

LSB Galatians 2:11 - 21

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles, but when they came, he began to shrink back and separate himself, fearing the party of the circumcision. 13 And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before everyone, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews? 15 "We are Jews by nature and not sinners from among the Gentiles; 16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Jesus Christ, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. 17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! 18 For if I rebuild what I have once destroyed, I prove myself to be a transgressor. 19 For through the Law I died to the Law, so that I might live to God. 20 I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. 21 I do not set aside the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

Paul was appointed by God through a meeting personally with the Lord, Jesus Christ, on the road to Damascus, to be an apostle. He then spent 3 years in Arabia being trained. By Jesus. Same as the other apostles, but different. Post resurrection training, time with the Lord.

Then Paul has been ministering going on missionary journey's establishing gentile churches throughout Asia minor which is in Turkey today. The Lord has been working mightily through Paul.

But now, Paul's authority as an apostle, and that apostolic authority if it

isn't true, would call everything God did through Paul into question, if it was allowed to stand, that authority, has been called into question, and the churches in Galatia have been troubled. Shaken at their foundations.

If Paul isn't an apostle, according to the judaizers, then what does that make us? Are we really christians? Is it true that Paul's gospel is a different gospel than what the real apostles in Jerusalem have taught? Is it true that in order to have Jesus you need to embrace Moses and the law and become like a jewish pharisee first, and then a christian?

This is a first tier life or death question. We can't just ignore this question because it goes right to the roots of justification. This is heaven or hell hanging in the balance over what these men from Jerusalem have come and proclaimed.

Paul's gospel isn't enough. Paul isn't a real apostle. Paul doesn't have apostolic authority and his message of salvation was incomplete. Wow! Talk about cancel culture. That single message could effectively cancel out christianity throughout Asia minor everywhere Paul had established churches so far.

And so Paul has answered this threat with energy. We keep saying he has kicked the door in with both guns blazing. This challenge is fundamental to christianity. It had the potential to wipe out christianity right at the launch so to speak, and so Paul is exercised to say the least. He's mad! He's a parent fighting for his children. This is drastic defense.

This level of challenge at this point in the history of christianity goes right up against what Jesus told Peter. *I will build My church; and the gates of Hades will not overpower it.* Matt 16:18

And that's exactly what Satan had in mind. Wipe out Paul. Wipe out his apostolic authority. Wipe out everything God had accomplished in the Kingdom of God after the resurrection of Jesus. Kill it at the roots. Finish it off. And it might have worked, except for those words of Jesus.

2000 years later, with new challenges that effectively have the capability to wipe out christianity, we still fall back on those words. The gates of hades cannot overpower God's elect on the earth.

On tuesday morning I'll be driving to Southern California to attend the Shepherds conference. Every conference has a theme that all of the speakers are assigned different topics to address. And the themes are always very timely with what's challenging the church in the culture. The theme for this conference is; Shepherding The Remnant

Think about that title, that theme. Those men realize the church is under such an effective attack by secularism that at some point, only the true remnant will remain.

Satan tried to cancel christianity right at it's beginnings by cancelling Paul, and 2000 years later, Satan is very effective as secularism is making christianity and it's claims something to be cancelled and forgotten. And evangelicalism (Big Eva) has answered with Christianity Light. Christianity Woke.

Christianity is dead. God is dead. Secularism killed God. Absolute personal autonomy with absolute freedom to do whatever you can get away with, no consequences from any sky God, is the new religion. You are god. You decide what's right and wrong for you.

Beloved, over half the people in this town will tell you they are "christians" yet less than 1% feel any need to gather with any kind of church to worship. Are you beginning to understand the concept of a remnant?

Satan is tireless in his pursuit of wiping out the kingdom of God. He's still in that business same as in Paul's time. And if it wasn't for what Jesus proclaimed, I might worry that perhaps he may succeed. Except we have Jesus words, and no matter how bad it gets, God's elect will be saved. God's chosen believers will triumph with Christ.

In the tribulation they may be only christians for hours before their heads get lopped off, but God will call out His remnant and save them even if the gates of Hades wipes them out almost the same day.

But, back to Paul in this first big fight. Satan hopes to wipe out a huge swath of christians by cancelling out Paul and undermining everything that God did through Paul. Introduce a damning heresy so that the remnant on earth cannot reproduce more like them spiritually, and then just wait.

