

- I) V1-2 INTRO: Then after 14 years I went up again to Jerusalem with Barnabas and
As we've already seen, Paul is writing to combat legalism entering the church
- II) Jewish legalists were introducing a mixture of grace and Jewish law
The basic error was teaching righteousness can be had by good works
- III) This emphasis on good works is the heart **of every man-made** religious system
The entire system rests on personal efforts
DEVELOP
- IV) Man inspired religions often have certain characteristics that reveal them as false
They often mix **truth** with **error**, producing **half-truths** that mislead their followers
- V) The blending of truth and error produces confusion and leads away from the Lord
- VI) False teachers teach what sounds like truth, but don't supply the power to change
Outwardly, their lives appear solid: the pray, the fast, they give offerings
It is all on the outside
- VII) The fruit of legalism can be an **outer appearance** of holiness
On the outside they appear to be holy, but on the inside, they are corrupt
Mt 23:27 (Jesus said) Woe to you, scribes and Pharisees, hypocrites! For you are
like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of
dead men's bones and all uncleanness.
- VIII) Paul spoke of this when he wrote Timothy
2 Ti 3:5 (He said) they have the appearance of godliness but deny the power
thereof; from such turn away
- IX) Their **outer appearance** of holiness and **success** can be very impressive
They are like **concept cars that** you see at the LA Auto show
They are beautiful in appearance but without an engine!
- X) This entire system emphasizes rituals and human effort instead of God's grace
The result is a burdensome system that relies on human effort
- XI) It always only creates frustration, burn out, and in the end bondage
The Judaizers were influencing the Galatians to trade in their freedom **for bondage**

- I) This is why Paul is strongly emphasizing the grace of God
This is why in ch.5:1 he says Stand fast therefore in **the liberty** by which Christ has made us free
- II) This liberty is freedom to live a life of righteousness in the power of the Holy Spirit
God gives us the internal **power** to live an outwardly righteous life
Phil 2:13 it is God **who is at work in you**, both to will and to do for His good pleasure
- III) The false teachers are bringing bondage by preaching keeping the Law of Moses
Paul is busy correcting their error because the Galatians are being influenced
- IV) One thing is certain: wherever the gospel is sown the enemy comes to sow error
Paul warned the leaders of the church of Ephesus to be aware of this
Ac 20:29-30 I know that after I leave, savage wolves will come in among you and will not spare the flock. **Even from your own number** men will arise and distort the truth in order to draw away disciples after them.
- V) In Paul's case, one of the ways false teachers deceived was by discrediting him
This is one of the basic tactics used by false teachers
DEVELOP
- VI) In the NT, you see various examples of false teachers infiltrating
They use various ways to introduce their teachings and undermine God's grace
- VII) Jude V4 speaks of false teachers **creeping in** unnoticed...ungodly people who **pervert the grace of our God into** sensuality and deny our only Master and Lord, Jesus Christ
- VIII) This is what took place in the churches of Galatia
False teachers crept in unnoticed and perverted the grace of God
They insisted that, to be saved, doing certain things made you pleasing to God
- IX) Part of their method was through undermining Paul through discrediting him
They were stealing them from Paul and his teaching so they could capture them
Gal 4:17 These people are zealous for you, but not in a good way. Instead, they want to isolate you **from us**, so that you may be zealous **for them**
PAUL IS CONCERNED FOR THEM

- I) This is why he has been giving his testimony and the history of his ministry
He was establishing his credentials as well as exposing their error

BEGIN STUDY

- II) V1 Then after 14 years I went up again to Jerusalem with Barnabas
He has already established that his time with the Apostles was limited
1:18-19 He spent 15 days with Peter and time with James, the brother of Jesus

BRIEFLY, CONCERNING JAMES

- III) James was Jesus' half-brother, the physical son of Joseph and Mary
Mk 6:3 Is not this the carpenter, the Son of Mary, the **brother of James**, and Joseph, and of Judas, and Simon? And are not His sisters here with us? And they were offended at Him

