

# THE FAITHFULNESS OF JESUS TOWARDS US

**Bertie Brits**

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We are going to be reading from **Galatians 2:11**. This is where Peter comes and gets people back into the Law. Now imagine the Apostle Peter getting people back into the Law. It's so easy for leaders today to also do that because so many times there is just a pressure that is put upon people to get back into the Law. This can be from other leaders but also just from society or from your situation. So many times, we are in certain situations where we think that change was supposed to have been manifesting by now and we are not seeing change manifesting so we have to do something.

You know, I just spoke to somebody the other day and we were talking about our mindset. Sometimes we think thoughts that maybe are not good thoughts and maybe we think that we are the only people that think these negative thoughts. Then we think, "Well, by now I was not supposed to have these negative thoughts." And now you have negative thoughts. and now think, "Well, maybe there is something wrong with me or I have to do something to get these thoughts away. I have to end these thoughts in some form or fashion." Then you think, "I've believed upon Jesus. What more must I do?" Then you start to get into certain laws.

Now what I am talking about and what we are doing when we are tempted by our own situation is not always in line with what took place in Galatia here. But I do believe that the people here could have been having a feeling in their heart that there is still something lacking or still something outstanding. And because they had a feeling that there is still something lacking or outstanding it would be easily to be tempted to go back into the Law.

All of us, right now, know that there is something lacking or something outstanding as pertaining to the fullness of the Godhead bodily when it comes to us. We are becoming older. We find that we don't remember that well. We find that we forget certain things. We find that the one day or for a month or six months, we live in victory in certain areas of our lives. Then we see that our bodies are getting older. We find shortcomings and as we look at the Resurrected Jesus Christ bodily and we look at ourselves, we see that there is a shortcoming and inside of all of us as **Roman 8** says that we are groaning, waiting for the adoption. And this feeling that we have that something must still take place, Paul accurately identifies as the return of Jesus and the glorification of our bodies. Now if people don't know that, they can be tempted to think that it is because there is something wrong with them. And if they are then tempted because they think that there is something wrong with them, they can fall back into the Law.

They might think that we need to follow after the customs of Moses or, the Church can then manufacture their own laws and rules and what they say a holy standard is and the people must then fall into “tow the line” and get people back into all legalism and law and, at the end of the day, guilt and at the end of the day, condemnation.

Let me summarize what I am saying: If God promised us eternal life and that eternal life looks exactly like the life of Jesus and we, today, are seeing in our bodies that we are still not experiencing the fullness as Jesus experiences it in His glorified state right now and we don't know that this state can only be attained by promise, we might think that there is something wrong with us.

Inside each person there is a longing and a desire to have that fullness that Jesus experiences bodily. That, Paul identifies in **Romans 8**, as groaning. Creation groans and we co-groan with creation for the manifestation of the sons of God. That is the day of the resurrection when Jesus comes back. So, what Paul is saying is that every Christian, inside him, has a desire, a yearning, that says that there is a fullness that already belongs to us that still should manifest. If we can't put words and thought to what that feeling really is, we can be tempted by thinking that there is something wrong with us and that we should solve that by good works or something good that we must do. That can then easily lead a person to a place where you are tempted for whatever church or whatever leader's method that he preaches, or his laws and things that you think you must now do to get rid of that feeling of lack.

Let me say it again: When a person, let's say, breaks his arm and goes to the doctor, and the doctor puts a cast on and says to him, “In six weeks you will be okay.” The lack that you feel when you see the cast and the lack of movement in your hand because it is in a cast, you don't worry about because you know but the cast will be removed in six months. After it is removed, then the doctor will tell you to take another two months or so for your hand to gain its full function and its full movement. All of us, when we see a lack of movement, are not stressed out about it because we know we have an eight-week period for this arm to be fully restored.

