

Rebuke and Response

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Date: 10 March 2024

Preacher: Rev Donald M Macleod

[0 : 0 0] Public worship of God, singing first of all in Scottish Psalter and Psalm 15. Scottish Psalter and Psalm 15.

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Psalm 15. Psalm 15. Psalm 15. Psalm 15. Psalm 15.

Psalm 15. Psalm 15. at times find ourselves so far away, find ourselves so distant from the ongoing suffering and pain we see and we hear around us in this world. We bring before you this evening the destruction that sin has caused.

As we see man's cruelty to man, as we see the selfishness, we see the pride, we see the evil, as we see the destruction and the death that comes from sin. We find ourselves at times despairing as we think of the state and the situation of this world, as we think of nation against nation, as we see wars and rumours of wars, as we see our nation seemingly preparing for what could be hard days and long days ahead. Lord, we bring all these things before you and we confess that we may have fears and worries. We may have dire predictions of what the future might hold, but the future is yours.

And your people are yours. And throughout all the ages of this world, your people have lived in times of trial and times of tribulation, times of killing and times of distress.

[6 : 0 7] Your people throughout all ages have known persecution and have known evil. They have known attack. They have known our enemies to be vicious towards us. And yet you have your people. And yet the church grows and the church prevails.

Even when all around is destroyed, the church would never be destroyed. We pray first and foremost just now for the nations of this world which are in conflict, an ongoing conflict.

The ever-growing and ever-complicated situation going on just now in the Middle East. As we see, Lord, death and destruction. Political confusion. Lord, we have no idea, but you know the end from the beginning.

We pray just now for the women and children, boys and girls who are suffering, who are facing the wrath of those who are in deep sin, deep evil.

We pray the same for those suffering in the war in Ukraine. We pray just now for those suffering in the front lines. I would remember as always, as we do in every occasion, that you have your people on both sides of the conflict.

[7 : 22] We pray just now for your believers in Ukraine. Lord, we ask you be with them and support them, your beloved children there. We ask the same thing for our brothers and sisters in Russia. We know that they themselves have a complicated and a hard time against the state there.

That they are often curbed in their attempts to share the gospel. We ask, Lord, you bless them and encourage them. We pray the same, Lord, for believers in Israel and believers in Palestine.

We know you have your people on both sides. We pray, Lord, for them. We know that in this world we have borders. In this world we have all these political situations. That truly for your people we have no continuing city here.

That truly for your people we look ahead and look up to that new city. That coming city. That glorious city. That new Jerusalem. Not made and not built with human hands.

Until we see you in your glory. Until we are with you in that place. Help us, Lord, then to strive just now. As sojourners in this world.

[8 : 34] Help us in all that we do to be a good witness. We pray just now for the ongoing persecution of your people. As we remember. As we hear even this past week.

That there are ongoing rumblings in countries in Central Asia. Where the state is cracking down on church gatherings. On home gatherings.

Where there are handfuls of your people. Simply trying to worship you for a few hours a week. And they are labelled as a threat and a danger to the state. Lord, we ask that you would be with them and encourage them.

Pray just now for Christians who are in hiding. Many we know by name. And many more we don't. Christians who at this moment in time. Because of the destruction that awaits them if they go home.

Can never go home again. Christians who must flee villages. And flee towns. And some Christians who must flee their whole nation. And never return to their home again. Never see their nation again.

[9 : 32] Because of their love for you. Pray just now for Christians who are at this very moment. Going through complicated trials.

In nations where you are hated from the top on down. Give you praise Lord. That you have your people in these places. And although it looks like a dire situation at times.

You have full control. We are reminded that once there was no gospel here. Once we were a people who hated the gospel. Once our island and our nation was a place that was so dark to the gospel truth and the gospel reality.

And yet here we are. An island and a nation. Yes, a day of small things perhaps. But you have your people here. Give you praise that your church is growing.

Pray especially once more for China. As we hear reports that your church is growing continually. Solid believers. True believers.

[10 : 34] Who know you and who love you. And the number of believers in that nation alone is set to outnumber all the western believers together. Lord, we hear that and we give praise for that.

