

**Galatians 2: What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8)**

In Galatians chapter 2 Paul shares his experiences with the church as it was first being formed and God's people were being rescued from this evil age. There are parallels between Paul's experiences and our experiences in this country during the Revolutionary war as we struggled for freedom from an oppressive tyrant. If we consider this chapter in light of our own experiences it can help to light our path in the current struggle for civil rights in this nation.

**2:1 Then after fourteen years, I went up again to Jerusalem, this time with Barnabas. I took Titus along also. 2 I went in response to a revelation and, meeting privately with those esteemed as leaders, I presented to them the gospel that I preach among the Gentiles.**

Paul was contending for the gospel to the uncircumcision. **Ps 35:1** Contend, Lord, with those who contend with me; fight against those who fight against me. **2** Take up shield and armor; arise and come to my aid. **3** Brandish spear and javelin against those who pursue me. Say to me, "I am your salvation." **4** May those who seek my life be disgraced and put to shame; may those who plot my ruin be turned back in dismay. **5** May they be like chaff before the wind, with the angel of the Lord driving them away; **6** may their path be dark and slippery, with the angel of the Lord pursuing them. **7** Since they hid their net for me without cause and without cause dug a pit for me, **8** may ruin overtake them by surprise— may the net they hid entangle them, may they fall into the pit, to their ruin. **9** Then my soul will rejoice in the Lord and delight in his salvation. **10** My whole being will exclaim, "Who is like you, Lord? You rescue the poor from those too strong for them, the poor and needy from those who rob them." This Psalm applies to Paul, it

also was the prayer at the opening of the first Continental Congress in the US. It was appropriate 2,000 years ago, it was appropriate 200 years ago, and it is appropriate today with the Black Lives Movement. Just like Paul 2,000 years ago the present protests were a response to a "revelation", a youtube video revealing the oppression. **I wanted to be sure I was not running and had not been running my race in vain.** The esteemed leaders like Peter have been there from the beginning, they knew Jesus, if anyone can let him know if he has gone off on a wild goose chase it is them. Again, we have Civil Rights leaders who were there in the 60s, I wonder if those running these current protests have approached them? Paul is sharing his experience with us, he is also reminding us of his training in the scriptures under Gamaliel, and he is also indicating that he has put 17 years of study as a result of his revelations. He tells us he didn't act until God gave him a revelation to act, and even then he first checks with the leading apostles. These five criteria indicate his responsibility in this matter. Who better to learn from than those who have been there before and come out victorious like Jesus, Paul, and the Revolutionary war. **3 Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.** Let's not confuse circumcision with justification. Circumcision was a sign of the covenant that Abraham had with God. It is similar to a wife wearing a wedding ring. It is like God putting His signature on the contract saying you belong to Him. Titus was Greek, so he was never circumcised, yet no one compelled him to be. The gospel that Paul preached was a "New" covenant in which the signature of God is written on your heart, not on your flesh. **4 This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.** This is a critical point in this book, and one we have to understand. This is not some bizarre story that is 2,000 years old, this is what goes on today, it is common, far too common, and we

need to understand it. Jesus told us we need to judge a tree by its fruit, Peter talked about false prophets, and Jude did also. The book of Revelation talks about the false prophet at the end of the age, the gospels present Judas as an example of a false prophet, and there are false prophets in the book of Acts. Paul talks about wolves that will come into the flock. So we need to understand what "false believers" are. Peter says that false prophets want to make merchandise of you. That is why people were enslaved, to make merchandise for their masters. Jesus says that these false prophets compass land and sea to make disciples and when they do they are worse sons of gehenna than the false prophet. Saul of Tarsus was among these false brothers, his job was to bring the saints into bondage. How does the Jewish scribe get control of the church and make merchandise of them? He tells them there is one key piece missing before they can get the covenant with God. The Judaizers have the vision of this key piece, they are the "minister of the age" and if you want to be in the center of the New Testament move of God you need their ministry. They have a compelling backstory, James, the brother of Jesus is there with them. Who can you trust if not the brother of Jesus? [Ezekiel 45:9](#) "This is what the Sovereign Lord says: You have gone far enough, princes of Israel! Give up your violence and oppression and do what is just and right. Stop dispossessing my people, declares the Sovereign Lord. The Lord's salvation makes us God's people and that in turn makes any attack on us an attack on Him. This was the basis for our complaint of "no taxation without representation" and it is also the complaint today that minorities of color are treated like second class citizens. **5 We did not give in to them for a moment, so that the truth of the gospel might be preserved for you.** Many people don't like conflict. This is not something that is trivial. You can't say "what difference does it make". This is not something where you can say "in the interest of keeping the oneness I'll get circumcised". This is about the truth