- IV) For his entire life, James did not believe in Jesus
Jn 7:5 For even His own brothers did not believe in Him

- V) Even though Jesus lived a life without sin, James did not believe in Him
Mk 6:4 Jesus said to them, A prophet is not without honor but in his own country and among his own kin, and in his own house
Jn 1:11 He came to His own (nation) and His own (people) did not receive Him

- VI) When Jesus was resurrected, He appeared to James and James was saved
1 Co 15:7 He appeared to James

- VII) Ac 15 reveals that James later became the leader of the church in Jerusalem

CONTINUE

- VIII) V1 Then after 14 years I went up again to Jerusalem with Barnabas
Fourteen years later Paul returned to Jerusalem
This would be after he had originally met with Peter and James

- IX) The point was that by that time he had been preaching for 17 years (1:18)
He had done this without having human instruction

- X) This is because his message had been given by direct revelation
Gal 1:12 I neither received it from man, nor was I taught it, but it came through **the revelation** of Jesus Christ

- XI) V2 And I went up by revelation and **communicated to them** that gospel

I) The reason he went to Jerusalem was to **defend the gospel** he had been preaching
This is a very important point that he is making to the Galatians

II) A very serious situation had arisen in the church
The leaders of the early church had to gather to deal with the problem

III) Ac 15:1-2 Certain men came down from Judea and taught the brethren, "Unless you are circumcised **according to the custom of Moses**, you cannot be saved."
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.

DEVELOP

IV) Why did they demand circumcision?
When a male Gentile **converted** to Judaism, he was circumcised
By the Law of Moses, Jews saw this as a *necessary element* of true faith

WHY

V) It was the **outward demonstration** of the covenant between God and Israel
Gen 17:11 (To Abraham God said) You shall circumcise the flesh of your foreskin, and **that** shall be the sign of **the covenant** between Me and you

VI) 600 years later, God gave the command to Israel through Moses
Lev 12:3 On the eighth day the flesh of the boy's foreskin is to be circumcised

VII) The Jews held circumcision to be **indispensable** to salvation
Because they believed they were obeying God's law, they were adamant
Because of this, they said unless you are circumcised **You cannot be saved** (V1)

VIII) They knew circumcision was an **outer emblem** of true faith in God
Faith is revealed through actions, and circumcision was an outer action

THE RESULT

IX) They made a **religious ritual** into a **necessity** for salvation
They forgot what circumcision represent
It isn't cutting away of the flesh: it is speaking of **a new heart**

X) This is what the Law of Moses made clear
Dt 10:16 Circumcise **your hearts**, therefore, and do not be stiff-necked any longer

- I) This is what happens when someone puts their faith in Jesus
Col 2:11 In Him you were also circumcised, in the putting off of your sinful nature, with **the circumcision** performed **by** Christ, and **not** by human hands.
- II) They did not yet understand that **the Spirit** brought Jew and Gentile **into one body**
This happens **by the Spirit**, and not by the keeping of Moses' Law
1 Co 12:13 For by one Spirit we were all baptized into one body—whether **Jews or Greeks**, whether slaves or free—and have all been made to drink into one Spirit.
- III) Through Jesus, God made the Jew and Gentile into the **one new man**
Eph 2:14-16 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.
- IV) By insisting on **circumcision**, they were undermining Jesus' work on the cross
It would produce a salvation based on religious works, replacing faith and grace
- V) This was something Paul and Barnabas could not let pass without resistance
They strongly **dissented** and **disputed** with them over this error
NOTICE: PAUL AND BARNABAS
- VI) Why bring Titus? He was a Gentile and a good example of **the grace of God**
- VII) V2 And I went up by **revelation** and **communicated to them** that gospel which I
Revelation: An internal leading and prompting of the Spirit
- VIII) We see an example of this in Acts 8
Philip the evangelist was led by the Spirit to minister to an Ethiopian official
He was returning to Ethiopia after being in Jerusalem, and Philip saw him
Ac 8:29 The Spirit said to Philip, Go near and overtake this chariot
- IX) This happened in my life when I was saved
I prayed, Arthur Blessitt spoke, and George responded
- X) Though he may have been initially reluctant to go God led him by the Spirit to go

