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GALATIANS

Chapter 02

FAITH BY GRACE ALONE - PT. 2

I. INTRODUCTION

- A. This morning we continue our study of the Apostle Paul's letter to the churches in Galatia.
 - 1. This letter was meant to be circulated amongst all the churches in the region of Galatia
 - 2. As you may remember – there are people that are trying to trip them up with legalism.
 - a) Specifically the Judaizers – who were trying to add circumcision to salvation. They were telling the Galatian Christians that they could not be good Christians without following the Law of Moses to be circumcised.

II. **GAL 2:1 NKJV** THEN AFTER FOURTEEN YEARS I WENT UP AGAIN TO JERUSALEM WITH BARNABAS, AND ALSO TOOK TITUS WITH *ME*.

- A. This was over the issue of circumcision.
 - 1. **Act 15:1-2 NKJV** And certain *men* came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." **(2)** Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

III. **GAL 2:2-3 NKJV** AND I WENT UP BY REVELATION, AND COMMUNICATED TO THEM THAT GOSPEL WHICH I PREACH AMONG THE GENTILES, BUT PRIVATELY TO THOSE WHO WERE OF REPUTATION, LEST BY ANY MEANS I MIGHT RUN, OR HAD RUN, IN VAIN. **(3)** YET NOT EVEN TITUS WHO *WAS* WITH ME, BEING A GREEK, WAS COMPELLED TO BE CIRCUMCISED.

- A. By "revelation" Paul meant that God had revealed that **Paul and Barnabas and some others of them** needed to physically **go up to Jerusalem, to the apostles and elders, concerning this issue.**
 - 1. Paul wanted to make sure that there was a Spirit of unity and bond of peace (**Eph 4:3**) regarding the issue of circumcision.
 - a) Notice that Paul's motives weren't just to get everyone to agree with him, he wanted to make sure that HE was on the right track also!
 - b) Yet, he was pretty sure what the Spirit was saying to him because **not even Titus, who was with me, being a Greek, was compelled to be circumcised.**

IV. **GAL 2:4-5 NKJV** AND **THIS OCCURRED BECAUSE OF FALSE BRETHREN SECRETLY BROUGHT IN (WHO CAME IN BY STEALTH TO SPY OUT OUR LIBERTY WHICH WE**

HAVE IN CHRIST JESUS, THAT THEY MIGHT BRING US INTO BONDAGE), (5) TO WHOM WE DID NOT YIELD SUBMISSION EVEN FOR AN HOUR, THAT THE TRUTH OF THE GOSPEL MIGHT CONTINUE WITH YOU.

A. The incident that Paul is referencing is of course the need for the meeting in Jerusalem!

1. Paul calls these guys “false” and “brethren”, indicating that they posed as Christians but were not!
 - a) They came in with the intentions of tripping them up with this circumcision issue!
 - b) Paul says they didn’t give them any ground or platform by which they could pollute the truth.
 - (1) Paul was “glued” to these guys because they would follow him around trying to undo the grace and good that Paul was doing!

V. **GAL 2:6-10 NKJV** BUT FROM THOSE WHO SEEMED TO BE SOMETHING—WHATEVER THEY WERE, IT MAKES NO DIFFERENCE TO ME; GOD SHOWS PERSONAL FAVORITISM TO NO MAN—FOR THOSE WHO SEEMED *TO BE SOMETHING* ADDED NOTHING TO ME. (7) BUT ON THE CONTRARY, WHEN THEY SAW THAT THE GOSPEL FOR THE UNCIRCUMCISED HAD BEEN COMMITTED TO ME (GENTILES), AS *THE GOSPEL* FOR THE CIRCUMCISED *WAS* TO PETER (JEWS) (8) (FOR HE WHO WORKED EFFECTIVELY IN PETER FOR THE APOSTLESHIP TO THE CIRCUMCISED ALSO WORKED EFFECTIVELY IN ME TOWARD THE GENTILES), (9) AND WHEN JAMES, CEPHAS (PETER), AND JOHN, WHO SEEMED TO BE PILLARS, PERCEIVED THE GRACE THAT HAD BEEN GIVEN TO ME, THEY GAVE ME AND BARNABAS THE RIGHT HAND OF FELLOWSHIP, THAT WE *SHOULD GO* TO THE GENTILES AND THEY TO THE CIRCUMCISED. (10) THEY DESIRED ONLY THAT WE SHOULD REMEMBER THE POOR, THE VERY THING WHICH I ALSO WAS EAGER TO DO.

A. Paul is not too impressed with the “pillars” of the church!

1. He realized that people - put people on pedestals, but the Lord does not.
2. But he goes on to say basically, they were all preaching the sane Gospel!
 - a) In fact, when they saw that the Lord was doing a mighty work through Paul to the Gentiles, they recognized it as the same work the Holy Spirit was doing through Peter in the lives of the Jews.
 - b) When the leaders saw this they extended the right hand of fellowship to Paul.
 - c) Paul goes on to say that the only thing that was added to what he had already taught them was a reminder to take care of the poor!
 - (1) And Paul already had a heart for that!

