

A wide-angle photograph of a desert canyon landscape. The foreground and middle ground are dominated by layered, reddish-brown rock formations, including a prominent mesa on the right. The sky is filled with soft, white clouds, and the overall lighting suggests a bright, sunny day. The text is overlaid on the left side of the image.

**GALATIANS:**

**YOU CAN HANDLE  
THE TRUTH**

# Punchline

**When we kneel before the truth of God,  
we allow the truth of God to stand**



# Recap

- ❖ **Paul wrote this letter to a group of churches in Galatia**
- ❖ **He taught the true and honest Gospel**
- ❖ **People are turning and believing something else**
- ❖ **Paul writes a passionate letter to combat this**

**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. 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. 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.**

Galatians 2: 6-8 NIV

**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. All they asked was that we should continue to remember the poor, the very thing I had been**

Galatians 2: 9-10 NIV

# Paul in Jerusalem

- ❖ **Paul presents his work to the “pillars”**
  - **Not looking for approval but support**
- ❖ **Paul wants everyone on the same page**
- ❖ **People snuck into the meeting to counter Paul**
- ❖ **The “pillars” agreed with Paul**



# Pure Truth / No Additives

- ❖ **We can't improve the Gospel**
- ❖ **Anything we add dilutes the power of the Gospel**
- ❖ **How the Gospel is lived out in our lives WILL look different**





**When Cephas came to Antioch, I opposed him to his face, because he stood condemned. 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.**

Galatians 2: 11-12 NIV

**The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.**

**When I saw that they were not acting in line with the truth of the gospel, 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?”**

Galatians 2: 13-14 NIV

# Peter in Antioch

- ❖ **Paul confronts Peter about his behavior**
  - **Eating and hanging out with Gentiles**
  - **Stopped when some men from James came**
- ❖ **Food friendship was a sign of grace and community**
- ❖ **Denial of food friendship was rejection**



# Peter in Antioch

- ❖ **The issue is the exclusion of the Gentiles**
- ❖ **Paul accuses Peter of “forcing” Gentiles to convert to the Jewish way of life**
- ❖ **Peter is being hypocritical**





*Don't  
mix!!!*



# Truth and Hypocrisy Don't Mix

- ❖ **Hypocrisy comes from words vs actions**
- ❖ ***-"The greatest single cause of atheism in the world today, is Christians; who acknowledge Jesus with their lips, walk out the door, and deny Him by their lifestyle. That is what an unbelieving world simply finds unbelievable."* -Brennan Manning**



# Truth and Hypocrisy Don't Mix

- ❖ **Hypocrisy can be claiming to be one thing on Sunday and being something else every other day**
- ❖ **If we see hypocrisy we can call it out**
  - **Not to demean or hurt, but to grow, correct, and move forward**
- ❖ **The truth of the Gospel has no room for hypocrisy**

**“We who are Jews by birth and not sinful Gentiles 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[d] Christ and not by the works of the law, because by the works of the law no one will be justified.**

Galatians 2: 15-16 NIV



**“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! If I rebuild what I destroyed, then I really would be a lawbreaker.**

Galatians 2: 17-18 NIV

# Paul's Reminder

- ❖ **Paul wants Peter back on track**
- ❖ **Peter knows the truth**
  - **His vision in Acts 10**
- ❖ **True faith is attaching to Christ no rules**
- ❖ **Faith is a way of life not a series of actions**



# Paul's Reminder

- ❖ **Paul had opponents to this...**
  - **“Accepting Jesus by faith leads to sin”**
  - **“Jesus isn’t actually stronger than sin so we still need the law to be right with God”**
- ❖ **The real sin isn’t abandoning the law, it would be putting the law back in place**