That your word is not defeated. Your kingdom is not defeated. Instead, Lord, you are reigning. As we sing and as we're reminded in the glorious psalm of praise.

That glorious hymn of worship. Psalm 110. We're reminded that your people. That they are yours. That you are conquering. And they're being put, as it were, underneath your feet.

Until the day you return to take us home. We pray that for the nations. We pray also for our village once more. Pray for our own homes. But for any who are defiant against the reign and rule of Jesus.

And that they would be placed underneath his feet. Who would come to know their place. As created beings. As we heard this morning, Lord. You often do that through various means.

[11 : 39] Gently and slowly for some. But others, you bring us into times of crisis. To show us our need of you. Whatever means you use. Lord, we ask you to be glorified. That the gospel cause would be spread.

That our saviour would be worshipped. Help us, Lord, as we bring these great and far-flung issues before you. To remember that you're not a God bound by space nor time.

You're outside of creation. All of time, all of reality is yours. The nations are about to drop in the sea to you, Lord. You are immensely, eternally greater.

And all the power we have put together. The kings scoff and the kings mock of this world. Lord, you will hold them all in derision. You have ultimate and full authority.

And one day soon you will come. And like nothing, like cloth, you will wrap up this whole universe. And bring in new heavens and a new earth.

[12 : 43] Help us, Lord, to look forward to that day. With both eyes and minds uplifted. Pray for ourselves and our own nation. Give us the wisdom to make the full use of our gospel freedom whilst we still have it.

Freedom to meet freely and to worship openly. Freedom not to curtail what is being said. Pray, Lord, for our own government. We pray for those in leadership over us.

Pray, Lord, for those in the council. We pray, Father, for those in the Scottish government. Those in Holyrood and those in Westminster. Pray also for the King. As your word tells us to do, we pray for all levels of human authority over us.

We pray, Lord, for wisdom for them. We pray, Lord, we be a peaceful nation. Pray we be a prosperous nation. But apart from these things, we pray once more. We do so meaningfully.

We pray once more we be a nation that seeks after righteousness. Pray just now for our local leaders in Holyrood. And also our leaders in Westminster. I pray again for the King. We pray especially for their salvation just now.

[13 : 46] That they would come to know and love and serve Jesus as the true Lord and the true King even over them.

Until these days of blessing come. Help us to be faithful in this day of small things. Help us to be diligent servants. Help us to be faithful in this day of time.

Help us to be faithful in this day of time. Help us to be faithful in this day of time. Help us to carry on being sacrificial of our time, our resources.

Knowing that everything that is offered to you is not wasted. Indeed, everything that is offered to you is used by you for your glorious purposes. Pray once more for the sick and suffering of our own congregation, our own community.

Pray once more for the sick and suffering of our own community.

[15 : 11] Good evening. We have a choice of many years ago who have shared the word. And we trust that wherever your word goes out. Whether in Sunday school, at home. Whether from the pulpit, whether in private. Your word will accomplish what it is you plan for it to accomplish.

If not now, then at some point in the future. In your own sovereign time. Help us to be faithful this evening. Faithful listeners. Faithful hearers. Keep us united together.

We thank you for the unity we have as a congregation. Lord, we ask that it would be seen and known amongst us for the years ahead. We know that's only done through together striving after serving our one Saviour, the Lord Jesus Christ.

In his name it's for his sake we ask these many things. Amen. Let's turn to read in Galatians. Galatians chapter 2. Galatians chapter 2.

Galatians chapter 2. Read the chapter together.

[16 : 24] Galatians 2. Let's again hear the word of God. Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me.

I went up because of a revelation and set before them, though privately before those who seemed influential, the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain.

But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. Yet because of false brothers secretly brought in, who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery.

To them we did not yield in submission, even for a moment, so that the truth of the gospel might be preserved for you. And from those who seemed to be influential, what they were makes no difference.

To me, God shows no partiality. Those, I say, who seemed influential added nothing to me. On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised, for he who worked through Peter, for his apostolic ministry to the circumcised, worked also through me, for mine, to the Gentiles.