We looked at Paul's 3 part answer in our previous 3 studies;

- 1 I am an apostle not through men, God chose me and made me an apostle.
- 2 My gospel that is under attack didn't come from men either in Jerusalem or any place else, it was given to me by direct revelation from Jesus.
- 3 You say Jerusalem and the original apostles would reject me and my gospel, that's part of your message, but I went to jerusalem and the church had a council to decide, and this gospel I preach is the same as their gospel, and they have extended the right hand of fellowship to us. Unchanged.

And then this morning one final affirmation. I don't care who comes here with a different gospel, right down to and including Peter himself, if this gospel comes under challenge by any man, I have the authority to defend it.

And that's what we've got in this final blind side threat by Peter himself, and then Paul makes his authoritative apostolic statement in vss 19 and 20.

To mess with Paul is to mess with the church, and it'll have to be over his dead body at this point. And yet Paul already knew, the minute he was gone, the wolves would descend on the flock and rip and tear.

On his way to Jerusalem for his final arrest Paul stops at Ephesus to warn the elders there with these words; *28 Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 I know that after my departure savage wolves will come in among you, not*

sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. Acts 20

Now Peter isn't a grievous wolf, he's more like a lovable idiot, but he's got a weakness that he's exhibited on more than this occasion; he likes to be accepted by whatever crowd he's with.

Remember that little problem on the night Jesus was arrested. Hey, this guy is one of the galileans that was traveling along with Jesus. And Peter denied that three times. And then a cock crowed and he remembered that the Lord had warned him about himself.

So Paul's final defense is; I have apostolic authority and I don't care where the challenge comes from, that authority is real, even if I have to use it against Peter, who walked with Jesus Himself for 3 years. If the challenge comes, my apostolic authority will address it. I don't care if it's Peter himself. And it was.

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

Cephas is the aramaic version of Peter. This is Peter. Chosen by God to be the leader among the apostles selected by Jesus during His 3 year earthly ministry. Peter is the natural leader. Never a question.

Antioch of Pisidia is one of the churches in Galatia. And Peter was spending time there. It's a gentile church, established by Paul's ministry, but Peter has come to spend some time with these christians.

I'm pretty sure Peter would have been a fun guy to have around. He just seems to be an over the top personality and we can only imagine the encouragement and blessing of having Peter there, until it wasn't.

Let's take some time to set the scene by reviewing Peter's previous initial introduction to the possibility of christians that are not jews. Gentile

christians. First time ever. In Acts 10:

1 Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, 2 a devout man and one who feared God with all his household, and gave many alms to the people and prayed to God continually. 3 About the ninth hour of the day he clearly saw in a vision an angel of God who had come in and said to him, "Cornelius!" 4 And looking intently on him and becoming afraid, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God. 5 Now send some men to Joppa and summon a man named Simon, who is also called Peter; 6 he is lodging with a tanner named Simon, whose house is by the sea."

*7 And when the angel who was speaking to him had left, he called two of his servants and a devout soldier of those who were his personal attendants, 8 and after he explained everything to them, he sent them to Joppa. 9 And on the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray. 10 But he became hungry and was desiring to eat. And while they were making preparations, he fell into a trance 11 and saw heaven opened up, and an object like a great sheet coming down, lowered by four corners to the ground, 12 and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the sky. 13 And a voice came to him, "Rise up, Peter, slaughter and eat!" 14 But Peter said, "By no means, Lord, for I have never eaten anything defiled and unclean." 15 Again a voice came to him a second time, "What God has cleansed, no longer consider defiled." 16 And this happened **three times** and immediately the object was taken up into heaven.*

17 Now while Peter was greatly perplexed in mind as to what the vision which he had seen might be, behold, the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate; 18 and calling out, they were asking whether Simon, who was also called Peter, was lodging there. 19 And while Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you. 20

But rise up, go down and accompany them without taking issue at all, for I have sent them Myself.” 21 And Peter went down to the men and said, “Behold, I am the one you are looking for; what is the reason for which you have come?” 22 And they said, “Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was directed by a holy angel to summon you to his house and hear a message from you.” 23 So he invited them in and gave them lodging.

And on the next day he rose up and went away with them, and some of the brothers from Joppa went with him. 24 And on the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. 25 And when Peter entered, Cornelius met him, and fell at his feet and worshiped him. 26 But Peter raised him up, saying, “Stand up; I too am just a man.” 27 As he talked with him, he entered and found many people assembled. 28 And he said to them, “You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man defiled or unclean.