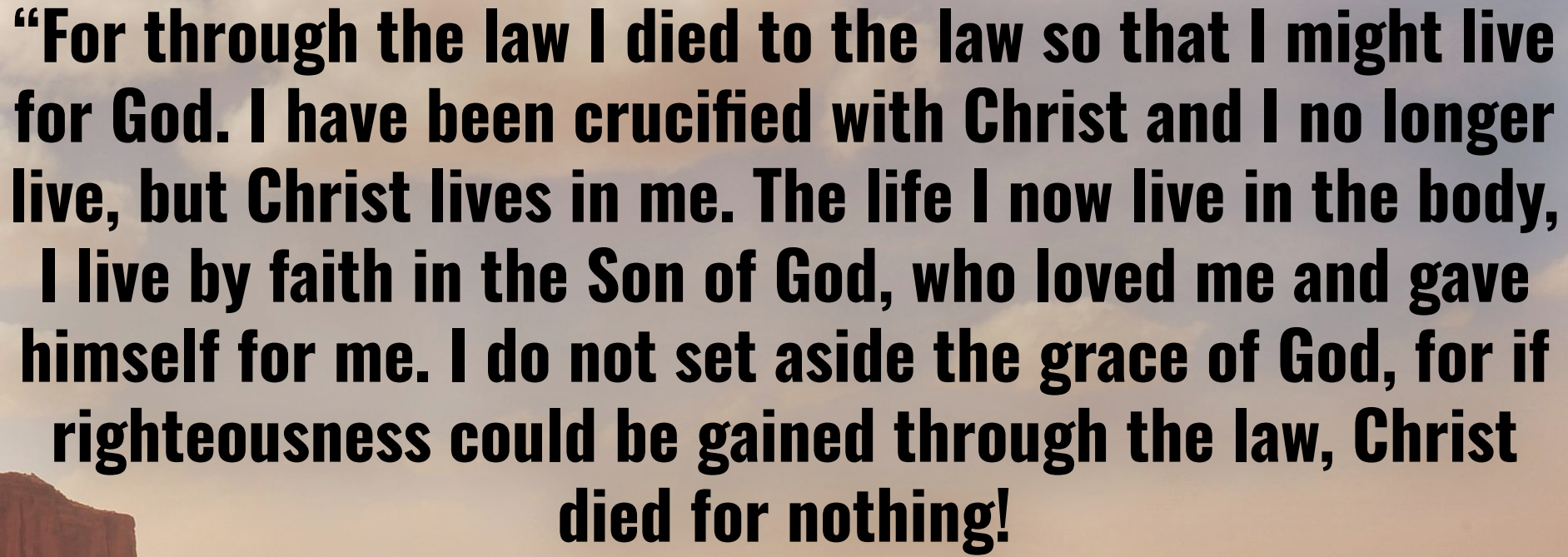
# Truth Breaks Down Walls

- ❖ **The truth of the Gospel breaks down walls it doesn't build them**
- ❖ **Are you allowing God's truth to tear down walls or build them up?**
- ❖ **God wants us to be inviting and welcoming to all people**



# Truth Breaks Down Walls

- ❖ **Be careful not to let boundaries and comfort zones become a rationale for exclusion**
- ❖ **Show people the God that loves them and WELCOMES them**
- ❖ **Don't undo God's work, live in the grace and beauty of that work**



**“For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. 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. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!**

Galatians 2: 19-21 NIV

# Death to Life

- ❖ **Dying to the law - it no longer has power or jurisdiction**
- ❖ **Free from the curse of not following the law**





# Death to Life

## ❖ “Crucified with Christ”

➤ Paul’s identity before Christ doesn’t have a hold on him anymore

❖ Dies to the past to receive the benefit of Christ’s death

❖ If the law and works could that then Jesus didn’t need to die



# Crucified With Christ

- ❖ Doesn't mean you don't get to be you
- ❖ You now get to live as the person God made you to be - the best version of you



# Your Resume By God

- ❖ **Won't be perfect**
- ❖ **Will show your reliance on God's grace**
- ❖ **Will show you are made in God's image**
- ❖ **That's who God wants and the person that is enough and right with God**
- ❖ **God's truth brings NEW LIFE**

# Wrap Up

- ❖ **Let the truth live on it's own**
- ❖ **Live the truth honestly**
- ❖ **God's truth is strong enough to tear down walls**
- ❖ **God's truth will grow your new life**
- ❖ **Kneel before that truth and let that truth stand**

## Audio file

[Galatians 2 Audio.mp3](#)

