

---

**Mission 119 Ministries**

# **GALATIANS: THE GRACE GOSPEL UNDER ATTACK**

## **LESSON 3: PERFORMANCE, FEAR & HYPOCRISY**

---

**Hutson Smelley**

**[www.sermonaudio.com/forestbranch](http://www.sermonaudio.com/forestbranch)**

---

# REVIEW

- **Galatians written before the Jerusalem Council of Acts 15, but those events help us understand the context**
  - **See Acts 15:1-5, 23-29**
  - **The issue is faith alone in Christ alone**
  - **Paul warns those that pervert “faith alone in Christ alone” should be accursed (Galatians 1:6-9)**
  - **A perverted gospel is faith in Christ plus anything else (repentance of sins, live a certain way, get baptized)**
  - **Cannot place sanctification before justification**
-

---

# REVIEW

- **Galatians 1:10-24 focuses on the origin of Paul's message**
  - **Paul's doctrine is from God, not man**
  - **Today's message covers Galatians 2:1-21, which stresses that the content of Paul's doctrine has divine sanction and was subsequently approved by the leadership in Jerusalem**
    - **2:1-10: confirmation of Paul's doctrine**
    - **2:11-14: the controversy with Peter**
    - **2:15-21: Paul's theological conclusion (summary)**
-

---

# CONFIRMATION

- **Galatians 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.**
  - **This was 14 years after Paul's conversion**
  - **He went up "by revelation" - God told him to go**
  - **This was not the meeting of Acts 15 but the trip in Acts 11:27-30, 12:25**
-

---

# CONFIRMATION

- **Galatians 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.**
  - **Paul shared the CONTENT of his message with the leaders in Jerusalem — Jews and Gentiles saved the same way, faith alone in Christ alone**
  - **Why did Paul care what they think if he received his message from God? He did not want a wrong decision in Jerusalem to negatively impact his ministry**
-

---

# CONFIRMATION

- **Galatians 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.**
  - **Note 3 groups: (1) Paul, Barnabas and Titus (liberty); (2) the Jewish leaders or pillars; (3) the Judaizers pressuring Paul to require Titus to be circumcised**
  - **Paul would not budge on “faith alone in Christ alone”**
  - **Compromise in the slightest would have destroyed the theological basis of his entire ministry**
  - **But what about Paul circumcising Timothy (Acts 16:1-3)**
-

---

# CONFIRMATION

➤ **Galatians 2:6** But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be *somewhat* in conference added nothing to me: **7** But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) **9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision. **10** Only *they would* that we should remember the poor; the same which I also was forward to do.

---

---

# CONFIRMATION

- **Galatians 2:9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision. **10** Only *they would* that we should remember the poor; the same which I also was forward to do.
  - **James, Cephas (Peter), and John endorsed the content of Paul's doctrine**
  - **The notion some have that "Paul's" gospel is the gospel we follow and that it is different than Peter's or John's is 100% incorrect**
  - **Verse 10 supports that this was the famine visit of Acts 11**
-

---

# CONTROVERSY

- **Galatians 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.**
  - **“blamed” is too weak, the Greek says “to be condemned”**
  - **Peter ate with Gentiles until the Judaizers came**
  - **There was a practice of shared meals (agape love feasts) with Jews / Gentiles eating together then keeping the Lord’s Supper**
  - **Note Peter’s motivation is “fear”**
-

---

# CONTROVERSY

- **Galatians 2:13** And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
  - **Peter's fear spreads and influences others to...**
  - **The word "dissimulation" is literally hypocrisy**
  - **Proverbs 29:25** - The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.
  - **If Peter, Barnabas and others can fall, we can too!**
  - **Don't have your eyes fixed on man (they can fail you)**
  - **Leaders have a greater responsibility because of their influence on others (see James 3:1)**
-

---

# CONTROVERSY

- **Galatians 2:14** But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
  - Paul calls out Peter's hypocrisy — before the Judaizers came, there was unity and Peter enjoyed the liberty to share meals with Gentiles (he lived as a Gentile)
  - But after they came Peter would have the Gentiles change their diets in order to share in the meals
  - Modern "Judaizers" steal liberty, instill fear and promote hypocrisy
-

---

# CONTROVERSY

- **Modern “Judaizers” steal liberty, instill fear and promote hypocrisy**
  - **Peter believed “faith alone in Christ alone” but was not living out the implications of that**
  - **Judaizers said faith + circumcision + Law**
  - **People today say faith + commitment + validation**
    - **Commitment (repentance of sins, surrender all, commit to total obedience to Jesus)**
    - **Validation (performance either proves or keeps salvation)**
-

---

# THEOLOGY

- **Galatians 2:15** *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 the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
  - **“sinners of the Gentiles”** — they disregard the Law such as the dietary requirements
  - **No “justification” based on doing the Law**
  - **Justified by faith (faithfulness) of Christ**
  - **Believed in Christ → justified by faith not works**
-

---

# THEOLOGY

- **Galatians 2:17** But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is therefore Christ the minister of sin? God forbid.* **18** For if I build again the things which I destroyed, I make myself a transgressor.
  - **Paul assumes an objector (interlocutor) then says “God forbid” - denying incorrect conclusion from a correct premise (denies the therefore...)**
  - **Paul was a Jew under the Law but disregarded the Law to become a Christian (faith alone) thus being like a Gentile**
  - **But if he returns to the Law, he shows he was wrong to have disregarded it in the first place**
-

---

# THEOLOGY

- **Galatians 2:19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**
  - **The Law demands death for sin but because Christ became our substitute the Law fulfilled and no longer applies**
  - **Paul was crucified (passive) with Christ, joined by faith to Christ when he died on the cross, but now Paul lives**
  - **This new life no longer attached to the law but to faith**
-

---

# THEOLOGY

- **It is in our fleshly mindset to earn our way and so sincere people want to add performance requirements before, with or after faith**
  - **Performance is the “Law” but when we were crucified we died and the Law lost its hold**
  - **There is only the faith life now**
  - **Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.**
  - **Performance gospels nullify grace and the crucifixion**
-

---

# SO WHAT

- **Eternal salvation: faith alone in Christ alone**
  - **Christian life — is a life of faith not Law (Paul will build this out in detail later in Galatians)**
  - **Performance gospels frustrate grace**
  - **The two are oil and water and do not mix**
  - **Liberty from the Law DOES NOT LEAD TO SIN but to dedication**
  - **We have to make the theology personal and real in how we try to do our best in our Christian walks and how we look at and respond to others**
-