- I) V2 (He) Communicated to them **that gospel** but privately to those who were of **Communicated**: To explain, to set forth in words for their consideration
- II) Paul explained to the **church leaders** including Peter, John, and James
Paul declared to them privately what he had been preaching
Ac 15:12 The multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
- III) V2 Notice how he says to **those who were of reputation**
This would establish that they were leaders in the church and well respected
- IV) Paul had access to the leaders and approached them privately
This limited the amount of people involved in the meeting
The Judaizers were obviously not part of this private meeting
- V) Remember, the infiltrators were saying that Paul **was not a person of reputation**
If that was true, then why was he in the meeting with church leadership
- VI) This is not simply a group of local pastors: it is the leaders of the **entire church**
- VII) V2 lest by any means I might run or had run, in vain
Paul was certain that his message was accurate
He declared it to the leadership for certification of its accuracy
- VIII) His declaring to the leadership his message was the obtaining of proof of ministry
Their recognition of his accuracy was proof of his calling
The false teachers were not able to do this kind of thing
- IX) It also had the practical effect of seeing if this error had influenced the leaders
If they had been infected, his work could be severely undermined
- X) V3 Not even Titus who was with me, being **a Greek** was compelled to be
Titus was not circumcised but his life in Christ is evidence grace is sufficient
Ro 1:16 I am not ashamed of the gospel of Christ for it is the power of God to salvation for everyone who believes, to the Jew first and also for the Greek
- XI) V4 This occurred because of **false brethren** secretly **brought in** (who came in by

- I) Phony Christians came in secretly, in order to undermine the work of grace
They had **secretly infiltrated** with the purpose of bringing in legalism
2 Pe 2:1 There were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction
THIS IS HAPPENING: HOW DID HE RESPOND
- II) V5 To whom we did not yield submission even for an hour that the truth of the He did not submit in the least to the false teachers that the truth might continue
- III) We fought for grace, especially so you gentiles would not suffer in bondage
- IV) V6 But from those who **seemed to be something**--whatever they were it makes Those who seemed to be something would be those of position
In the eyes of the people, they were people of prestige and held in respect
- V) V6 Whatever **they were** it makes no difference to me God shows personal This corresponds with V2, those who were of reputation
This could refer to those who were saved and leaders before he became one
- VI) V6 it makes no difference to me God shows personal favoritism **to no man**
This would answer the accusation that Paul was **not an original apostle**
- VII) Though he was not one of the twelve, God chose him for the position he holds
He calling and office is not less than the original twelve
- VIII) V6 The fact is God shows personal favoritism to no man
God is desiring all men to be saved, not just the Jewish nation
Ac 10:34-35 Peter said: "I now truly understand that God does not show favoritism, but welcomes those **from every nation** who fear Him and do what is right
- IX) V6 Those who **seemed to be something** added nothing to me
Who **seemed to be something** speaks of their standing and reputation
Added nothing: Had nothing to contribute to my knowledge of the gospel
- X) V7 But **on the contrary** when they saw that the gospel **for the uncircumcised** had They recognized that the message he gave was accurate
They also recognized that he had a calling to Gentiles

