that is a Christian. Why even say that! I want to say to them sometimes and step on some toes, "If you want to call yourself a Messianic Jew go and check your heart. Don't you find your identity in the flesh?" You might just find your identity in the flesh. Man, I'm sorry if I must be so blunt concerning this but that is just fleshly and that is something that we need to repent of. If we want to call it Gentile Christians, which is also a fleshly term, we have walked so much in the shadow of the Jews, not feeling we are legitimate children of God. Because we don't feel that, we want to just suck up to some Jewish customs, many times, and just feel a little closer to God by saying, "I have a Jew who is a friend, or this guy is a Jew., or that guy is a Christian Jew." Let's just get that out of our mind and let's get out of the flesh and get out of the life by our flesh and defined by nations and racism and all those kind of things. Let's get out of that and get into the real Gospel of Jesus so that we can experience the power of the resurrection. Glory to God!

***:13 For you have heard of my conversation in time past in the Jewish religion, how that beyond measure I persecuted the church of God, and wasted it:***

***:14 And profited in the Jewish religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers.***

***:15 But when it pleased God, who separated me from my mother's womb, and called me by His grace.***

***:16 To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood:***

What happened here was, the Apostle Paul heard things in heaven which were not lawful to say and then to him was revealed that Christ was then to be revealed in the life of the apostle Paul. Some preach it that way but I don't see it that way. There are a lot of arguments about it but I just want to give my understanding of this.

When he said, “To reveal His Son in me” was not to say the Son has always been in you and I just want to reveal to you that the Son has always been in you. That's not how it is. It was to reveal the Son of God, Jesus, in the Apostle Paul or through the Apostle Paul, and then to preach Him, to preach this Jesus, that He might be preached among the heathen. That is why he said, “I heard things that were not lawful to say because we couldn't go and preach the Gospel, the Good News which was the message of immortality, the message of the death of separation and immortality as a promise even to the heathen wherein Jew and Gentile is seen as righteous and qualified for the promises.

The Jews believed that only they were righteous unto the promises that only they qualified for the promises. But now righteousness came through the death of Jesus wherein we all now have the right to the promises where the goodness of God is now revealed in the death of Christ wherein the Law was fulfilled, which is the foundation of separation.

You might say, “Bertie, why is the Law the foundation of separation?” Very simple! If I have three boys, what would bring separation between them? If I buy the one something and not the others. If the one can have a nice pair of shoes or a nice shirt, or something the others are not allowed to have. .. or if one can have a television in his room and the others are not allowed to have it, that television would be the power of separation between them.

Now, what happened with the Jews was God gave the Law to the Jews and to them it was called the way of life. They were seen as a lamp or a leader of the blind. Everyone was blind but they could see because they had the Law. If the Law could be fulfilled and not active anymore wherein it has passed away then it would be like a television that was put in the one son's room and now the television was taken out and nobody has a television anymore. All of a sudden, there is no separation any more because there is no longer a group with a TV and one without a TV. In the very same way when the Law was fulfilled it ended separation and God could, by ending the Law, make of the two, one new man and now the Messiah that was promised to the Jews can also be preached as the Messiah of all people and all are now righteous for the redemption promised by Jesus. .. promised by the Father.

That is what Paul is getting to here in Galatians. He was saying, “When I was caught up I saw a resurrected man, a man that was raised up from the dead. “ I believe that in that time is when Jesus revealed to Paul that all of the sin of all of the world was on one man... that it all died. .. that all were sinners... and the sin of all was on one man and that man died and was raised. Therefore, there is no separation any more. We can see Paul's revelation clearly written in the book of Romans. He said, “That's what I come to preach. I come to preach to the Jew and the Gentile but, mainly, God revealed to me that the Gentiles also need this.” And He even revealed it to Peter... very interesting. We will soon get to that.