## Transcript

Originals versus remakes. I guess I'm kind of between two worlds, a little bit for movies. I'm usually the original. The original movie, more than the remake, you know, the original Footloose is better than the remake. Some of those for music. I tend to like cover songs, actually quite a bit because I had like to play covers of my own, like acoustic covers of other songs, one that's out there right now is Luke Combs just covered Fast Car by Tracy Chapman, and it made the rounds all over the Grammys. But Tracy Chapman wrote it. But I love the Luke Combs. Where the original is great too. But I like seeing and hearing songs that people put their own twist on. Do something different with playing a different style. I think it's fun, so I enjoy it that way. Today, however, we're going to look at the original or pure form of the truth of God and his message and how that does not need anything else that doesn't need a remake or a cover version or anything else. We are in week two of our series. You can handle the truth on Galatians, where we'll be focusing on God's truth. The truth of God stands on its own today, and we're going to see how everything, what everything it can do and everything it is when we allow it to just stand on its own and to allow that to happen, we need to approach the truth of God with humility and with reverence. So think about the action of kneeling and submitting to something, and I want you to think about this when we kneel before the truth of God. We allow the truth of God to stand when we kneel before the truth of God. We allow the truth of God to stand on its own. So as always, we get to know God's truth and experiencing it by spending time with him and in God's word. So that's how we can get to know it. But we'll look at it today through relations too, before we do, before we get into that chapter, let's recap really quickly a little bit about Galatians. So Paul wrote this letter to a group of churches in the region of Galatia. It was. Related, throughout a few different churches, Paul had gone and taught the true and honest gospel of Jesus to these people that you're saved by grace, not by works. It's for Jews and Gentiles alike. The problem is, people are already turning from that and acting in different way, believing something else primarily that works and circumcision. And living a Jewish life is what is needed to earn their salvation. So Paul writes this letter very passionately. To combat that, and last week we explained how Paul received the word directly from God. Then he went away by himself to kind of work

everything out with God before going to Jerusalem to meet with Peter this week we are going to start off with with Paul back in Jerusalem, but this is a different trip, right? So we're gonna be in Galatians, so I'm going to give you a second if you want their Bibles. Marked on your table since we don't have it projected today, we'll be in Galatians 2. I'm going to start with verse 6, so if you wanna grab that, you can take a minute here. And I'll read it here out loud, but we'll start with Galatians chapter 2, verses 6 through 10 to get us going here. 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. On the contrary, they recognized that I had been entrusted with the task of preaching of the gospel to the uncircumcised, just as Peter had been to the circumcised. Who was at work in Peter was also an apostle to the circumcised was also at work in me as an apostle to the Gentiles, James Cephus and John. Those esteemed pillars gave me and Barnabas the right hand of fellowship when they recognized the grace given to me, they agreed we should go to the Gentiles and they to the circumcised. All they asked was that we should continue to remember the poor. The very thing I'd been eager to do. All along, we will stop there. So Paul recounts another trip to Jerusalem. He presents his ministry and his mission to the pillars in Jerusalem. So he's going to basically the bigwigs to Peter, James and John every time again talked about this last week, quickly, when it says Cephus, that's Peter. Cephas being the Aramaic way. Greek would be Peter. So it's the. Year we know that was the follower of Jesus, so Paul's there looking for their blessing and support, but he's not there for their approval. He's like I don't need that. I just want them to be supportive. So he talks to them about Gentile inclusion, freedom in Christ not needing circumcision and the general view of Paul's intent why he. To do this was to present this account of the gospel salvation and full participation in the Community of God through Jesus, a Jew or Gentile, like without the need for circumcision. Now we may take this passion for granted be like, well, yeah, you don't have to become Jewish to follow Jesus. We know that. But at this time, this was a huge deal. There were many Jews still. Telling Gentiles you must be circumcised, you must follow the Jewish way of life to be accepted by God. Paul knows how big of a deal this is. And he wants everybody on the same page. He's like, we don't want to trip each other up, he says. I don't want to run my race in vain. Basically, I don't wanna run into obstacles between the missions of Peter and Paul or to the Jews and the Gentiles. We got me on the same page. And during this, what was supposed to be a private meeting? So people snuck in. And I'm like, wow, people like sneaking into meetings, basically, to try to undermine Paul. They're there to combat. With. Him. And encounter what he was saying. Now. They took the law, mostly circumcision, not as a means of wisdom and obedience to live out salvation, but as an obligation to obtain it. And we know this is wrong. Thankfully, these big pillars of the church agreed with Paul. They made no stipulations or changes. They didn't add to anything he was doing. Paul would keep