VI. **GAL 2:11-12 NKJV** NOW WHEN PETER HAD COME TO ANTIOCH, I WITHSTOOD HIM TO HIS FACE, BECAUSE HE WAS TO BE BLAMED; (12) FOR BEFORE CERTAIN MEN CAME FROM JAMES, HE WOULD EAT WITH THE GENTILES; BUT WHEN THEY CAME, HE WITHDREW AND SEPARATED HIMSELF, FEARING THOSE WHO WERE OF THE CIRCUMCISION.

A. Paul didn’t have any problem dealing with the “big shots!”

1. Remember, he had already told us that God doesn’t play favorites.

2. His beef with Peter was this:
 - a) He wasn't consistent in the gospel of grace!
 - (1) He would "hang" with the Gentiles, except when those of the circumcision were around. Then he would have nothing to do with them!
 - (2) **James 2:1–4 (NKJV) — 1 My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality. 2 For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, 3 and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," 4 have you not shown partiality among yourselves, and become judges with evil thoughts?**
 - (a) I think we need to break this word "partiality" down a bit:
 - (i) David Guzik: *We do well to remember that James wrote to a very partial age, filled with prejudice and hatred based on class, ethnicity, nationality, and religious background. In the ancient world people were routinely and permanently categorized because they were Jew or Gentile, slave or free, rich or poor, Greek or barbarian, or whatever.*¹
 - (a) So this has more to do with prejudice that partiality as we think of it today:
 - (i) For example, aren't we a little partial to our family?
 - (ii) How about those grandkids?
 - (iii) Are you partial to chocolate or vanilla ice cream.
 - (iv) This has to do with evil intent!

VII. GAL 2:13 NKJV AND THE REST OF THE JEWS ALSO PLAYED THE HYPOCRITE WITH HIM, SO THAT EVEN BARNABAS WAS CARRIED AWAY WITH THEIR HYPOCRISY.

A. Peter influenced Barnabas, and Barnabas influenced others!

1. Each one of us has a "circle of friends" we can either influence for good or for bad!
 - a) The word "hypocrite" here means to "play act."

VIII. GAL 2:14 NKJV BUT WHEN I SAW THAT THEY WERE NOT STRAIGHTFORWARD ABOUT THE TRUTH OF THE GOSPEL, I SAID TO PETER BEFORE *THEM* ALL, "IF YOU, BEING A JEW, LIVE IN THE MANNER OF GENTILES AND NOT AS THE JEWS, WHY DO YOU COMPEL GENTILES TO LIVE AS JEWS?"

A. You can almost hear Paul saying, "Peter, Peter, Peter the door of grace swings both ways!"

¹ Guzik, D. (2013). [James](#) (Jas 2:1). Santa Barbara, CA: David Guzik.

1. "If God's grace gives you the freedom from the law, why do you make others live by it?"

IX. GAL 2:15-16 NKJV WE *WHO ARE* JEWS BY NATURE, AND NOT SINNERS OF THE GENTILES, (16) KNOWING THAT A MAN IS NOT JUSTIFIED BY THE WORKS OF THE LAW BUT BY FAITH IN JESUS CHRIST, EVEN WE HAVE BELIEVED IN CHRIST JESUS, THAT WE MIGHT BE JUSTIFIED BY FAITH IN CHRIST AND NOT BY THE WORKS OF THE LAW; FOR BY THE WORKS OF THE LAW NO FLESH SHALL BE JUSTIFIED.

A. Paul is saying, "*Peter, we grew up as Jews living by the law, yet we put our faith in Jesus and His mercy because we know that the law couldn't save us!*"

1. **Gal 3:10 NKJV** For as many as are of the works of the law are under the curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM."
2. **Jas 2:10 NKJV** For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

X. GAL 2:17-18 NKJV "BUT IF, WHILE WE SEEK TO BE JUSTIFIED BY CHRIST, WE OURSELVES ALSO ARE FOUND SINNERS, *IS* CHRIST THEREFORE A MINISTER OF SIN? CERTAINLY NOT! (18) FOR IF I BUILD AGAIN THOSE THINGS WHICH I DESTROYED, I MAKE MYSELF A TRANSGRESSOR.

A. If the law is re-instituted in a Christian's life, then Christ would have to hold us to that Law!

1. In which case he would be obligated to judge the sin that is in our life based upon total obedience to the law!
 - a) Of which we have all failed. And so, once again we have the vicious legalistic circle that Christ gave his life to break!

XI. GAL 2:19-21 NKJV FOR I THROUGH THE LAW DIED TO THE LAW THAT I MIGHT LIVE TO GOD. (20) I HAVE BEEN CRUCIFIED WITH CHRIST; IT IS NO LONGER I WHO LIVE, BUT CHRIST LIVES IN ME; AND THE *LIFE* WHICH I NOW LIVE IN THE FLESH I LIVE BY FAITH IN THE SON OF GOD, WHO LOVED ME AND GAVE HIMSELF FOR ME. (21) I DO NOT SET ASIDE THE GRACE OF GOD; FOR IF RIGHTEOUSNESS *COMES* THROUGH THE LAW, THEN CHRIST DIED IN VAIN."

A. We can't have it both ways!

1. It is either by faith in the work of Jesus at the cross - and His grace alone or it is by the law!
 - a) **Ephesians 2:8-9 (NKJV) — 8** For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, **9** not of works, lest anyone should boast.