[17 : 47] And when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and to me, that we should go to the Gentiles, and they to the circumcised.

Only they asked us to remember the poor, the very thing I was eager to do. But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

For before certain people came from James, he was eating with the Gentiles. But when they came, he drew back and separated himself, fearing the circumcision party, and the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy.

But when I saw that their conduct was not on step with the truth of the gospel, I said to Cephas before them all, If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?

We ourselves are Jews by birth and not Gentile sinners. Yet we know that a person is not justified by works of the law, but through faith in Jesus Christ.

[19 : 03] So we also have believed in Christ Jesus in order to 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 our endeavour to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not. For if I rebuild what I tore down, I prove myself to be a transgressor.

For through the law I died to the law, so that I might live to God. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me.

In the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

Amen. And give praise to God once more for his holy and his perfect word. Let's again sing to God's praise, again from the Scottish Psalter, and this time Psalm 82.

[20 : 14] Scottish Psalter, Psalm 82. It's on page 336. Psalm 82, on page 336. In God's assembly, God doth stand.

He judge of gods among. How long accepting persons vile will ye give judgment wrong. Defend the poor and fatherless. To poor oppressed do right.

The poor and needy ones set free. Rid them from ill men's might. Just a note for me to sing, Psalm 82, these verses. Verse 1, you see God is addressing so-called gods.

You see that in small g. It might be confusing perhaps for us, but here God's addressing those who have, in one sense, set themselves up as gods.

You'll see that in the lettering. And God is reminding them as to the duties he asks of his people. In God's assembly, God doth stand. He judge of gods among. Psalm 82, God's praise.

[21 : 15] Amen. Amen. Yeah. Christ, God. This God, this heavenly God, this time He judge of gods among.

When God hits the world, how long as it bears Amaas restiv they will be Gegenstand. Thank you.

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The Lord of God will understand ZANG EN MUZIEK The ■■■■ são hoje.

Let's turn back to the chapter we had, just for a short time, Galatians chapter 2.

[24 : 33] You recall from the morning, we're doing a swap this evening, so this morning we'd usually have Galatians, but we've come to the end of our study today. So by next week, a week after next week, we're back into Galatians again.

But just this evening, Galatians chapter 2, we can look at verses 11 down to verse 14 this evening. Galatians 2 verse 11 down to verse 14.

Again, this section, but just helping us to follow along, we take verse 14 for our starting ground. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, If you were a Jew, live like a Gentile, and not like a Jew, how can you force the Gentiles to live like Jews?

Just a quick summary. If you remember, we started this a few weeks ago, and we saw at the start of chapter 1 that Paul is writing to remind the churches in Galatia, to remind them to keep going, to keep steadfast.

And one of the accusations that have come up is that these believers have come into Galatia, the Galatian churches, and they've brought in with them beliefs, and we said this before, we see them called Judaizers.

[25 : 55] In other words, they're believers perhaps, but unlikely. We usually have the image of believers. But they're saying that to be a true Christian, you also have to adopt certain practices that were done away with.

Old Testament, old covenant practices. You had to be circumcised. You had to do this and do that, this ceremony, that ceremony. And we'll see this more later on in the letter.

Eating and drinking at certain times, adhering to certain festivals, and so on and so on. And Paul is building up the argument of how all this is false.

And the argument here is also saying that, they were saying that Paul and the other apostles weren't qualified to teach the true gospel. That these Judaizers were saying to the Galatians, we've got the true gospel.

Don't listen to Paul and the apostles. Yes, they were good, but actually what we have for you is better. So Paul is building up the argument in chapter 1 and adhering to chapter 2. The argument quite simply proving the case that he and the other apostles, that their gospel is true and correct.

[27 : 07] And here we carry on that argument this evening with this sad and confusing situation in verses 11 down to verse 14. It will be a brief look, but just to help us to carry on this journey as Paul completes his argument.

Or works towards completing his argument. So what do we see in verses 11 down to verse 14? Well, Paul is telling the Galatians of this time.

Paul has been serving for a while now. But now Cephas, or Peter, has come. And Paul regales, he tells the Galatians this account.