But, if a person breaks his arm, goes to the doctor, and think that since the doctor has now done what he must do and his work is complete, that my hand must now be fully functional. If he thinks that is the case, he would be in complete stress running from doctor to doctor because he doesn't see complete movement in his arm. In the very same way with Christianity, if we don't understand that Jesus died, that He was raised. We believe in Jesus. We receive the Holy Spirit and that there is a hope for the Christian where we can now expect, in the day of Jesus, the full perfection manifesting in us and that we are, in this time period, from now until the resurrection day of Jesus Christ that we can expect certain shortcomings. But that we should not try, by the works of the law, to fix those shortcomings but that we just simply rely upon Jesus and that only by Him can we be justified with a brand-new good life. And all we do in the meantime is believe Him.

In the very same way, as what we believe a doctor when he tells us that this thing can take six weeks or three months to fully heal. I remember when I had a hernia operation. The doctor said to me that it could take months for this to be fully healed. Now when I experienced that pain, I didn't think there was something wrong with me. I lived in the perfection that was announced and that it was saying, "Well until then, let's say that three months from now or four months from now, you can expect some pain but you'll find that it becomes better and better. As I saw it becoming better and better while I still experience pain, I wasn't thinking, "Oh, my goodness! I've got cancer! Oh, my goodness, there is something wrong with me." Or, "Oh, my goodness, I'm dying!" No. I knew that, that is how it works.

With all that said, we can understand why the people in Galatia would be easily tempted and could be tempted when Jews came and told them, "Listen, you know what? There is something you still need. You need to follow after the customs of Moses. You need to follow after these certain laws and then you will be where God wants you to be." Now the sad thing that takes place is the moment these laws are preached to you and you start to do it, there is a sense inside a lot of people, and I can include myself because I knew what happened in my heart when I became legalistic after I was in grace. When I just received Jesus, all of you know then you know you're so excited! Everything is for free! Your sins are forgiven and so forth, and then you feel, "Well, there must be something more!"

That something more is actually, and what is outstanding is, the manifestation of the fullness of my glorified body. And because I didn't put words to it and then have understanding, I thought, "Well, maybe I need to pray a bit more or maybe, like some people say, "You need to fast!", or some people say, "You need to give more! You need to be more generous, or more kind... more, more!" And as I would pray more, fast a bit, win more souls, I did feel better but that feeling of achievement was actually called self-righteousness. So now you feel as if it works but it is not really working! It is just you feeling righteous about your own works. And then when you become quiet, a bit, you will still find there is still something lacking because what you are lacking is the glorified body that will be given to you in the day of Jesus when He returns, when the dead shall be raised, when the fullness of who we really are will manifest.

So, the lack that we feel is the manifestation of who we really are. That's the lack that Christians feel. It's the hunger we feel. Some people say, "But, I feel there's a hunger. There must be something more." That which we are hungering for is the manifestation of who we know we already are. We are righteous. We are holy. We have been made complete. We have been made all those things in Christ but what we are lacking is the full manifestation of that. And because we see that lack, we think we must now manifest it by our works. And I believe that is where the temptation could come in with the churches in Galatia, because ask yourself this question: "Why would people that get saved, think of your own life after you received Jesus, you were so excited about Jesus! You were so happy about Jesus! You were telling everybody or you just felt so complete in Him! Why would you, after that, become so legalistic and fall back into the Law and judgment and all those kinds of things?"

To me, the logical conclusion is you know that there is something that must still take place and then you think it is your work. And you get into systems where it is teaching you that it is your work to manifest what is still lacking which will manifest by promise and not by your works.

When we look at Peter here and he was rebuked by Paul, it reads as follows:

**Galatians 2:**

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

***12 For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.***

So even in this whole system you find that here are Gentiles that received Jesus. They were outcasts. They weren't qualified for the Law because they were Gentiles. Then now they received Jesus and still with this, maybe a little bit of a low self-worth, you know you find people, like Peter, afraid of certain Jews, a little bit of a lack of understanding on behalf of the Gentiles plus, a Peter that is afraid to be rejected by certain Jews, makes a perfect mixture to bring in laws. But, thank God for people like Paul that was not ashamed to stand up for what the truth is.