Paul continues, “And after I received this **:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.**

**:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.**

**:19 but other of the apostles saw I none, save James the Lord's brother.**

**:20 Now the things which I write unto you, behold, before God, I lie not.**

**:21: Afterwards I came into the regions of Syria and Cilicia;**

**:22 And was unknown by face unto the churches of Judaea which were in Christ:**

**:23 But they had heard only, That he which persecuted us in times past now preaches the faith which once he destroyed.**

***That he which persecuted us in times past now preaches the faith which once he destroyed.***

(THE FAITH: this persuasion of God which was also called the message wherein Christ conquered death, the message where we can be persuaded of the resurrection that will come our way in the return of Christ)

***:24 And they glorified God with me.***

What happened was, God separated Paul from his mother's womb. That means that God didn't look at Paul from the perspective of a Jew or a Gentile. He separated him from his mother's womb. God came to Paul, even if he was a persecutor of the Church, and revealed to him who he really was. Paul understood that. From there he went to areas and preached not only among the Jews but he preached to the Gentiles and he said, "The vision that I had to preach among the Gentiles has not come from these apostles. It was the Lord that revealed it to me. I didn't get it from man. God revealed this thing to me. And now that you guys see and hear false stories that one of my spiritual children, like Timothy was circumcised, you said that I went back to circumcision, that I am preaching the Law again."

So Paul was accused of being a Law preacher... through false accusation but he stood up for the Gospel. He stood up for what was true and he was not ashamed to declare what he actually believed.

## **Galatians 2**

***:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.***

***:2 And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles,***

(You see that he was preaching, among the Gentiles, a message where he said, "Christ is for all and the thing that Paul understood, what allowed him to go to the Gentiles, was the fulfillment of the Law, the end of the "special" nation, the Jews, that have something that makes them special which is the Law, for the very thing they have has been dissolved. It's called : The Law that has been dissolved. So, they don't have a TV in their room any more. But now the promise is not only for those who have the TV but the promise is now for everybody. That is what the Apostle Paul said. He said, "Strait away I went and preached in Arabia. I didn't preach to the Jews. I went and I preached among the Gentiles. I went for fourteen years preaching among the Gentiles and then I went and took a Gentile with me. He said, ***Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.*** (Later on you will see that he mentions Timothy, who was a Gentile who was circumcised, but the circumcision was because of the Jews putting pressure on Paul, not because Paul willingly had him circumcised because of the Gospel. That is what Paul tries to explain here. He says,

***:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.***

(He said, "Listen man, I went and preached the Gospel there and then I went separately and I wanted to share with these guys and just hear what they have and compare it to what I believe." What he was actually saying was, "I didn't get this message from the other apostles. ")

***:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:***

(Titus, who was a Greek, he brought a Gentile with him, already showing these Jews that he believes that the Law has been fulfilled, the Law has no power any more and there is no purpose for the Law anymore. There is only one message and that is Christ and Him crucified and when He was crucified

He fulfilled the Law. In His death Law man died. In His death the handwriting of ordinances which were against us, which separated us, was fulfilled, was taken out of the way, for I believe the Law was a recommendation or a strategy written to Jesus on how to save man. When Jesus came and did it, the Law was fulfilled and there is no more place for the Law. There are no more special people who have the oracles of God. The oracles were fulfilled therefore now all they have is fulfilled prophecy. They have nothing so nobody has anything. All they have now is the fulfilled prophecy towards them and they can now believe.)

***:4 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:***

***:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.***

(Here he says that Titus was circumcised. Titus was circumcised because of these people who came, unaware. And because they came in unaware, and they wanted to spy out the liberty and make life difficult. Now you must remember that in those days if you brought in a Greek who was not circumcised, close to the temple or anything like that, you were stoned. You were killed! So that is why he said that they came privately to see if he was circumcised or not. Then from there they wanted to make a lot of trouble so that is why Paul said, "Just be circumcised because not because we submit to the Law System but just so that we will not die because of this.")

***:6 But of these who seemed to be somewhat, (whatsoever they were, it makes no matter to me: God accepts no man's person:) for they who seemed to be somewhat in conference added nothing to me:***  
(What he is saying here is, "They added nothing. These great apostles added nothing to his teachings.)

***:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;***

***:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)***

***:9 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 unto the heathen, and they unto the circumcision.***

(That is so clear. What he is saying is, "These apostles never taught us that we should circumcise anybody. And we never had the message that people must be circumcised. I never got it from Jesus! So they never had it from Jesus. I never had it from Jesus.")