For a short time this evening as we look at this account that Paul reminds the Galatians that took place in Paul's experience. We come face to face, quite honestly, with a sad situation.

And it shows the reality of sin in the lives of believers. Paul, a believer. Paul, a believer. Cephas, Peter, a believer. Brothers who will serve together, who have served together, who will keep serving together.

[28 : 17] But at this point there's a problem brewing. And Paul is here reminding the Galatians. That even sometimes the other so-called apostles who are saying they were perfect.

Paul is saying no. Even Christians get it wrong. Even the apostles get it wrong. The Judaizers were saying no one gets it wrong.

We are perfect in all we do. And Paul is saying no. Not even the apostles got it right all the time. And he gives the example to them here. Just three very simple points.

First of all, Peter's hypocrisy. Paul's rebuke. And then finally just our lesson. What do we learn as believers in North Tulsa from this event?

So first of all, Peter's hypocrisy. Verses 11 down to verse 12. First of all, we see in verse 12 here.

[29 : 21] For a while at least things were going well. For before certain people came from James, speaking of Peter, he was eating with the Gentiles.

Paul and Peter both at Antioch together. As we heard a few weeks ago, there's a sending church of Antioch. And Paul is there serving. And Peter is there too. And for a while, things are going well.

For a while, Peter is there. And he's eating and drinking and spending time in fellowship with the Gentiles. And from here, Gentiles, we can assume this means, of course, Gentile believers.

Non-Jewish believers. So for all Christians together. Jewish believers. Gentile believers. And at this point, they're serving. They're existing.

They are working and living side by side. Cultural differences are huge. Pagan. Idol-worshipping.

- [30 : 20] Gentile believers. Heathens of the pagans. The worst of the worst background. Who then were saved. And these Jewish believers. Who up to a point, followed the best they could. The Old Testament law. Who worship one God. Who have believed in Jesus as a sent Messiah. And they are saved. And now these two groups, so unlikely. They're coming together. They're eating together. A glorious scene, really. At the start of this section. Brothers and sisters together. Different backgrounds. Different stories. Not stopping them at all. And they're serving the Lord. And they're worshipping together here. It seems. In Antioch. But there's trouble on the horizon. As we know. Note that Peter has no issues. Eating with the Gentile believers. For before certain people came from James.
- [31 : 24] Peter, he was eating with the Gentiles. So at this point. Peter is there. And by eating with the Gentiles. It tells us that Peter has no problem. Showing the freedom he has in Jesus. He's there enjoying food and fellowship. With fellow believers. And both he and they. At this point. Are enjoying the full freedom we have in Jesus. In Jesus what? There's no Jew. There's no Gentile. No male. No female. No Jew. No Gentile. Again. We're seeing where Paul was bringing the argument. We'll get over eventually. In a few weeks time. God willing. But Peter's living a life as he should. As a believer. There's no age. There's no sex. There's no gender difference. There's no age difference. There's no cultural difference. Together. We serve and love the Lord together. At this point. Peter is living a life. Showing what it is to be free. In Jesus. He's living a life.
- [32 : 23] That shows a proper understanding of the gospel. Peter. Who had been through so much with the Lord. Finally Peter's got it. He's finally got the fact. That he's been saved to serve. And look after the church. Eating with these Gentiles. Who now love the Lord together. A great scene. A glorious scene. Living a life. He's meant. In a way he's meant to live it. But. But. Halfway through verse 12. But. When they came. These men from James. When they came. Peter. Drew back. And separated himself. Fearing. The circumcision. Party. Peter is showing his human nature. He spent time with the Lord. He sat. And ate with Jesus. He spoke with the Lord. He. Was that we're in first name terms of the Lord.
- [33 : 25] Fellowship together. For the years. Of our Lord's time on earth. Peter. And yet. Peter is still Peter. An apostle he might be. Miracles will work through him at times. Yes. He is there. The forefront. Of the gospel. He is there as a pillar. As a. As a chief. Amongst brothers. And yet. Peter is still. Making a complete shambles of things. He. Is an apostle. Set aside. Set apart. Given a great. Task. A glorious. Honorable task. At the same time. He's still just. Peter the fisherman. Who is still rash. And he still. Acts before he thinks. And does things. And says things. And makes a mess of things. He's still Peter. Who is. Obviously. Swayed by the crowd. Was that all a sin before?
- [34 : 23] He's accused. And accused. In that courtyard. And he denies Jesus. He's easily swayed by the crowd. And here we find him. All these years on. And he's still. Easily swayed. By. The crowd. The delegation. Arrives. This delegation. From Jerusalem. A delegation. From James. So.