It reads on: ***But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.***

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

***14 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?"***

He was, basically, saying to Peter, "Before these Jews came here you ate with the Gentiles and you lived just like the Gentile. But, now that these Jews come to the church meeting, you are now, all of a sudden, forcing the Gentiles to follow after Jewish customs."

Now this is the message I want to get into:

***15 "We who are Jews by birth and not sinful Gentiles***

***16 know that a person is not justified by the works of the law, but by faith in Jesus Christ*** (the faithfulness of Jesus Christ.)

So, what is he saying here? This is a very, very important part and we are going to the second part of the message here. He is saying that the Jews knew that they were not justified by the works of the law.

Let me explain justification: The Jews thought that the life the Law tells them to live is the life of God: "Worship God. Do not steal. Do not lie. Do not commit adultery." The Law tells them what the God life is like and then, through knowing what to do, they can partake in the God life. But they now find that even if they do the works of the Law, that there were still Romans oppressing them. They were still suffering and that, although they were following after the customs of Moses and the Law, they were still in need of a Messiah, concluding that they cannot be justified by the works of the Law but they needed a Messiah.

So, what the Jews, were, basically, acknowledging in their life is, "We, who keep the Law, still need a Messiah to be justified with the life, or to be given the life, that God offers and lives and wants to give to us.

So, let's put it together: The Jews knew that something was lacking. And what was lacking was a Messiah. They followed after the customs of Moses. They weren't sinners like the Gentiles. They were righteous by being born as Jews. And because they were righteous being born as Jews, even following the Law, after being born as righteous Jews, following after the customs of Moses, having their sins covered by the sacrifices and so forth, they were supposed to now share in the fullness of the life that they believed God wanted for them. But they weren't sharing in the life that God wanted for them. They were oppressed by the Romans. They were suffering. They were not having the land they thought they would have, and so forth. Then they said, "Well, justice must be done through a Messiah. A Messiah must come."

So here we find that Paul says, "We, as Jews, even know that we cannot be justified by the Law. We need a Messiah." So how are we, as Jews, you Jewish believers, now teaching the Gentiles to follow after the Jewish customs that can never bring forth what God promised.

Now, I want to go back to Jesus. Jesus, and we've had this so many times that He was raised from the dead because He followed the Law. That is not true. Jesus was not justified by the Law. Jesus obeyed the Law but even in His obedience to the Law, He couldn't be justified by the Law. Jesus was justified by the Father and having faith in the Father. And He was raised up and justified with the resurrection life that the Father promised Him by the Father keeping His promise.

So here was Jesus. We, so many times, have been taught that we couldn't live the Law so Jesus lived the Law for us. The reason why Jesus was raised from the dead was because He didn't break any of the laws. Therefore, it was just for Him to be raised from the dead because He didn't do anything wrong. That is actually not the true Gospel! That is not the truth. The truth is that Jesus showed even if you keep all the Law, you are still going to die. He showed the curse of being under the Law and that you can only be justified by belief in the Father.

So here was Jesus, living the Law perfectly, showing that you are still under the curse even if you live the Law perfectly as a human. What Jesus did perfectly was He believed the Father. That's what He did. When He died upon the cross, He died in sin.

We have this question in our heart all the time: "What happens if I die and I still have sin in my life?" Well, Jesus is the example. Jesus became sin. He was crucified. He died upon the cross. When He died upon the cross in the fullness of sin, He died in that sin, didn't do anything to remove sin which was not to share in God's full life right there. He didn't do anything to remove it. All He did was He said, "Father, My life is in Your hands and if You don't restore My life, I will never have eternal life manifesting in Me." And what did the Father do? The Father raised Him from the dead.