ministering to the Gentiles. Peter and his guys to the Jews. They would go on and it would be great. God is behind both ministries. No competition, no jealousy. It's good and the only thing that came out of this was the need to care for the poor and in this context, the poor is probably referring to Jewish churches throughout the region that we're facing a lot of economic and financial hardships. Paul's like, great, I want to do that. He's probably think we can show some solidarity and unity even with my mission to the Gentiles by helping out Jewish churches. This is great. So the whole thing is making sure they're on the same page. It's the same gospel. Not adding anything to it. It doesn't need any. Being added. We provide coffee and tea back there every week. I drink my coffee up here. I drink my coffee straight, black, right. Many people put things in their coffee sugars and cream and all these different things. I worked at a coffee shop for a long time. We had a guy that came to the drive through that was nicknamed Sugar Guy because his order was a black coffee with cream and 9 sugars, 9 sugar. Brackets. And then one day we would actually, we never told him we weaned him actually we would start giving him eight and then two weeks later gave him seven. And he was like, we're like you still good? Yeah. I'm great. And then finally, one day he went down to 1 sugar. We're like, what, what's the deal? It's like my doc. I was having trouble sleeping. My doctor told me. To cut. Down the sugar you think like, so we put a lot in it right now people will. Add 2 tea or coffee or sweeteners. Change the taste. Creamer might change the texture, but in any case you're adding something to change the original and maybe enhance it some way. Well, the truth of the gospel should be black coffee, no cream, no sugar, honey, stevia syrups, whatever you want to put in that. Whatever you put in your coffee or. Is fine, but the gospel needs none of that. We don't have to add anything to the truth of the gospel. It's one thing that can totally stand on its own, and it's in its best form on its own. We can't improve it, no matter how smart or creative or talented or logical we may be. We can't make it better. Than what it? Is the truth of being saved by grace. And not having to do anything to earn that is better than anything we could do. It needs nothing else. And when we try to add to it, we're actually going to dilute it. The power of the gospel comes in its simplicity and in its true form. If we add to it on our own, it's no longer God's pure gospel. We try to make it. Something else becomes diluted and doctored in a way that takes away from it. So leave it alone. The truth of the gospel doesn't need to be changed, and it can't be changed, but how it looks in our lives, how it's worked out in our lives, that will be different. The sins we've been forgiven will be different. The struggle to accept God's grace. That's hard for some people. It's easier for others that's going to be. Right. That's great, right? That's not adding anything to the gospel. It's just showing what it does and how it's different. The caffeine and the coffee affects different people, different ways, the amounts and how it handles in them. But it's still the same coffee, the pure coffee. That's how the gospel works. It may work out itself in our lives differently, but it's the same and we don't add anything. To it. So the gospel needs

nothing added. We're going to keep going in Galatians with verses 11 through 14. When Cephus came to Antioch, I opposed him to his face because he stood condemned for before certain men came from James. He used to eat with the Gentiles. 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. The other Jews joined him in his hypocrisy. That by their hypocrisy, even Barnabas was led astray when I saw that they were not acting in line with the truth of the Gospel. I said to Cephus in front of them. You were 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? Alright, so now Peter comes to Antioch and the church in Antioch is a very significant church. It's a big church. It's actually here we learn in acts Chapter 11 that they start referring to people following Jesus. As what we would know as Christians, the way we have Christians, it's a big church. But what we get is a clash of the Titans Peter and Paul. Paul has to confront Peter about his behavior and the reasoning is Peter been hanging out with the Gentiles.

That's.

Eating with them, spending time in their homes and then some men were sent from James. We don't know why exactly, but they definitely would have been Jewish men. So they show up, and now Peter stops hanging out with the Gentiles, stops eating with them and going into their homes. Now we may think it's a big deal, like he was having dinner with them. These guys come now, he's gonna have dinner with the other guys. In this time, in this culture, food, friendship, Food, Fellowship was massive. It was a big deal. It was a sign of grace and community, the refusal of it was a sign of rejection, of identity, values and presence. So meals were a who's in who's out type of thing. So the issue is.

Vision.