As far as we know. It's very hard to tell. But as far as we know. But we're careful. We say here. They've come from James. So. These aren't. Bad people. They're not there.

To be Judaizers. They're a normal. Party. Of Christian believers. Christian. Believers. Who are once Jews. Sent from James. From Jerusalem. To Antioch.

Just sent. I'm sure. For good. And right reasons. But Peter. Jumps the gun. And the second. These men. Appear.

[35 : 17] He draws back. Peter now. Changes in a second. All that he is. All that he's doing. And quite sadly.

In a second. Peter goes. From being an apostle. To being. A complete hypocrite. In one second. He's living a life. Full of the freedom.

You have. And he has. In Jesus. A free life. And the second. The fear of man. Enters his heart. The second. He hears. Of his party. Arriving.

From James. From Jerusalem. The second. He thinks. There's a difference. Of opinion. Coming his way. He crumbles. He crumbles. And he acts.

In complete. Hypocrisy. Again. It's not even. Saying to us. If it's said to us. A party. Of Judaizers. Came.

[36 : 13] Who were trying. To root things out. They may be. A bit more sympathy. Peter. But they're a party. Of men. They're a group. Of people. Sent from James. So Peter. Peter knew. They were good people. At least likely.

To be good people. It didn't matter. The fear. Entered his mind. Entered his heart. And poor Peter. He is gone. In a second.

Peter acted. As a hypocrite. Now we'll see in a second. How it applies to us. But just. Just to stop. For a moment. We might be quite quick. Perhaps. To judge Peter.

Quite quick. To judge. This man of God. Who was an apostle. Who think. Well he should have known. Better than that. He had such a good understanding. Of the gospel. How can this respected. High up. Well known.

Well loved. Clearly. Front runner. Of the early church. Who spent time with Jesus. Who ate with Jesus. Who. After Christ's resurrection.

[37 : 09] Who was spoken to. So personally. And carefully. And lovingly. By Jesus. To feed his sheep. To look after his lambs. To care for the church. How can this man.

Then. In a second. Just lose the mind. Completely. And just. Become a complete hypocrite. Well. If you're judging.

Peter. And if you're a believer. Then. I certainly hope you're not. But if you are. Find yourself. Perhaps judging. Peter. For his hypocrisy. I think a very honest question. To ask yourself is.

When. In your experience. As a Christian. Has the fear of man. Indeed. The fear of other brothers and sisters. Curtailed. You.

In your freedom. You have in Christ. You're doing something. You know. Is honouring the Lord. Something which is good. For the Lord. As Peter is. He's dining with these Gentile believers.

[38 : 05] There's no sin in that. It's a good. God glorifying thing. The second. He worries. Whatever people might say. Or think. Or do. Peter abandons. All that.

And is no longer glorifying. The Lord. In trying to act. Like a good Christian. In terms of. Trying to act. Like a good believer. Like a proper believer. Peter does the opposite.

And he destroys. His witness. He destroys. His witness. Peter the apostle. Is scared of a few men.

We'll see if that more. Later on. So that's Peter's hypocrisy. He crumbles. In a second. Then we come to. Paul's rebuke.

Verse 11. And verse 14. We'll take his verses together. Verse 11. And we'll read them again. But when Peter. When Cephas. Came to Antioch. I opposed him.

[39 : 03] Into his face. Because he stood condemned. Down to verse 14. But when I saw. That their conduct. Was not in step. With the truth of the gospel. I said to Cephas. Before them all.

And so on. Three points. We can note. About Paul's rebuke. Here. To Peter. First of all. Paul rebukes Peter.