of the gospel. How you respond will not just impact you but everyone else after you. [Nehemiah 4:14](#) "Don't be afraid of them. Remember the Lord, who is great and awesome, and fight for your families, your sons and your daughters, your wives and your homes." If we have a New Testament with God when was it signed, when did it go into effect, where is the proof that I am an heir of God? This is the essential truth that Paul is fighting for in this chapter, it is also the essential truth to the civil rights movement. **6 As for those who were held in high esteem—whatever they were makes no difference to me; God does not show favoritism—they added nothing to my message.** He is talking about Peter, James and John. James is the brother of Jesus, Peter and John were the closest apostles. It may not have meant anything to Paul but I bet it meant a whole lot to most people. This was a truly revolutionary message. Paul makes it clear that Jesus' sacrifice on the cross established a New Covenant. There were many trying to portray Jesus as a Jewish prophet and the Christians as a sect of Judaism. Paul had a revelation of the New Covenant that not even Peter, James or John had fully seen. The same today, many say this is not the time. [Ecclesiastes 3:8](#) there is a time for peace and a time for war. Everyone agrees it is time to preach the gospel of Jesus Christ, and everyone agrees that the rescue the nations from this evil age is the gospel. If we have been rescued from this evil age, just like the man that the good Samaritan rescued who had fallen among thieves, then isn't it time for us to "go and do likewise"? **7 On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised, just as Peter had been to the circumcised.** Preaching the gospel in a nutshell is to [proclaim liberty throughout the land to all its inhabitants](#) [Leviticus 25:10](#). In 1751 Independence Hall was built in Philadelphia and inscribed the bell in the tower with [Leviticus 25:10](#). This bell is called "the Liberty Bell". **8 For God, who was at work in Peter as**

**an apostle to the circumcised, was also at work in me as an apostle to the Gentiles. 9 James, Cephas and John, those esteemed as pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the circumcised. 10 All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along.** This is the story of how the New

Testament came to be. **11 When Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. 13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.** Two

different groups, one you treat like family, the other like illegitimate children. This was the key issue at the time of the Revolutionary war. This is what I see as the key issue in the Black Lives Matter movement. It seems that the police protect the one race like they are family, and treat the other race like they are criminals, or at the very least illegitimate step children. If we are going to have one country then the police need to serve and protect everyone alike as one family. In Galatians 2 It appears there was an inherent bias against the Gentiles by the Jews. This is quite insightful, how do you clearly convey to "whites" what the issue is? I personally have had positive interactions with police where they treated me like family. But this cuts to the heart of the issue, if you will not eat with the Gentiles you are not in the full fellowship with them that you are with Jewish believers. You have created a two tier system in the church with the Gentiles being second class citizens of the kingdom. **14 When I saw that they were not acting in line with the truth of the gospel,** this is what we are seeing today with

the Civil Rights movement. **Joel 3:19** But Egypt will be desolate, Edom a desert waste, because of violence done to the people of Judah, in whose land they shed innocent blood. The reason for the protests is the violence done to the people where innocent blood has been shed. This is not in line with the truth of the gospel. This was also the response to the “shot heard round the world” in Lexington, Massachusetts. This is the history of this country, and this revolutionary history is based in the gospel of Jesus Christ. Jesus crucifixion revealed the violence done to the people and the fact that the government was shedding innocent blood. **I said to Cephas in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?** Peter was born and raised a Jew. Yet, he was very radical in the eyes of the Jews. He went into Cornelius' house and ate with Gentiles which is unlawful, a violation of dietary rules since the kitchen was not kosher. So in the eyes of Jews he lived like a Gentile, not like a Jew. Yet he makes it clear they can't have full fellowship with him unless they act like Jews. That doesn't make sense. And where will it end? Getting circumcised is simply the beginning, it means you also have signed a contract to follow all the Jewish customs. This is the “other gospel which is not a gospel”. This would simply be to make Gentiles imitate Jews. That isn't a gospel, that is telling people that they need to abandon their heritage, their culture and adopt the Jewish culture. Is this the issue with the Black Lives Matter movement and the cops? Do the cops want blacks to speak the same language, listen to the same music, and dress the same as whites? Consider the school system, are they treating Blacks as full fledged members of the community or as illegitimate children? If we consider our current situation it is easy to see that there is an inherent bias in the system where some people are treated as full fledged members of the community and some are not. **“Their foot shall slide in due time” Deut 32:35** Moses warning that if we backslide