***:10 Only they would that we should remember the poor; the same which I also was forward to do.***

***:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.***

***:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.***

***:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.***



***:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If you, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compels thou the Gentiles to live as do the Jews?***

(What he is saying here and what is happening here is that there was Church politics. That's what was going on there in Jerusalem and it was all about what people think. So I want to say to you, and this is one of the encouragements I have for you as the Church: Church, if you meet Church politics somewhere, don't say, "Oh, this is not the place of God. How can it be! I can't believe there are Church politics!"

Listen, whenever you find church, you are going to find politics. There is always going to be people who are going to worry about what others will think. They are going to "dance around" and be scared and be afraid to say what they really believe. Man, I don't even know how to say it! In Afrikaans there is a good word for it but I just don't know how to say it in English. They want to save face with certain people.

You are always going to find that and you won't understand why people do something. Like, for instance, tithing. You will find Grace folks will believe that you don't have to tithe to be blessed but they will never say it from their pulpits! You will find some folk who may listen to some of my stuff but they will never "like" my post because of the power of association and all of that.

I'm not saying that it must happen but you will always have that and this is my word of encouragement: Don't let that distract you from the truth! That is how it is going to be. You are going to find that. You are always going to find that. If you find the perfect church, you shouldn't join it because it isn't going to be perfect anymore. We all have some mistakes. There are some things that I feel the Lord is sharing with me that I will not share now because I want it to mature in my heart and then I will share it.

In the very same way, we will always find somebody is scared, somebody who is not walking according to the Truth. It's always going to be there. And what Paul did here was, he basically said, "I didn't have a problem if they say, "If we go and preach to the Jews and you, Paul, you go and preach to the Gentiles. That's all okay. We believe the same Gospel but we just feel that we are to go and preach it to the Jews. The Gospel says that there is neither Jew nor Greek, nor anything, and we just want to preach it, too, and we have a passion for the Jewish people and you have a passion for the Gentiles. So you go there and we go here." Then he was thinking, "Well, this is what these guys really believe."

But then what happened was, when Peter came down to a certain town where there were Gentiles and Paul was there. Then he saw that Peter came and walked according to the agreement and his understanding of the Gospel and he ate with the Gentiles. As he was eating with the Gentiles they had a good time and maybe they were there for three, four or five days and they were just fellowshiping as if there was no separation.

There is no law that says that you were not allowed to eat with these guys. And then when some of the people of James came down, some of the Jews came from Jerusalem to this Christian gathering, what happened? Then all of a sudden, Peter didn't want to eat anymore with these Gentiles and he started to follow their doctrine, the doctrine of the Jews, the Jewish-Christian mixture message which commanded that the Gentiles should be circumcised and that they should follow certain dietary laws and all those kind of things.

Then Peter even influenced some of the very disciples of the Apostle Paul and then Paul got upset and then this is what he basically said in front of all of them, "Peter, I don't understand why you follow the doctrine of these guys who just came from Jerusalem which is to say to Gentiles that they need to believe in Jesus and be circumcised and follow the customs of Moses in order to be part of the Messianic reign or to have the promise of eternal life in the return of Christ. You ate with us. You already broke all the laws you are now preaching since these guys just came down. You ate with us. For days you were eating with us and you lived like a Gentile, you eat like a Gentile, you drink like a Gentile but then when the Jews come then you want to convert these Gentiles to become Jews but you live like a Gentile and you are not walking according to the Truth.

I do believe that we can be strait forward, we can say things to people and we don't have to be scared but there is a difference. You can use that verse and say, "See what the Apostle Paul did? He went publicly and rebuked people and give that as a powerful fuel to fuel your anger and your rebellion and your hurt and say, "I just love the Church!" Listen we can smell hurt from a mile. Everyone can!

