

## Welcome to *Faith Bible Church!*

August 8, 2021

### Order of Service:

Opening Hymn: *Virginia Grosskurth*

Invocation

Scripture Reading: Joshua 6:1-20

Announcements

Pastoral Prayer

Hymn: *Virginia Grosskurth*

Message: *Paul's Confrontation With Peter*  
(Galatians 2:11-16)

### Announcements

**Dave Stewart** went to be with the Lord suddenly and very unexpectedly yesterday morning. Please keep Sandy and the family in prayer as they mourn his loss.

**A financial need:** Dave did not have life insurance, so if he and Sandy have been a blessing in your life, you may wish to see her or pastor to help with the funeral expenses.

**Our Fall Picnic** date is scheduled for September 12.

**Our offering box** is located just left of the kitchen door.

**Pick up** today's cross reference sheet & silence your phone

## Galatians 2:6-10 *Things Aren't Always What They Seem*

“Somewhat” (v.6) in this context means *an important person*. Paul is done speaking about the *unbelievers* at the Jeru-salem Council (3-5), so “these” who seemed to be somewhat must mean those “of reputation” (2:2), i.e., the 12 apostles.

But how could Paul say the 12 only “seemed” to be important? The answer is: he was objecting to an importance *men* were giving them that went beyond what *God* gave them, a religious tradition that had risen in those days that made them into mystical men—a tradition still found in the Cath-olic Church. Rome always portrays them wearing haloes.

If you think this tradition didn't go back that far, we know Rome's tradition of making the bread and cup into the actual body and blood of the Lord did. If it didn't, Paul wouldn't have to have said they were “*the communion*” of His body and blood (I Cor.10:16). So it shouldn't be surprising that Rome's tradition of venerating the 12 goes back that far too.

The accepting of persons here (Gal.2:6) means the same as it does in Job 32:21, i.e., to give them *flattering titles*. Rome calls the 12 “the pillars of the church,” and later in Chapter 2, we'll see they were being called that even in Paul's day.

“In conference” (Gal.2:6) means Paul had the Bible conference with the 12 that the Lord told him *not* to have earlier (Gal.1:15-17), lest anyone say he got his message from them. But now it was time for him to confer with the 12 in a conference to “communicate” his message to them (Gal.2:1).

Paul's conference with the 12 was one-sided though, for they could "add" (2:6) nothing to his understanding of the law or the kingdom program the Lord taught them to preach. He knew the law from Gamaliel, and he knew the kingdom pro-gram from Barnabas. But "contrariwise" (2:7), i.e., *opposite-ely* (cf. IPet.3:8,9), *he* could add the grace message to *them*.

Paul preached the gospel "of" the uncircumcision (Gal.2:7), not the gospel "to" or "for" them, as new Bible versions translate that verse. That makes it sound like he preached the same gospel Peter preached "to" or "for" the circumcision, and he didn't. No one before Paul had any gospel or *good news* for the uncircumcision (Eph.2:11,12).

"Wrought" (Gal.2:8) is the past tense of *work* (cf.Neh.6:16). Paul is saying the working of *miracles* (cf.ICor.12:10) authenticated Peter's ministry (Mark 16:20) and his (Acts 14:3). God worked *special* miracles by Peter to indicate he was *head* apostle of the 12 (Gal.5:15,16), and by Paul (Acts19: 11) to indicate he was a head apostle *on the same level as Peter*. That convinced the 12 of this (Gal.2:9). They only "seemed" to be the "pillars" that religion was making them into. Cephas and John constituted the quorum of "two" of the 12 needed to "loose" their ministry to the Gentiles to Paul, and "bind" themselves to minister to "the circum-cision" (Mt.18: 18,19 cf. Mt.28:19) when they "perceived" God sent *Paul* to "all nations" with "grace" (Rom.1:5).

We know the 12 kept their word. You never see them going to Gentiles in the Book of Acts, but Paul seemed to break his when he went to synagogues (Acts17:1,2,10,etc.). But he vowed to go to "the heathen" (Gal.2:9), and *heathen* now included unsaved Gentiles *and* Jews. God just told him to go to "the Jew first" (Rom.1:16) during Acts while God reached out to *individual* Jews. The 12 meanwhile ministered to the *true* circumcision, i.e., *saved* Jews (Rom.2:29).

The Jerusalem Council's only stipulation in recognizing Paul's new message was that he "remember the poor" (Gal. 2:10), i.e., the Jews who *became* poor when the temporary communal living at Pentecost went beyond the short time God intended for it and they became "poor" (Rom.15:26). Jews helped each other *to get saved* (James 2:14-17), but Paul was "forward" to do it by taking up a "collection" (ICor.16:1), and taught us to as well (IICor.8:8,10; 9:1,2).

# Faith Bible Church

[www.faithbiblechurch.weebly.com](http://www.faithbiblechurch.weebly.com)

August 8, 2021

Sunday School: 9:30 a.m.

*Thornton Harrison, Dave Stewart*

Morning Service: 10:45 a.m.

*Pastor Ricky Kurth*

Junior Church: 10:45 a.m.

*Myrtle Harrison*

Wednesday Night Bible Study: 7:00 p.m.

*Assistant Pastor Steve Schwieger*

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