On a gospel issue. Not on a personal issue. See. There is a place. In the church. There is a place. In our lives. As Christians. For good.

Healthy. Gospel. Rebuke. Church discipline. Whether formal. Or informal. Whether done by elders. And ministers.

Or done. As brothers and sisters. Together. As we rebuke one another. It has a healthy place. In the church. That a church. Without church discipline. Is not a church.

[40 : 01] It does not function. As a church. We see it so often. That that verse. Where two or three. Are gathered in my name. That is a section. Talking about what? Talking about church discipline.

It is an integral part. Of who we are. As a church. And of course. Our minds go to times. When church discipline. Went too far. And sadly.

For ourselves. I am sure. Across the church. I am sure. That are times. Church discipline. Has gone. Too far. But times.

Where it is abused. Does not negate. Does not remove. The fact. It has a central role. To the church. And here we see. Paul engaging. Quite clearly. In rebuke.

But he does so. On a gospel issue. He is not having a go at Peter. For this or that. Small issue. He is not having a go at Peter.

[40 : 56] On something that Paul himself. Doesn't think is right. Paul addresses. A clear. Gospel issue.

If church discipline. Is to be used. It is only to be used. When there is a clear. Gospel. Violation. Amongst brothers. And amongst sisters. In the Lord. He does it carefully.

But our second point is. He also does it. Clearly. When Cephas. Came to Antioch. I opposed him. To his face. And then again. In verse 14. I said to Cephas.

Before. Them all. Them all being. Those with Peter. Who also followed his lead. He is a high esteemed minister. A high esteemed apostle. So. They followed his lead.

And he then. Took the rest of them. Into his own hypocrisy. And because of that. He says it to Peter. And all of them gathered. Paul reminds them. And he shows them.

[41 : 56] How they have failed. The Lord. How they have gone back. On their own profession. Of freedom. In Christ. And note.

Paul is not having a go. He is not saying. Peter. I have this issue. And that issue. And that issue. Against you. No. He has one clear issue. And he states it clearly.

To Peter. I have this one issue. And this issue. Is a bad issue. Peter. It is a gospel issue. You have forsaken. The freedom. You have in Christ.

And turned back to man. You are living like. A Jew again. You are living like you once lived.

Under the law. And you have been free from the law. And you are putting yourself back. Under the yoke of the law. You are chaining yourself back in. To the plough of the law.

[42 : 51] When you have been set free. It is one issue. Spoken clearly. And spoken simply. And the third thing about Paul's rebuke is.

It is an honest rebuke. He rebukes Peter. Honestly. Quite simply. Paul does the one thing. Peter did not do.

Paul puts the integrity of the gospel. Above his own fear of man. Again. It was said this morning. Paul was normal. And we do not put words in scripture.

But Paul was a man. And it is not. Too far of a stretch. Forgive me. To say. But I am sure. Paul did not say this joyfully.

Or gleefully. I am sure they were shaking knees. And shaking hands. Whilst Paul. Thought to himself. How do I say this. In a way that glorifies God. How do I say this well.

[43 : 48] And poor Paul. Paul the lawyer. Paul the genius. But Paul the man. But Paul the apostle. Paul the believer. He understands. That this has to take place.

Because others have followed Peter. Others are now acting like hypocrites. And Peter has given up his freedom in Jesus. Out of fear of man. And Paul says no.

This is not how the church works. This is not how the church works. So Paul rebukes Peter. On a gospel issue.

Not a personal issue. We all have personal differences. Varied personal differences. I am sure. On gospel issues. Different ideas.

Of how things should be done. Different ideas. On different parts of theology. I am sure. All secondary issues. In a few weeks time. In a few months time. We will be working through.

[44 : 47] Slowly. One a month. Or one every few months really. What our distinctives are. As a church. It is an example for us. Next week.

We will be looking at. Why we are. Presbyterian. Well there is Baptists. In Stornoway. There is Baptists. I am sure here. And they are Baptists. And they think we are wrong. And we think they are wrong.

In that one issue. But that does need rebuke. It is a brotherly difference. On one issue. There is no problems there. We work together.