from the Lord calamity will come quickly. This was part of the great awakening in America, it was true of us then, it was true of Peter here, and it is true for us today. **15 “We who are Jews by birth and not sinful Gentiles 16 know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.** If you read about the Jewish history beginning with Abraham you realize being Jews did not prevent them from being sinful. The difference between King David and King Saul was not their “Jewishness” but their faith. David was not justified by the works of the law, he was justified by faith. Saul was convicted for his lack of faith. Can we find anyone in the Old Testament that was justified by the works of the law? Abraham wasn’t, Moses wasn’t, David wasn’t. In fact, the only one that has been found worthy is Jesus Christ. He is the author and perfecter of our faith. We know that the only way we are justified is by faith in the Lord. **21 There, by the Ahava Canal, I proclaimed a fast, so that we might humble ourselves before our God and ask him for a safe journey for us and our children, with all our possessions. 22 I was ashamed to ask the king for soldiers and horsemen to protect us from enemies on the road, because we had told the king, “The gracious hand of our God is on everyone who looks to him, but his great anger is against all who forsake him.”23 So we fasted and petitioned our God about this, and he answered our prayer. Ezra 8:21-23** This is what the Pilgrims prayed before leaving England. The Puritans were compelled to flee their country. They were concerned that their children were not being assimilated into the Dutch culture. Their situation was quite similar to what we see today where minorities are concerned that they are not being assimilated into the US. However, the pilgrims had seen the catastrophe that was the Jamestown experiment. Out of 3600 settlers 3,000 had

perished. Jamestown was better funded than the Pilgrims were. But none of that matters, they knew that justification is by faith alone and in this prayer they put their faith in Jesus Christ for a safe journey. **17 "But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn't that mean that Christ promotes sin? Absolutely not!** Valley Forge was where the Revolutionary Army spent a very long cold winter. The army was broke, starving and freezing to death. The Continental Congress failed to supply the basic needs of human survival, much less pay the soldiers what they had promised to pay them. But just because man is faithless, it doesn't mean God is. Washington prayed for supplies, churches had all night prayer vigils and one man, Robert Morris was moved to not only donate money but to go door to door among the wealthiest in Philadelphia to gather supplies for the army that saved the army. **Exodus 45:21 and everyone who was willing and whose heart moved them came and brought an offering to the Lord for the work. 18 If I rebuild what I destroyed, then I really would be a lawbreaker.** When we express Jesus Christ living in us, we are a testimony of His saving grace. However, when we sin it doesn't mean that we sinned because Jesus promotes sin. It means we are still in the process of being sinners saved by grace. The cross of Christ destroyed sin, it crucified the world, the flesh, the old man, and Satan. The sacrifice that Jesus made on the cross fulfilled the righteous requirement of the law. We had sinned, a sacrifice needed to be made to pay for that sin, Jesus paid the price. If He had paid for our sin only to then promote sin, He would not be fulfilling the righteous requirement of the law, He would be a lawbreaker. In the same way if a revolutionary replaces one tyrant with another he shows himself to be a lawbreaker. Replace the Czar with Lenin and Stalin, it is just one tyrant for another. Replace the KMT with Chairman Mao, just one tyrant for another. They were rebuilding what they destroyed, they proved they were

lawbreakers. The "catechism of the revolution" refers to a sermon that Jonathan Mayhew gave in which he said that we are to be under the authority of the government, but the government is to be under the authority of God. [Romans 13:1 Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.](#) When the government is not under that authority we have an obligation to resist. The revolution of the United States was focused on bringing our government under the authority of God, not of a new and different tyrant. Today people are arguing to "defund the police". What this means is that if the police are not acting under the authority of God then we need to resist. We don't need to continue to pay them, shut the local police department down, have the County Sheriff's office take over. Then when they rehire police they can look very carefully at complaints for abuse and only rehire those who are not abusive. In this way you don't have to wrestle with the union. At the same time the police union will realize that either they reform the police and come under the authority of God or else one by one they will all lose their job. **19**