29 That is why I came without even raising any objection when I was summoned. So I ask for what reason you have summoned me.” 30 And Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, 31 and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. 32 Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is lodging at the house of Simon the tanner by the sea.’ 33 So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been ordered by the Lord.”

34 And opening his mouth, Peter said: “I most truly comprehend now that God is not one to show partiality, 35 but in every nation the one who fears Him and does righteousness is welcome to Him. 36 As for the word which He sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ—He is Lord of all— 37 you yourselves know the thing which

happened throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. 39 And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a tree. 40 God raised Him up on the third day and granted that He appear, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. 42 And He commanded us to preach to the people, and solemnly to bear witness that this is the One who has been designated by God as Judge of the living and the dead. 43 Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”

44 While Peter was still speaking these things, the Holy Spirit fell upon all those who were listening to the word. 45 And all the circumcised believers who came with Peter were astounded that the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they were hearing them speaking with tongues and magnifying God. Then Peter answered, 47 “Can anyone refuse water for these to be baptized who have received the Holy Spirit just as we did?” 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to remain for a few days.

If you were a jew, it was tantamount to a criminal act to go anywhere near gentiles. You didn't defile yourself by going into a gentile house. two worlds. jews and gentiles, and they were mutually exclusive of each other. Nothing was more disgusting to a jew than to be somehow thrust into the gentile world. Paul will allude to that in a few verses from here.

God seems to work with Peter's hard head in three's. Peter, you'll deny me three times before the cock crows. Then after Peter is restored, three times; Peter, do you love me? Yes. Feed my sheep. Peter do you love me. Yes. Feed my lambs. Peter do you like me a lot? YES, you know all things. You know I love you. Feed my sheep.

And here God gives the vision to Peter 3 times. Same vision, 3 times. It takes 3 with Peter. I might add that God has been trying to teach me stuff for a thousand times over 52 years and I still haven't quite got it, so 3 isn't so bad.

It was shocking to everyone that God was saving gentiles. Absolutely scandalous. In Jerusalem, you went through cleansings to take care of the off chance that a gentile had walked upon the same dirt before you got there. So you cleansed against the total unknown, just to be on the safe side before you ate. Some gentile might have brushed up against something you touched later, and the defilement is still real, so you cleanse just in case.

Shocking! Scandalous to jews! These filthy gentile christians. We need to do something about this. They need to be judaized. That was their mindset. But not so, Peter.

Peter goes to Antioch and he's enjoying the fellowship with these gentile brothers, and having ham sandwiches when they offer him one, and some bacon strips with his eggs and it's all good. He's liberated! Until he isn't.

12 For prior to the coming of certain men from James, he used to eat with the Gentiles, but when they came, he began to shrink back and separate himself, fearing the party of the circumcision.

Peter is all in. Until some church guys from Jerusalem come. That's what men from James means. Brothers from the Jerusalem church. Brothers who aren't as liberated as Peter. Until 10 minutes ago. Suddenly when they come, Peter isn't as liberated as he was before.

It's that old problem he can't seem to totally shake. Acceptance by peers. Bacon for breakfast, but then the men from James come and Peter won't be having his ham sandwich for lunch. Not if he wants to retain their respect and approval. And apparently he did.

We have the same thing today. If you're an academician, an academic or intellectual, and the recognition and acceptance of those folks is important, all of a sudden the first 9 or 10 chapters of genesis has to become . . poetry?

The cost of being acceptable to academia is . . . creation? But the cost of sacrificing creation is . . . the rest of the book. Because once you've decided that smart people get to decide what is truth and what is . . poetic?? it's a small matter to keep moving that line.

If, in order to be acceptable to your peers, you've given up the fact that Genesis and a whole lot of other stuff is revealed-by-God-inspired-literal-truth, you've removed a foundation stone and the building collapses.

In our world, the tone police would say, you know, Peter was just being winsome. He wanted his Jerusalem friends to ultimately maybe accept the gentile christians, but you have to be all things to all men, you know, and Peter knew he couldn't offend them at that juncture, he had to bring them along at their speed, so he had to throttle back his liberty momentarily.

Nonsense. And Paul saw it not only as nonsense, but as a dangerous threat to christianity. What are we going to have? Two christianity's? Jewish legalistic christianity and gentile eat some bacon christianity? Denominations. The jewish denomination and the gentile denomination.

They already had two denominations of christianity. That's what the word "party" in vs. 12 indicates. *he began to shrink back and separate himself, fearing the party of the circumcision* That's denominationalism or worse.