We can read that in

**Acts 2:**

***22 Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.***

***23 22-This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.***

***24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.***

Why was it impossible to keep its hold on Him? Because ***25 David said about him: "I saw the Lord always before me. Because he is at my right hand, I will not be shaken.***

***26 Therefore my heart is glad and my tongue rejoices; my body also will rest in hope,***

***27 because you will not abandon me to the realm of the dead, you will not let your holy one see decay.***

***28 You have made known to me the paths of life; you will fill me with joy in your presence.***

So, what is David saying and what is Peter preaching you? He's saying that the reason why Jesus could not be kept by death was because the Father promised Him that He would not let His Holy One see corruption. So, the reason why Jesus was raised from the dead was not because He kept the Law. The reason why Jesus was raised from the dead was because the Father promised Him that He would not see corruption and Jesus believed the Father. That is why Jesus was justified with eternal life because it is just for the Father to keep the promise that He made to Jesus. So why would we be justified with eternal life? It is because the Father has promised us eternal life in Jesus Christ.

When we go back to **Galatians 2**, it is so beautiful:

**15 “We who are Jews by birth and not sinful Gentiles**

**16 know that a person is not justified by the works of the law, but by faith in Jesus Christ.** The way you will be justified with a holy life and with everything that must still manifest in your life, or the manifestation of whatever you feel is lacking in your life, is through faith in Christ Jesus.

Now, the moment we say, “Faith in Christ Jesus, we can easily think, “Well, don’t I have enough faith then because I am seeing certain things that might come short in my life. Do I have enough faith? Is my faith big enough? Do I believe enough”

When we look at the root text to this passage, the King James is more accurate and even if you go and study the commentaries on Galatians here. My mother-in-law also brought us this brand-new Afrikaans translation. This was translated by a team of something like 190 people, all of these people. learned people, historians, over a period of something like 15 years. So, this is such a good translation! I mean I read through this now. It is so, so, good. They also say in their commentary about that passage, the new 2020 Afrikaans translation that this could easily be translated as the **faithfulness of Jesus** instead of **faith in Jesus**.

We can say it reads like this: ***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 the faithfulness of Jesus.***

So, we will be justified in sharing in God’s life by how faithful Jesus is to do what the Father commanded Him to do towards us. The Father’s command towards Jesus is that Jesus must be fruitful and multiply. The Father’s command to Jesus is that Jesus must give a holy life to us. The Father’s command to Jesus is that Jesus must raise us up in the last day. The Father’s command to Jesus is that Jesus must give us the Holy Spirit so that we can have love and peace and longsuffering and kindness and meekness and tenderness and faithfulness and all those kinds of things in our lives. So, the whole thing is in the hands of God. It is not in our hands! It is in the hands of God. It is for God to justify us with that new and beautiful life.

Now, he says here to Peter and to the Galatians, “We as Jews, the very Jews that were under the Law, knew that they needed somebody to help them to have the life of God. And the Jews that have now come to the faith, especially people like Peter now, they know definitely that it is impossible to have the life that God promised by the works of the Law. You will need a Messiah to give it to you and bring it forth in you...not by the works of the Law but by the faithfulness of Jesus.

Now the rest of the verse makes sense:

**Galatians 2:**

***So, we, too, have put our faith in Christ Jesus that we may be justified by the faithfulness of Jesus and not by the works of the law...***

So, let's see what he is saying. He says, "We know that we will be justified by the faithfulness of Jesus. (Bertie says it in Afrikaans.)

Let me try that in English. It is easier for me in the Afrikaans but let me try it in English. It says here that we are justified with a brand-new life through how faithful Jesus is. And since we are justified by how faithful Jesus is to bring forth what God promised us, to us, we have now put our trust in this faithful Jesus and He will then justify us and bring forth what God promised us by the ability of the resurrected Jesus, through the Holy Spirit, into our lives.

It says here in **Galatians 2:**

***17 But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn't that mean that Christ promotes sin? Absolutely not!***

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

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

What is he saying here? To make a very complex thing simple, he's basically saying, "If Jews now go and they are found sinners"... In other words, these Jewish people are going about and they are establishing the Old System again. Take the Galatians, what he is basically saying is, if Jews come and they are now found sinners in context of what Christ is doing now in bringing back the Old Law System, does that mean that Christ is the minister of this?" He is basically saying, "You Gentiles, don't think that if Jewish believers are rebuilding the old law system that Christ is giving an "Amen!" to what they are doing.