The Gentiles are being excluded by Peter now. We don't know why. Maybe he was nervous about how these other guys felt like he didn't seem to see Gentiles in a negative light, but by doing this he showed them a denial of equal rights within Christ. So it's bad enough as it is that he's doing this, but then think about Peter's position within the church, a pillar. He starts doing it and we get a domino effect. People follow him Even so much that it says Barnabas, who is one of Paul's buddies, he's a big lead in the church in. Antioch, he starts to go. OK. So Paul accuses Peter of basically forcing the Gentiles to convert to the Jewish way of life to be fully accepted. Now he's not doing it by force, but it's more by peer pressure, social pressure, maybe even making them feel embarrassed if they don't convert. So the problem is how hypocritical Peter's being and that doesn't. Mesh with the truth. Those two things do not mix. I have a couple things up here. This is blue. This is water that I have dyed blue just for the sake of seeing it. And this is vegetable oil. So I'm gonna



pour. We're gonna try to mix the oil and the. Water here real. Quick and just because you know they'll go together, right? Ohh, they don't look at that. The oil is sitting on top of the water. Even if I were to shake them, they might look like they would mix, but then still separate. They're immiscible liquids. They don't mix the oil sticks with the oil, the water to the water. They reject each other. They do not mix. The oil rises to the top. The water stays on the bottom. This is the truth of the gospel and hypocrisy. They do not mix. They can't go to. Peter did one thing for a while and then he went in the totally the other direction. It doesn't work. It's confusing to what is actually true. We need to consistently live out the truth of the gospel. We talked about living it out last week. Consistently live it out, and I feel like most of the hypocrisy that I've seen and experienced or even been. Guilty of myself is in the form of words versus actions. So we will say one thing. And then do something that counters that or contradicts what we say. This doesn't make sense to people that don't know Jesus, yet they can't. You say one thing, but you do the other. There's an old quote by Brendan Manning, says the single greatest call or the single cause of atheism in the world today is Christians who acknowledge Jesus with their lips, walk out the door and deny him by their lifestyle. It's what an unbelieving world simply finds unbelievable. The hypocrisy of actions and words, right, we might say. We believe in Jesus and want to live like him. That's a good thing. We talk about love and forgiveness and grace. That's great. But then we gossip or slander or ignore those in need. Refuse forgiveness when we're in a position to give it. These don't go together. They push away from each other. Words and actions should go hand in hand, not push each other away. So we want to live out the gospel we talk about and live it in the same way. Also, hypocrisy can come in claiming to be one thing on Sunday. Day and be something else. The other six days of the week and this is sort of what Peter was doing. He was something now and then he changed and was something else. It's a duality. And this was a hard thing. I remember going through this one in college. Like yay God on Sunday. And then the other six days of the week. It's something different now we will struggle. We'll fall into sin. Temptations happen. But the hypocrisy isn't. Outright defiance and living against God's truth. And that's the. Now if we see hypocrisy, we can follow Paul's example and call it out. But do it respectfully. Paul wasn't trying to demean Peter and knock him down a peg, but he did know it needed to be addressed. So you can address hypocrisy with someone. Now, this isn't the go ahead to go slander or bash someone on TikTok or Twitter or anything like else. That is not the example of Paul. Don't call it out to demean or hurt, but as a way to grow correct and move forward. But making sure that we're all living out the truth, living what we believe and talk about and not being hypocritical. The truth of the Gospel, the truth of God does not have a place for hypocrisy. Let's keep going in Galatians chapter 2 verses 15 through 18. We who are Jews by birth and not sinful Gentiles know that a person is not justified by works of the law, but by faith in Jesus Christ. So we too have put our faith in Christ Jesus. That way we may be

justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. 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. If I rebuild what I destroyed, then I really would be a law breaker. We will stop. There. So Paul tries to get Peter back on track, right? Help him remember the truth. They're not justified by works and following the law, we're not being made right with God by doing that, so we're justified being made right and right, standing with God. That's only done by God's grace. And when Paul addresses us with Peter, he says even US Jews, he's relating. To Peter being like I'm a Jewish man as well. But the holy Days, circumcision, food, purity laws, those don't justify them before God. There's nothing inherently wrong with them. But they and they can keep following them, but it's not how they're justified or saved. And we know Peter knows this and acts 10. He's on the rooftop of a house. He gets a vision from God, and it has to do with clean versus unclean animals and not calling something unclean that God has made clean the message behind that vision was that Jew and Gentile, like these laws. Or not. What got you to God anymore? Peter knows this, but he's not. Giving it. True faith is attaching to Christ, not attaching to rules. Faith is a way of life, not a singular or series of actions. Paul's reminding Peter of all this, and Paul had opponents to this. We've talked about them, but they have a bunch and he kind of gets into what some of their arguments were. One and I'll paraphrase is that OK? So be by being saved just by faith. We're eliminating the law so people will no longer uphold any moral standard, so they can just do whatever they want. Ergo, accepting Jesus by faith leads. Which is sin. That's in essence what they're saying now, we. Know. That's horribly wrong. Sin happens, but neither the people then nor us are driven by God to sin. Another argument would be OK you accept Jesus, but still sin. So Jesus isn't actually stronger than sin, and we need to bring the law back to get back into God's graces. Not true again. We will sin, but by forgiveness and grace, we're back in right, standing with God, Paul says. The real sin isn't abandoning the law and struggling with sin. The real sin would be putting that law back in. Place. Excluding people again and trying to earn salvation, those walls exclusion and the need to earn salvation have been torn down by the truth. This truth breaks walls down a few of us in here went to a soccer game last night. We went to the the home opener, forward Madison to watch them play and in soccer, what happens sometimes when there is a. A free kick near a goal the defending team will set up a wall. They'll make a human wall, and what you do. I played soccer for a long time is you stand there like this all on the line and basically your job is to block the ball from coming in. I thought about demoing this with a few of the guys and I was gonna kick it into him, but I went against that. But there's a lot of strategies about this. The shooter will try to go up and over. They might try to go around. One thing that does not work is going through the wall. I've stood in these and you take it off the face and off the chest. It doesn't. Go. Through you, right doesn't go through, you cannot break down that wall by shooting it

hard enough at the. The truth of the gospel, though, can breakdown a wall. It can break down any wall. It destroys the type of wall in the wall, goes into the goal. In this scenario, that goal, what that means now is that there is no separation between groups of people in God's eyes. The Gentiles have the same access that the Jews. To truth breaks down walls. So the big part of the previous passage was Paul saying the sin would be rebuilding. Would he destroyed the walls that kept people out of God's favoring God's grace? The truth of the gospel message breaks down walls, it doesn't build. So Paul's whole confrontation with Peter, because Peter is acting in a way that put those walls back up. So I would ask, are we allowing God's truth to tear down walls or are we using it as a justification to put them?

Up.

Are some people in and out and this is a tough one for me. I am naturally introverted and keep to myself like to be around people. I already know my wife is way better at just let's just invite them and have them over. Do this. It's hard, but I know it's something that God wants me to work on. God wants us all to be inviting and welcoming to people.

Sorry.

That are different from us. Maybe we think we don't relate to or we don't know as well. Different interests, different personalities. Maybe they're a little quirky or they seem a little awkward, but God wants us to be welcoming now. Not saying you spend all of your time with different. People's boundaries and comfort zones absolutely still exist. Those are important, but be careful not to let boundaries or comfort zones become a rationale. To exclude people. Let people that are different from you see that same God in you all the time. The God that loves them and welcomes them. That's what we want to be as individuals and a church. Our tagline here at hometown is when you're here, you're home. You can always walk in the door and. Be. With us, we're all different. We're all a little weird, but come be different and weird with us. It's great Jesus broke down those walls that separate. So let's not undo his work. Let's live in the grace and beauty of that work. Final section, Galatians 2:19 through 21 says this for through the law. I died to the law so that I might live for God. I've been crucified with Christ. I no longer live, but Christ lives in me. 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. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing. Paul finishes this section by talking about death, but he's not talking about literal death. He talks about dying to the law and being crucified and dying with Christ so dying to the law being that the law no longer has power over them, it doesn't have a final jurisdiction in their lives. They are free from the curse of not. Following it, you can't fully live for God and live for the lot. Just doesn't work. So he says then that he's been crucified with Christ and no longer lives. This is a challenging verse to wrap our heads