I think that there is a time when we can stand up for the truth and there's a time when we can use this verse and say, "This man is not walking according to the truth and what will be the appropriate thing to do right here?" We must also realize when we look at the Apostle Paul and what he did, it doesn't mean that we have to do everything that he had done. The Spirit said to Paul, not to go to certain places and Paul didn't. There were things that the Apostle Paul did which was, I wouldn't say was wrong, but was according to certain customs. In the very same way, we can use this passage and say that Paul corrected somebody publicly then I can also do it. But let us rather do it the way Paul did it. Paul didn't have one verse and say, "I have a verse to go and rebuke somebody." He had a passion in his heart and in that moment he felt the Spirit come to him and he said to Peter, "What you are doing is wrong", because he knew what a danger it was for the spreading of the Gospel

Let's continue with chapter 2 and end up here:

***:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why compel Gentiles to live as Jews?***

***:15 We who are Jews by nature, and not sinners of the Gentiles,***

***:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.***

***:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.***

***:18 For if I build again the things which I destroyed, I make myself a transgressor.***

***:19 For I through the law am dead to the law, that I might live unto God.***

***:20 I am crucified with Christ: nevertheless I live; 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.***

***:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.***

Let me end this off. Paul comes and he says here, "We as Jews, we know that we cannot have life,

immortality, justification by the works of the Law. “ When you see justification, see it as to be treated according to your righteousness. The Jews believed that they were righteous with the righteousness of the Law. The fact that they had the Law, the fact that they had the principles whereby which they could live, and follow their customs, they had the right to eternal life and that eternal life, when it comes to them, they would be justified with what they believe is just towards them and what belongs to them.

He says, “We know that it cannot be that way. It doesn't work.” Then he said,  
***:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. :18 For if I build again the things which I destroyed, I make myself a transgressor.***

Let me explain this verse. Paul says, ***But if, while we seek to be justified by Christ...***  
Now he is pointing his finger in the face of Peter. He says, “Peter, if you who ***seek to be justified by Christ, we are found sinners, is therefore Christ the minister of sin? God forbid.***”  
Now he explains what it means to be a sinner. He said, “***For if I build again the things which I destroyed, I make myself a transgressor.***”

So he says, “If I, as a Jew, that believes in Jesus for righteousness and found a sinner (found a sinner means that if I go back to Judaism, I'm found a sinner. It doesn't mean the fact that I am a Jew and the fact that I have now gone back to Judaism, does that mean Christ approves of that? Do you think that Christ is the minister of that? God forbid!)

What he is saying here is he is saying to Peter, “Peter, listen man, if we who are passionate for Christ go back to the old ways, does that mean that that is now a sign that Christ is saying that to all people?” That means, “Peter, if you went and sucked up to the Jews again because you are scared that you are going to lose stature in the sight of all these Jews and you are going to lose favor with them and you are scared of them? Maybe you are scared that your business will not do well or you are scared that they are going to persecute you and all those things and you became scared and you go back and build your old former house again and by doing that you make yourself a sinner or a transgressor? Does that mean that all of us must see it as a word from God that we all must now all do that? No, God forbid!”

What that means Church, is **it doesn't matter how anointed a preacher is, it doesn't matter how much power a preacher has, it doesn't matter if he preached Grace or not, but if he goes back to the Old System, he is a sinner! He is transgressing. He is a transgressor!**

***:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. :18 For if I build again the things which I destroyed, I make myself a transgressor.***

If I go back to the Law, I am a transgressor! A transgressor is called a sinner. So, if I, who am seeking to be justified by Jesus Christ, go back to the Law, does it mean that Christ has led me there? No! What that means is that every preacher you hear today goes back to Judaism, Law, the Jewish System and tries to keep the Jewish feasts and all those kind of things, let me tell you, they are sinners! That is what it says here: Listen, if they are found to be a sinner, are we going to judge them as sinners and say, “Oh, you bad person!” No! We are going to love them and bring the Gospel of Truth to them.

But we are not going to see because they have a nice church, a big building, anointing, traveling the

world or whatever, going into Judaism, sucking up to the Jews, and now we are going to say, “Well, because they have that, it must be God is telling them that.” No, it is not God telling them that! It will never be God telling them that for God forbids it! Forbid means to cease to exist... to end it all in Christ.