However. In a few weeks time. We will look at. At our worship. Why this congregation. Worships as we do. And there are some here. I am almost certain of it. And you perhaps think. We should have.

Other modes of worship. Including hymns. And I am going to say. Quite simply that sermon. Why I don't think we should. Or why we don't. And not for a second. Am I going to say. That is an issue. That deserves rebuke.

[45 : 41] It is a personal. Difference of opinion. That is good. That is healthy. Paul here addresses. A gospel issue. Quite simply.

A gospel issue. This is not a difference of opinion. Peter is wrong. And Peter's opinion. And Peter's actions. Has brought the gospel.

Into disrepute. He does so clearly. Not having a go. Honestly and simply. And directly.

He speaks to Peter. He does it. With fear of man. Nowhere near him. He puts God's. Integrity.

And the gospel integrity. Before. His own. We are sure. Fear of man. Even Paul. Must have had at some point. So what is our lesson. In all of this. This sad situation.

[46 : 36] Where we see. These two. Pillars of the faith. These two. Brothers. Who will serve. So well together. Who have served together. What do we learn. From them.

Having this. Complicated. And I'm sure. For all around. Painful. And awkward.
Concentration. First of all. Reminds us. As we said.

That even. The apostles. Got it wrong. Brothers and sisters. If the apostles. Got it wrong.
At times. Then we. Shouldn't be surprised.

When we. And others. Get it wrong. When your elders. And your minister. Gets it wrong.
When brothers and sisters.

Together. When we. Get it wrong. We shouldn't be surprised. We shouldn't be surprised.
Yes. We strive. To serve the Lord. Well. But at times.

[47 : 30] We will fail. In that striving. We're also reminded. That there is a place. For clear. And
honest. And gentle. And careful.

Gospel. Opposition. To oppose someone. We have to do it in the gospel. What do we
mean by that? Clearly. Carefully.

Gently. Fairly. But honestly. There is a place. For discipline. There is a place. That the
gospel. Is kept. As pure. As we can. Not always easy.

To walk that line. Not at all. There is a question. I am going to ask. Maybe there is no
answer.

For yourself. Yet. When was the last time. Two questions. I guess. When was the last
time. You. This is to the Christians. Just now. Brothers and sisters. Brothers and sisters.
When was the last time.

[48 : 26] That you gently. And carefully. Said to another believer. I don't think you should have said
that. I don't think you should have done that. Because it is a damage.

It is a danger. To the gospel cause. And secondly. When was the last time. You ever
heard. A gentle. Private. Gospel rebuke.

When did the brother or sister. Last say to you. I don't think that was smart. I don't think
that was good. It is not easy. It is not pleasant. But it is good.

For the church. It grows us together. And one final question. Looking at what we heard
this evening.

How we saw how Peter. Gave in. How Peter acted as a hypocrite. What areas. Of your
life. And of my life.

[49 : 23] Dear brother. Dear sister. Do we act. As hypocrites. In what areas. Are we. Perhaps.
Deserving of.

A clear. Gospel. Rebuke. There is not one coming from me. Don't worry. I am asking you
personally. You know your minds.

You know your hearts. You know your lifestyles. Just now. As believers. What areas of
your life. Perhaps. Are needing. A clear. Gospel. Rebuke. Do you at times.

Live in fear. Of our Christians. I don't know. Do you at times. Live in fear. Perhaps.

Of Christians. From our denominations. And their opinions. On you. Do you at times. Live
in fear. Of the wider world. And their opinions. On you. And like Peter.

[50 : 18] You let these things. Skew. How you act. And how you live. In a way that glorifies God. I
think for me personally. The most troubling thing is.

Here. How. A reminder. That our wrongdoings. Our hypocrisies. They don't just. Affect.
Us. See. Peter's hypocrisy.

It's bad enough. That he acted. In that way. It's worse still. That his hypocrisy. Then led.
To others. A whole raft of others. Verse 13. And the rest of the Jews.

Acted. Hypocritically. Along with him. Even poor Barnabas. Even Barnabas. Who. They seem to be so strong.