What he is basically saying is, "Even if Peter comes and preaches a mixture message, don't think that Christ Jesus amens that and agrees to that. Even if an angel from heaven comes and preaches a different Gospel, don't think that Jesus is now going to change His mind and say, "Well, because the angel said it, I'm going with the angels." Or if Peter says that, then I am now going with Peter." No! What he is saying it that we are sticking to the Gospel and we are not changing from this simple Gospel. We are justified by grace. What he is saying is, "The Law was basically telling me that I cannot be justified by my own works and that I need a Messiah."

What Paul is doing is he is doing this: Many people think, "So is the Law evil? Is the Law bad?" No, the Law is very good. To me, the only way that you can fulfill the Law is by believing in Jesus because the Law is pointing us to Jesus.



The Law says, "You cannot live by the Law. The Law says that you need a Savior. The Law says that it is only by a promise. So, if you love the Law, you will do what the Law says. And the Law does not say that you are justified by works. The Law says that you cannot be justified by works and that you should believe in Jesus. Paul says that if people come and preach the Law as something that you must do, the customs of the Law, they are Law breakers.

In other words, this is how it works. If the Law says you shall not desire, and the reason why the Law says that you shall not desire is to show you that you cannot stop to desire by your own works and that you need somebody to recreate your body which is Jesus and you need to believe in Him. If that is what the Law says, if you walk in the fulfillment of the Law, you'll believe in Jesus. If somebody else comes and says, "No, no, no! You must now not desire and so be saved", he becomes a Law breaker for he is not teaching what the Law truly says.

If you preach the Law, if you are a true preacher of the Law, you preach the death and the resurrection of Jesus and that you cannot be saved by the works of the Law and that you can only be justified in God keeping His promise which is to make you holy, to give you a new mind, to give you a new heart, to bring forth His life in you. To do that now and we'll find it increase as you find the healing of somebody that broke his arm and you'll find the complete healing and the full movement of the body in the full glory of God in the day Jesus Christ comes back. With this hope in mind, we are at a place where we don't live in self-condemnation whenever we see a shortcoming in our lives but we focus on the hope and have an expectation that whatsoever we feel is a shortcoming, we give into the hands of God and we say, "He must heal it. He must bring forth life." And that brings us to a place where we always live in trust towards God and never towards our own abilities. Glory to God!

It's like you guys know that for a very long time, for months now, about eight months, I've I have had problems with my teeth and whenever I feel something's wrong, you know what I do? I cannot fix it myself. I cannot go into my garage here and take a drill there and take some pliers or take some chemicals that I get from the hardware store and fix my own teeth. No! My hope remains at the Dentist because I know, in my own ability, I cannot do it. Maybe you can go to another dentist but imagine God is the only dentist there is. If you had work done and you find that there is still something wrong with your teeth, there is no other way. This dentist will have to repair it. There's no other way. Your hope will always be in him. You will always go back until it is healed because you know that by yourself you cannot do it. There is no way that I can go down to Jack's Paint here and find some of the hardware stuff there and fix my teeth. No, you just go to the dentist and then this is a complex case and they try something else you know, until it is fixed.

It's like the case is a bit different with God because what God has done is when He gave us the treatment, He said to us, "This treatment works like this: You come to Me. You believe upon Me. I'll treat you with the power of the Holy Spirit. First you will find the fruit of the Spirit starting to manifest in your life. And as the fruit of the Spirit manifests in your life and you continually visit Me, you'll find that this fruit will grow in your life.

Then there will come a day when the fullness of this will manifest and this might be over many years when Christ will return and the fullness will be manifested in us bodily. That is how it works.