**"For through the law I died to the law so that I might live for God.**

Jesus paid the price for sinners to be reconciled to God, He did this so He could save us by grace, but at the same time He knew that this would be a process. So then He saved sinners knowing they would sin again. How do you explain that in a way that is not promoting sin? When we receive Christ we receive the seed of the kingdom. Our flesh is the soil, not the seed. The seed of the kingdom is what Jesus is promoting, not our stinking flesh. On the cross of Christ I died, and the goal now is for that seed to grow. You can water and feed it just like a gardener. Singing hymns, praying, fellowshiping, spending time in the word, sharing a testimony are all ways to water and feed the seed of the kingdom. What was the seed of the kingdom for the United States? Patrick Henry's "give me liberty or give me

death". This was based on [Jeremiah 8:11](#) They dress the wound of my people as though it were not serious. "Peace, peace," they say, when there is no peace. This is the same today. They have given lip service to police reform, but there is no justice. The seed of this present movement is "no justice, no peace". **20 I have been crucified with Christ and I no longer live, but Christ lives in me.** "The seed of the kingdom" is Jesus Christ living in me. Imagine the "seed of the kingdom" is a lion cub. At first it is harmless. But, you feed and water that lion cub and it will grow into a full grown lion. Maybe the day the lion was born no one feared it, but two years later, five years later, it is a very different story. Jesus is the Lion of the Tribe of Judah. If the Civil Rights movement grows into the image of the Son of God it will be in the image and likeness of the lion of the tribe of Judah. During the Revolutionary war Britain was the Superpower of the day and the US was a despised colony that no one feared, but not today. This word of Paul produces lions. **The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.**

These two chapters present the gospel that rescues us from this evil age. Paul began these two chapters telling us that Jesus Christ gave Himself for our sins to rescue us from this evil age, now at the end of this portion, the life that we live, we live by faith of the Son of God, who loved me and gave himself for me. It is essential that we remember the Lord's providential love for us, without it we would surely have perished. In the Revolutionary war our army at Bunker Hill was in danger of being utterly destroyed which would have led to our swift defeat to the British. Washington organized a very dangerous retreat across the water. If the British boats had spotted it the Continental army would have been annihilated, but a dense fog rolled in at the critical moment. Those who were there saw this as an answer to their prayer. This in turn greatly encouraged them that God was fighting on their behalf. [James 5:16](#) The prayer of a righteous person is powerful and

effective. If you live this life, with this faith, all those who try to bring you into captivity will be terrified. They have no way to conquer the one who has conquered death. **21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!**" What is it that the civil rights movement is trying to gain? Righteousness. So then, do not set aside the grace of God! You will never achieve righteousness through the law. There is the temptation to say that they did this to me so I can do it to them, that is not how Jesus rescued us from this evil age, that is the approach Theudas took. No one remembers Theudas because "he came to nothing". What does "thy kingdom come, thy will be done on Earth as it is in heaven" look like? Does it look like a bunch of looted buildings with people rioting? Does it look like the Civil War? Or does it look like the church where there is no Greek, no Jew, no slave, no free, but just Christ who is all and in all. We are all partaking of the Lord's table, no distinction, one fellowship, one Lord, one Baptism one God and Father of all. The United States was formed after many people died to form a new nation. During his inaugural speech Washington, in his first official act, did not set aside the grace of God: "it would be peculiarly improper to omit in this first official Act, my fervent supplications to that Almighty Being who rules over the Universe, who presides in the Councils of Nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the People of the United States, a Government instituted by themselves for these essential purposes: and may enable every instrument employed in its administration, to execute with success, the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large, less than either: No People can be bound to acknowledge and adore the invisible hand, which conducts the Affairs of men

more than the People of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency. And in the important revolution just accomplished in the system of their United Government, the tranquil deliberations, and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most Governments have been established, without some return of pious gratitude along with an humble anticipation of the future blessings which the past seem to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join me I trust in thinking, that there are none under the influence of which, the proceedings of a new and free Government can more auspiciously commence."