- I) This was what the Lord told Ananias in Ac 9:15
Saul is a chosen vessel of Mine to bear My name **before Gentiles**
Eph 3:8 Though I am less than the least of all the saints, this grace was given me:
to preach to the Gentiles the unsearchable riches of Christ
- II) The message of salvation by grace through faith in Jesus is for the world (Jn 3:16)
Is 45:22 Look to Me and be saved, **all you ends of the earth!** For I am God, and there is no other!
- III) V7-8 as the gospel for the circumcised was to Peter
This is seen in Peter's ministry as he preached the same gospel to Jews
On Pentecost he preached to Jews and 3,000 were saved
Ac 3, 4, 5, 10, 11 and 15 record messages he gave to Jews
- IV) Peter's **main ministry** was to Jews and Paul became the apostle to the Gentiles
The **message** was the same though the cultures had differences
THOUGHT
- V) Peter preaches to Jews, and I preach to both Jew and Gentile
To the Gentile I preach salvation by grace through faith, without the Law
- VI) V9 and when James Cephas and John who **seemed to be (obviously) pillars**
Pillars: the recognized defenders and explainers of the Christian faith
The recognized authority in church, preserving and proclaiming the message
- VII) V9 perceived **the grace** that had been given to me
They recognized that Jesus had blessed my work among the gentiles
Instead of correcting my message, they blessed me and welcomed me in
The men of genuine reputation recognized and encouraged my ministry
- VIII) V10 They desired only that **we should remember the poor** the very thing I was
Their only concern: To be loving and generous to **the poor Jews**
This is something we see in 1 & 2 Co and Romans
HE NOW CHANGES THE TONE
- IX) V11-13 When Peter had come to Antioch, **I withstood him** to his face, because
After the meeting in Jerusalem, Paul and Barnabas went to Syrian Antioch
Sometime after, Peter came to the city of Antioch

- I) When Peter arrived, Paul withstood (opposed) him because he was to be blamed
Peter was to be blamed for stumbling the believers

HOW

- II) V12 For before certain men **came from James**, **he would eat with the Gentiles**
They were from Jerusalem: Probably the false brethren he had referred to (V4)
- III) These impostors acted as if James had sent them and then introduced legalism
When they arrived, Peter joined their group, distancing from the Gentiles
- IV) Peter had regularly eaten with Gentiles until these false Christians arrived
He knew they were family in Christ
This he had learned when he ministered to a centurion named Cornelius
- V) Now he was withdrawing from them, stumbling other Jews, including Barnabas
What a leader does will always cause others to follow

PAUL'S REACTION

- VI) V14-18 But when I saw that they were not **straightforward**
Straightforward: Literally, Not walking a straight path, or uprightly
- VII) V14 I said to Peter **before them all**: Public sin requires public confrontation
This is an example of his authority and equality with the other apostles
It is not advantageous to correct in secret an error which occurred publicly
- VIII) V14 If you being a Jew live in the manner of Gentiles and not as the Jews why do
Paul's indictment was directly to Peter
- IX) V15 We who are Jews by nature and not sinners of the gentiles (without revelation)
God has blessed us with tremendous advantages
Ro 9:4-5 Theirs is the adoption as sons; theirs the divine glory, the covenants,
the receiving of the law, the temple worship and the promises. Theirs are the patriarchs,
and from them is traced the human ancestry of Christ, who is God over all, forever
praised! Amen.
- X) V16 Knowing that a man is not justified by the works of the law but by faith
A man is not justified by the works of the Law

DEVELOP AND CONCLUDE

- XI) Justification is that someone is just, or right before God in Jesus Christ

- I) By grace we are forgiven, our guilt and sin is removed and we are made righteous
2 Co 5:21 God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God.

- II) It is a matter of grace, faith, and humility
Ro. 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

- III) V17 Peter's actions gave credence to the false gospel of the Judaizers
Anyone fellowshipping with Gentiles were actually sinners for ignoring the Law
PAUL'S CONCLUSION

- IV) V18 If I build again those things which I destroyed I make myself a transgressor
I am not rebuilding a system of legalism that destroys the Gospel of Grace

- V) V19-21 For I through the law died to the law that I might live to God
I will never return to Law, because it does not set free and Jesus does
Jn 8:36 if the Son makes you free, you shall be free indeed.