So, as we are in this relationship, we have peace. When we see, maybe thoughts come to our mind that is not right, we don't go and say, "Oh, am I not saved? What's wrong with me?" No, I'm just saying that I'm at my Doctor Jesus. I am in this whole relationship with Him where He brings forth life and whenever I see a shortcoming I don't fall back into works. I just say, "Lord, I just want to say, even in this area of my life, By Your promise only will I have life!"

I want to end off by just mentioning Sarah and Hagar. If you read Galatians 4, and also in Romans, you will see that there was a promise that God made to Abraham. The promise was that Sarah will be with child, that Abraham will have children by Sarah. Now back in Abraham's day, there were different cultures back then. In some of them you could have many wives but Abraham's culture only allowed to have one wife. But by law, if she couldn't bear a child after ten years, then she, by her own free will, could give her slave to her husband to bear her a child. That child would then be hers.

It would be like today. Let's say that Helena and I couldn't have children and we then decided we are going to take an egg from her and we are going to take sperm from me and we are now going to get a surrogate and then she will bear us a child. It would be legally our child but the whole process by which that child came forth was basically man-made. It is without the intervention of man and his own abilities and his own knowledge. It's impossible for an egg from my wife to find itself in the womb of another woman. So, by man's intervention and our ability, that child comes forth. Yes, we find, technically you know, the life itself comes from God and so forth, but just for an example, hear what I'm saying.

God promised us children and we couldn't have children. So, we could, basically, by our own ability if we couldn't have it, could go to the doctor's and by the ability of man and the power of doctors, see that a child gets formed and born. That child would then not be the one of promise if we connected it to Abraham and Sarah's story. That is used towards us to know that when God talks about a holy life, when God talks about a pure mind, when God talks about loving your neighbor, when God talks about not bringing false witness, when God talks about living in love and sharing in His life, it is by promise. It is not by human intervention. It's by promise and promise only.

When Abraham brought forth a child and Sarah gave the slave woman, God didn't acknowledge that child. Did that child look like Abraham? Of course! Was it a child? Yes, but it was not by promise. That's the problem. God did not have a problem with a child. He had the problem with how the child came. The child was not by promise so God felt that it is not just if I promised Abraham a child and now he has to go by his own works and Sarah's own works, and his own effort and his own understanding and their own customs and bring forth a child. It is unfair and it is unjust for Abraham to have a child in any other form but by God's way which was a promise.

So, God promises us a holy life. God promises us eternal life. If God promised it, even in the case of Jesus, God promised Jesus that He would raise Him from the dead. Therefore, it would be unjust for Jesus to be raised from the dead by His own power in keeping the Law, commands of the Law, or Jewish customs or feasts or whatever. It would be unjust because it was made to Him by promise from the Father. So, Jesus was also justified and lived just before the Father because of the Father that promised him. Glory to God!

So, I want to say to you that the Father promises you eternal life. No one can be justified by the works of the Law. Justification is not a legal standing. Justification is the manifestation of what is just towards God's children in the light of God's original intent and promise towards us. Amen and amen. Glory to God!

I trust that this message has encouraged you today. I would encourage you to go and listen to this a few times. There is a lot of depth in this message. There's a lot of things taken together and as you listen to this again, even if it's just a little bit of it every day, five minutes a day and you are reminded of this, it will help you in the areas of your life where you feel something's lacking. Not to try and self-produce but to have your mind at rest in the love that God has towards you and knowing that His promise brings forth life in us. Amen and amen

Let me pray for you: Father, I want to thank You that we could gather just as a church, as the local church, and also friends slotting in from different places in the world. Thank You for the love that You have for us and that You justify us with Your life, by Your life and Your doing. Thank You that even Jesus didn't have any confidence in His own works but only in the Father. Although there was nothing wrong with Jesus' works, Father, He was not justified by it but by Your faithfulness and He placed His trust in You. In doing that He restored the system whereby we can trust and rely upon You.

Thank You for conquering our death. Thank You for conquering sin and giving us eternal life. I declare everyone that listened to this message blessed by You. Thank You for minds and hearts that are flooded with understanding and fruit that comes forth by You. Amen and amen