Even he. Was led. Away. By the hypocrisy. Of Peter. Brethren and sisters. Our hypocrisy. Our gospel failures.

[51 : 12] They have an impact. On other believers. They also have an impact. On the world. On the outside. As they see believers.

Act in a way. That is hypocritical. It impacts. Our witness. And our walk. It's a challenge. This evening. These verses.

It's a challenge. I hope. It brings us. Not to despair. This evening. Because. The reminder. Is once more. Even the apostles. Got it wrong.

Brothers and sisters. We get it wrong. And one thing. To note. Is here. Is here. But Paul tells us. The count. Then we see Peter. Plenty more times.

In letters. We're saying. Galatians. Was one of the first letters. That Paul. Wrote. We see Peter mentioned. Plenty of more times. In the rest of the letters. Peter and Paul.

[52 : 09] Go on quite happily. Again. After this. Safe to say. It didn't ruin. Their friendship. It didn't ruin. Their brotherhood. Together. Or. I think that's. Our encouragement.

This evening. We must live lives. Or seek to live lives. That are not. Living lives. In fear of man. In fear of other Christians. In fear of anything else. As long as we're serving the Lord. According to his word.

We serve him. And if there's a need. For a gospel rebuke. Do it carefully. Do it gently. Do it in love. And if you're being rebuked.

Be like. Be like Peter. Listen to the rebuke. And then keep on. Serving together. Like Paul. And Peter did. The rest.

Of their lives. As far as we see. And as far as we read. Hard things. For us to hear. This evening. Hard things. For us to. To work through. In ourselves. But we pray.

[53 : 02] It is for God. As he. Prunes. And as he. Shapes. And molds. Every one of us. To be better servants. For him. In North Tolstair. Let's put our heads in that.

A word of prayer. Lord. We come before you. This evening. And we bring before you. This account. This sad account. Where we see your people. Falling away. And falling into.

Acts of hypocrisy. And falling into. Acts of disobedience. Forgive us. Lord. Forgive us. For times. Our lives. And our actions. Do not reflect. Who it is.

And what it is. We claim to be. And who it is. We claim to follow. Forgive us. For times. That we have acted. As hypocrites. Because of. Fear of man. Fear of brothers and sisters.

And fear of others. Well bring us back. We ask. Into restoration with you. Bring us back. We ask. Into a right place. Before you. We do pray Lord.

[53 : 55] Just now. For. wisdom. When it comes. When it comes. To that gentle rebuke. Never to use it rashly. Never to use it quickly. But also never to fear.

To use it. When we see the gospel cause. Being disrupted. And being brought to shame. Give us all wisdom. In how we conduct ourselves. Help us never to look.

Lord. With pride. To our own lives. Or with scorn. To the lives of others. For each one of us. Lord. To walk our own journey. And trusting. Every day with you.

You will lead us. Guide us. Help us Lord. To have lowly hearts. Humbly supporting one another. And lifting one another up. Keeping our faces.

Towards our saviour. It's in his name. And it's for his sake. We ask these. Many things. Amen. Well how else to end.

[54 : 51] But to sing that great psalm. Of gospel unity. We sing it in a sing psalm. Psalm 133. Sing psalms. Psalm 133.

Psalm 133. It's on page 175. Psalm 133.

On page 175. Psalm 133. How excellent a thing it is. How pleasant and how good. When brothers dwell in unity.

And live as brothers should. For it is like the precious oil. Poured out on Aaron's head. That running over. Down his beard. Upon his collar spread.

Psalm 133. The whole psalm. To God's praise. In words. Oh name is ■■■■■■■■, and a huge bowing. The pages of souls.

[55 : 48] And as o'er we live asoles. And have mercy on me. a good when the birth fell in unity and the of other strength is like a patient signed for that on the rock's head that running though where time is geared upon his heart stand like heaven on the heaven of side of heaven descends the

Lord bestows his blessing with the life and the grace of the Lord Jesus Christ and the fellowship of the Holy Spirit for you now and forevermore Amen to the Lord to the Lord to the Lord to the to the Lord to the

Lord the Lord the Lord the Lord the Lord