And then he goes on and says, and I end up with this: :

***2:19 For I through the law am dead to the law, that I might live unto God.:20 I am crucified with Christ: nevertheless I live; yet not I,***

(So he says through the Law, I am dead to the Law. The Law couldn't give me life and through the Law, Christ came and fulfilled the Law and when Jesus died I died to the Law for the Law was never fulfilled so there is no need for me to follow it anymore.

***He says, :20 I am crucified with Christ: nevertheless I live; 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.***

(He says that the holy life you see me living now is on account of the persuasion that I have that Christ has ended the Law and that He will return and glorify my flesh and I already see the first fruit of that spirit of resurrection. I am being raised from the power of sin. I am being raised from death.

***:21 I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain.***

Church, that speaks for itself. Let us not frustrate the influence that God has upon our hearts to manifest His life in us by saying, “We need to follow after the Jewish customs and those kind of things.” Do you see how radical Paul was with what he believed! So, Church, let us not be afraid for what this Gospel says. The only thing that I want to add in here and clarify is that Paul didn't say these things just because he was upset. Paul said these things because he loved the people! He was concerned about the Gospel. That was the purity of his heart. He wasn't just a rebel going around being an “against preacher.” He was for something. Glory to God.

Thank you so much for walking with me through the book of Galatians and next week we will continue with chapter 3.

## **CLOSING PRAYER**

Let us just pray together and then I just want to share something in short with you.

Father thank You so much for the opportunity I have to minister this message to the people. I thank You, Lord, that people right now will have the boldness to reach out to people in the Web Fellowship, to Web pastors, to people they can talk to, pray together with people, fellowship with them and just be encouraged by one another.

I also thank You, Lord, that people who listen to this can be encouraged by just the word itself and find Your life manifest in them. I thank You, Lord, that You will come and just encourage them every day and we can see a mighty Church arise which expect Your return where we see the fruit of the Spirit. Thank You, Lord! Amen and amen!

## **FINANCES**

Thank you so much for watching and I just want to use this opportunity to speak a little bit about finances in our fellowship. I don't normally talk a lot about money. If you want to give towards this fellowship you can just go to our Donate button. If you want to give it to our Web Fellowship, our Web Church, you can just type in Web Church. The way it works is if you put in Web Church or you put in Ministry of Helps, or Web pastor or something like that, that money will be allocated towards that. If you want to give money to me as a person you can just put Bertie Brits and that is how I receive my money and that's how we receive money to run this ministry.

Before the Web Church was even planted, I already had supporters supporting the church, supporting the ministry and that is money we use regularly just all the time to run the ministry, to build our stuff, and whatever we need to do. But we want to have finances as a Web Church to bless people, and to run projects and to do things as a Web Church.

If you feel to give to this Web Church, just go and put there, Web Fellowship, or what you want to give specifically to. If you feel that you want to give it to a specific person and you don't want the people to know who it is, you can just put that name there and we can assure you that money will get to that person and you can find out if it happened or not. That is how it will be. People will be blessed that way.

Thank you so much for contributing towards this ministry. It is awesome! Let me just make it clear again: If you want to give to Dynamic Love Ministries and you see yourself as part of our Web fellowship, and you want to give, if you want to give once or if you want to give on a monthly bases, go to the Donate button on our Web site and just click on Donate and you can then give.

Secondly, if you give there, you can give what you feel in your heart what you want to give it to, just mention it there. There is a note area there where you can give a little message. If you do that we will know exactly who that money must go to and how it must work. Maybe you are blessed with what somebody has done for you or maybe you know that somebody in our Web Fellowship who is going through a hard time and you want to give and you want to do that so the people will not know who the giver was, then we can do it that way. Other than that if you feel generous towards somebody, man, just help him, just bless him. If you guys see a need, one another in need, everything does not have to run through my office. My goodness, that just makes life difficult. Just bless one another. Love one another and do as you feel in your heart but we just want to say that we make that available.

In the future, I will share a little bit more as our church grows on how we want to work with finances but thank you so much for your contribution. You guys are loved and you guys are awesome! Thank you!