

Galatians 2

Introduction.

- A. Galatians divided into three parts.
 - 1. Greetings and defense of Paul's apostleship (1:1 – 2:21).
 - 2. The letter proper – law and grace (3:1 – 5:12).
 - 3. Freedom is not for license (5:13 – 6:8).
- B. Review.
 - 1. The crisis: Judaizers adding law to grace.
 - 2. Paul's gospel came by divine revelation.
 - 3. Paul's testimony.
 - a. He persecuted Christians.
 - b. He was transformed by God's grace.
 - c. Sent to preach to the Gentiles.

I. The Gospel confirmed in Jerusalem (2:1-10).

- A. Fourteen years passed.
 - 1. Had gone from Damascus to Arabia to Syria and Cilicia.
 - a. First missionary journey.
 - b. Still hadn't been back to Jerusalem.
 - 2. Finally went to Jerusalem with Barnabas and Titus.
 - a. Probably the Jerusalem Council of Acts 15.
 - b. To ensure unity in the Church and to silence critics.
- B. Titus.
 - 1. Not required to be circumcised.
 - 2. False teachers spied out their freedom.
 - 3. Salvation not dependent on Jewish law or rituals.
- C. The unity of the apostles.
 - 1. Key leaders recognized and agreed with Paul's ministry.
 - 2. The right hand of fellowship.
 - 3. Different missions but the same gospel.
 - a. Peter to the Jews.
 - b. Paul to the Gentiles.
- D. Remember the poor.

II. Peter's hypocrisy (2:11-14).

- A. Peter recognized the unity of the Church.
 - 1. Ate with the Gentiles.
 - 2. Fellowshiped with the Gentiles.
- B. When Christians from Jerusalem came, he withdrew from the Gentiles.
 - 1. Jewish believers associated with James.
 - 2. Peter feared their judgment – lacked the courage of his convictions.
 - 3. Implied that Gentile believers were inferior.
 - 4. Influenced other Jewish believers – even Barnabas.
- C. Paul rebuked Peter publicly and sternly.
 - 1. Peter's actions were opposed to the Gospel.
 - 2. Peter's actions implied that Gentiles had to follow Jewish law.
 - 3. But Peter knew salvation was free to all.
 - 1. He was the first to bring the Gospel to Gentiles.
 - 2. The decision of the Jerusalem Council.

III. The law justifies no one (2:15-16).

- A. Justification is by faith in Jesus Christ.
- B. Includes Jews as well as Gentiles.
- C. Salvation does not come from being good.

IV. The believer is dead to the law (2:17-21).

- A. It sounds as though Christ promotes sin.
 - 1. I can sin all I want (the Corinthian problem).
 - 2. Emphatically denied by Paul.
 - a. Returning to the Law shows again it can't be kept.
 - b. A return to the Law is a return to sin.
- B. In Christ, I am dead to the Law and thus dead to sin.
 - 1. I have been crucified with Christ.
 - 2. Dead people don't sin.
- C. My life is now in Christ.
 - 1. Eternal life.
 - 2. Lived out in the body for now.
 - 3. If salvation could come by Law, Jesus's death is pointless.

V. Conclusions.

- A. When the Gospel is compromised, silence is not an option.
- B. Spiritual leaders are not infallible.
- C. Adding works to salvation nullifies grace.
- D. The Christian life is driven by faith, not by works.