around sometimes so. So I read a little bit on Roman crucifixion and it was a brutal way to put somebody to death. But behind it was also the goal was also to completely remove someone's existence, remove their very identity. It was that brutal. It was meant to be that demeaning. So for Paul to say I'm crucified with Christ no longer live. Is that his identity before Christ is no more. It no longer has a hold on him. The sin, the shame, the ego, the accolades he had as a Jewish man. Life isn't about him. And he more he's living for Christ. He dies to those things to receive the benefit of Christ's death. When Christ died, he was also able to receive eternal life by faith. It's as if when Christ died, there was a seed that fell, that became Paul's, and it became our new life that can grow because that death brings a new life. And if the law and the works, an individual merit could do that. And Jesus didn't need to die. But Jesus did need to die in order for Paul and the rest of us to have this new life. So dying to the fact that we can't do something on our own, but Jesus living through us is letting him do things through us and for us we cannot do on our own. OK. We have to think about things we. Can't. Do on our own. I stand here in front of you wearing shoes, so about 5 feet 6 inches tall. I am not a big. Guy. With that. Kite I unfortunately cannot dunk a basketball. I would like to but I can't, so I've had to dive to the fact. That I would. Not dunkey basketball, but if I think about. There's a way I can do it, so I'm gonna say it's like almost through Jesus, but not totally through Jesus. Kyle is going to hold up a video and we're going to show. Hopefully I'm able to dunk it basketball. Let's hope this works. It would been on the screen. To play it's not working. Did it go to a different slide? All time fail. That's OK, we don't need to play it. It is me jumping on my kids, trampoline dunking a basketball with R Kelly's I believe I can fly. Playing behind it. We'll try to get that up sometime. Through the trampoline I could dunk a basketball. OK, I jumped up. I I went like through my legs because I never do that. I'm a little guy, I get it. In this scenario, Jesus is the trampoline, right? Taking us places and doing things we can't do on our own. That's why we die to ourselves and die with Christ so that he can live through us and in us. Christ's truth gives us new life and new. Growth. So there's this whole scenario, but being crucified with Christ, I want to sort that out a little bit. We talk about being crucified. With. Christ, First off, this does not mean you don't get to be you at all. I think sometimes that's where it goes. It's not quite that. It's just you're no longer the you that you created. Now you get to live as the person God made you to be. And that person is the best version of you that you think about writing a resume of your. Life. OK. Solely focused on you alone, some of you might think, wow, I look great on paper. I mean, like, think I look terrible on pay. Here. Inevitably, we will look at that and we'll start to think I need to do more. I need to become better. I need to try to outdo somebody else or we're going to look at the hard things that went wrong, be filled with regret and shame. And these are normal and understandable feelings. Now we can take that resume and throw it in the garbage, rip it up, put. It in the shredder. And let God craft your resume with you. It won't be perfect. It

won't be without faults or struggles or pain. It will show your screw ups. It will show your wins. It will show your passions. It will show your insecurities, but it will always show your reliance on God's grace. It will show that you are made in God's image. That's who God wants. That's the person that is enough for God. And that is right with God. All the crap on the other resume doesn't matter to him. Because if it did and it counted towards his grace, then Jesus didn't need to die. But Jesus did have to die. He did because we can't. And because he did it, now we can live with him and through him we can have eternal life. We can be forgiven and have his grace. So it allows us to guide to our own self, but to live with God and for God to live as the person God created us to be. So God's truth gives us that new life. God's truth is better than any truth or any story we could ever come up with. So we want to let it live on its own. Don't add anything to it. Don't try to doctor it. And then just live it out. Honestly, there is no place for hypocrisy in God's truth. And if you see the hypocrisy, you can call it out. Do it in love and with grace. But you can do that. God's truth is also strong enough to tear down walls. That Jew, Gentile wall was torn down because it's a welcoming truth. Be welcoming. Don't use his truth as a way to exclude or put up walls. Be welcoming. And then let his truth grow your new life. You aren't alone, and you aren't defined by just you be defined and guided by what Jesus did for you, his truth, his new life, and that true life. So what does truth stand? Kneel before the truth, and then let his truth. Stand. Let's pray. Got to thank you for this morning and I thank you for this passage and Galatians. And then we can dig into your truth some more. God, that we can learn some important your truth is and letting it stand. God, I pray that we would get to know your truth. That we would do our best to wrap our heads around it and we would spend time with you. And with that truth and then God, we would let that truth. I just let it be. Be let it be what it is and let it be the amazing truth and the saving truth that it is. I pray that we would live that out honestly, that we would be welcoming to others that we would avoid the hypocrisy and God, we would let that truth give us the new life that we so desperately needed you. We thank you for this morning your name. Amen.