We just can't seem to help ourselves, can we. We separate and dis-associate ourselves denominationally. Paul may have crushed it here, but it was alive and well at Corinth. Already.

10 Now I exhort you, brothers, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be

made complete in the same mind and in the same judgment. 11 For I have been informed concerning you, my brothers, by Chloe's people, that there are quarrels among you. 12 Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." 13 Has Christ been divided? 1 Cor. 1:10 - 12

Peter's all liberated until the *I am of James* guys arrived. Uh oh. Now what do I do? Can't offend the academicians, right. The elite christians have showed up. So Peter separates himself from the gentile christians in order to protect his acceptance with the James christians.

And we're giving James a bad rap. James would have stood with Paul. Saying men came from James only means, men who were associated with the church at Jerusalem. It doesn't have to mean that James himself is associated with their error.

These are christians, perhaps, or not, God knows hearts, we sometimes don't know, but these are men associated with the Jerusalem church who were pharisee's. They haven't been able to leave the whole jewish world they were raised in behind. They observe Moses law. Perhaps not in order to be saved, but it's their life. Washings and rituals. Ceremonial judaism.

And Peter doesn't want to lose that connection, he's a bit weak, I'm a thousand times weaker yet, but Peter's got this weakness and he makes his choice. He removes himself from the gentile liberated group and begins to re-conform to what is acceptable to these men from Jerusalem. And Paul comes unglued!

*11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles, but when they came, he began to shrink back and separate himself, fearing the **party** of the circumcision. 13 And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.*

Barnabas was probably the last straw. What's funny is; You know who the biggest jew in the room was? Let me introduce you to the most jewish jew in the room;

4 although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss because of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ 9 and be found in Him, not having a righteousness of my own which is from the Law, but that which is through faith in Christ, the righteousness which is from God upon faith, 10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, 11 in order that I may attain to the resurrection from the dead.

Paul surpasses everyone else at this party in jewishness. And Paul says, all that stuff is worthless. No value. In fact he says it's skubalon. table-scrap, dung, muck, sweepings. Stuff we take to the dump, and worse. We have these lovely sewer pipes that we never think much about until they plug up because we want the skubalon to vanish.

The Jerusalem guys show up with all of the high faluting jewishness which Paul put away in the dump a long time ago, and first Peter removes himself from the gentiles, then anyone else who is jewish goes with Peter, good old Peter, and finally even Barnabas.

Two tiered christianity. Those of us who are the literati who have retained the skubalon that we love to have enslave us, and you lower christians who wish you were at our level.

Ahem . . . we've got Peter and all the jews, and even Barnabas. Please don't sit at our table. You regular christians might defile us. I can just see the smoke coming out of Paul's ears! You guys are going to split christianity into those who retain dung and those who don't have dung. The dung haves and have nots??? Astonishing!

It was a church split. We've got The Jewish Orthodox Church and The Gentile Orthodox Church. Separated. We got that anyways, later on, but not on Paul's watch.

And we could ask the next logical question. How is it that Paul understood it was dung and these folks do not? Is their christianity even the real deal? Is that a fair question?

Perhaps, but we understand that grace allows you to come in with some baggage too. Right. We aren't all sanctified on the same day we entered the room. Jesus is gracious to allow us some baggage from the old life, but there are limits.

This church split over keeping jewish baggage was too far for Paul, and thank goodness or we might all be walking around with Yamaka's and kippah's and little curly sideburns with phylacteries and robes with fringes.

Satan would have loved that. Even if it was less than a salvation issue, and in this case it became a salvation by works issue, but say it was less than a salvation issue, it is a liberty issue. A freedom issue.

Later on Paul will tell them, it was for freedom that Christ set you free, therefore, do not keep involving yourselves in yokes of slavery. You're going to be a slave to jewish skubalon,??? to dung,??? and split the church over *that*??? and make it so people have to work their way to salvation, and and and... Not on my watch you're not.

14 But when I saw that they were not straightforward about the truth of the gospel,

There it is. In Jerusalem it might have been a baggage issue that the Jews just couldn't extricate themselves from overnight, but if you bring it to gentile land, it becomes a gospel truth issue.

Is grace alone, through faith alone in Christ alone according to the scriptures alone for the glory of God alone enough for the gentiles. Or do they need to embrace Moses in order to get Jesus.

In Jerusalem James might have needed extra grace for these folks who are steeped in cultural baggage, but in Antioch, it becomes a works requirement for grace. And grace and works are oil and water. They cannot mix. Not on the pre-salvation side anyways.

Later on after we're saved by grace, we discover in God's word that we were saved for good works. Works come, by the Spirit, after salvation, for God's glory. But if they're a requirement of salvation, that's a non true gospel. Paul says; *14 But when I saw that they were not straightforward about the truth of the gospel,*

We graciously have to put up with some of this baggage at Jerusalem, I mean consider the neighborhood and the culture, you can't expect some of those folks to put off all of that baggage overnight, but . . . if it comes here, it destroys the pure gospel. That's what made Paul say, enough's enough, that dung isn't coming here.

I think it might be wise to stop just here, mid verse, and attack Paul's logical argument with Peter and the Jewish Orthodox brothers next week, but I'm not quite ready to step away just yet.

We got all of the dung later on. Not on Paul's watch, but Satan finally got all of the tiers, all of the levels, all of the works righteousness added in until the church became completely corrupted.

We've all read the history books, (I hope) about the reformation and all of

it's causes and concerns, and the purifying and trimming back to Grace alone, by Faith alone, in Christ alone, according to the Word of God, alone, for the Glory of God alone.

Followed by the Puritans, and then the great missionary movements across the globe.

Then modernism. Then liberal christianity. Then, then, then . . .

Today we have to ask again; How much baggage can we allow to come across the threshold into true christianity? What about the world's immorality? Can you be a christian and retain immorality as defined by this book? That's a huge issue right now.

Paul fought against raising the bar to a jewish righteousness according to Moses in order to have Christ. We've got the opposite problem today. Can you keep your immoral life style and still get the fire insurance? Can people live together who aren't married and who have no plan to be married still get saved and keep their immorality?

Are we requiring a works righteousness if we believe repentance is necessary? Or let's put it another way. Can Jesus be Saviour but not necessarily be Lord. I like my sin, and I don't want to leave it behind, but I believe Jesus died to save me and I'd really like to not go to hell.

Can I keep my live in partner and still get the fire insurance? What say ye?

The church has been asking these questions for 2000 years. What you're really asking is, Can I have the authority to reign of God, the kingdom of God, later, but for now, I'd really like to just keep living in Satan's kingdom under his authority, if that's OK with everybody?

Does that sound a bit absurd when I put it that way. Yes please on the fire insurance but if it's OK I'd really like to just stay with Satan on his side of the warfare. I'm quite happy in his camp. I love my sin. But if you could

save me anyways that'd be great.

I think Jesus answered this question in John chapter 7, but it is sort of lost in the old authorized version. You don't get the greek word tenses very well. The NASB and now the LSB have it this way.

17 If anyone is willing to do His will, he will know about the teaching, whether it is of God or I speak from Myself.

That's Lordship and repentance in that verse. Are you willing to have Jesus as Lord and obey his Lordship. The doing isn't part of the salvation question, but the willingness to cross over from Satan to God, that's what Jesus is talking about.

If you aren't at least willing to change, according to God's will, then you won't know Jesus either. Willingness to leave sin behind and have Jesus as Lord is the salvation issue. Not works. Will. Are you willing to leave the skubalon behind in order to have Jesus?

That was the bottom line with the rich young ruler. Remember him. Came bowing and worshipping and asking all the right questions, and Jesus said, sure, follow me, but leave this wealth, this skubalon that you love, behind and then follow me, and he couldn't do it. He wasn't willing to give up everything, in order to have Jesus.

What I'm seeing in the giant megachurch thing we've got today is, sin is never mentioned. There's no problem for Jesus to solve. You just have Jesus because Jesus takes good and makes it great! Life is like waffles with butter. Yum! But Jesus is the maple syrup. Life is a cake. Jesus is the frosting.

No sin. No willingness to leave sin behind. No salvation. Just a lot of feel good. Jesus doesn't need to change you, but if you let him, he'll just make the good even better. We've lowered the bar to something that isn't really christianity at all.

Welcome to First Megachurch of the Tares. Come on in and find a seat because the lights are about to dim and the smoke generators are getting ready for the light show, and you might want to put your ear plugs in if you want to be able to still hear when you're 70.

I fear that Jesus is going to come and spew that whole mess out of his mouth when He receives His remnant to Himself and departs with them for the wedding feast while Satan has 7 years to wreak havoc on earth.

The gospel is rendered ineffective by two methods. Adding works to the free grace gift, or subtracting a willingness to leave this world behind and fall under the ownership of Jesus as Lord. Adding to or subtracting from the gospel is Satan's method to make the church null and void.