

**Date:** Wednesday April 21, 2021     **Scripture:** Galatians 2

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Galatians chapter 2. Since the garden there has been a battle, a tremendous battle for the truth. A battle for the truth. Satan came to Eve and deceived her through lies, and she listened to his lies. Instead of standing up for the truth she gave in. She was deceived. And her, along with Adam, led the human race into sin.

Throughout history there have been people. Who are deceived, who have been deceived? Even Christians who are deceived, into thinking that they can be a partner with other religions and think that "unity" is going to advance the cause of Christ. That somehow if we're unified with other religions, false religions that might be under the title or the name of "Christian", although they don't preach a true gospel, believers are deceived in thinking that if we partner with them, somehow that's going to advance the gospel. That's not true.

In fact, in his book [The Downgrade Controversy](#), Charles Spurgeon said, "To pursue union at the expense of truth is treason to the Lord Jesus." It's treason. And so, what would you do if you saw someone pursuing union at the expense of truth? Union with a false gospel, union with somebody who calls themselves a "Christian" and yet believes a false gospel. What would you do if you saw someone pursuing union at the expense of truth?

Would you confront them, or would you let them continue down that path of lies? Spurgeon said in another one of his books, he says "*we are so gentle and quiet, we do not use strong language about other people's opinions. But let them go to hell out of charity to them.*" (Sermon "The Former And Latter Rain" July 11, 1869, sermon #880) Because we want to be so gentle and so quiet and so loving, we'll be quiet, and allow them to go to hell -- out of charity to them.

But not Paul. That wasn't Paul. Paul was not going to let people be deceived and believe the lies that would send people to hell. He would not do that. What did he do? He confronted them. He gave them the truth of the gospel. And he wasn't afraid to confront anyone over the truth because he was a man who understood, and he knew the impact that it would have on another person's life, if they began to be deceived and believed the lies of the enemy. He understood. He knew it.

And what we're going to see here in Galatians chapter 2 tonight is we're going to see Paul's personal defense for the gospel, and we're going to see Paul's public confrontation that he had with the apostle Peter because he cares about the truth of the gospel. He cares about the gospel truth. So we're going to break this down into two simple parts:

1. First part, we'll see is [Paul's Personal Resume](#) for the gospel in verses 1 through 10

2. and then #2, we'll see Paul's Public Rebuke for the gospel in verses 11 through 21, and so let's look at our first point here tonight.

## 1. Paul's Personal Resume.

Paul's Personal Resume. Chapter 2 in verse 1 he says this.

*2:1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. (Galatians 2:1)*

Now there's some debate as to what these 14 years were. When were these 14 years? What are you talking about...14 years, here Paul? Was it 14 years after your conversion? Or was it 14 years after you saw Peter and James in Jerusalem? Which is what we saw back up in chapter 1 and verse 18. This is what you see there:

*18 "Then three years later" (that was three years after his conversion) "I went up to Jerusalem to become acquainted with Cephas," (with Peter) "and stayed with him fifteen days. (Gal 1:18)*

And then 14 years later, 14 years after that, Paul also went back up to Jerusalem. And that's what I would say Paul is talking about here in these 14 years. That it was 14 years after he saw Peter and James in Jerusalem. So we could do the math here. 14 + 3 is 17. 17 years after his conversion is then when he makes his way to Jerusalem...and what he's talking about here in Galatians 2.

But that means for 17 years Paul has been preaching the gospel --and a gospel that did not come from the other apostles. Think about that. 17 years he's been proclaiming the gospel. How did he get this gospel? We saw back up in chapter 1, verses 11 through 12, that it was given to him by direct revelation from Christ. It was directly given to him by Christ. And so, 14 years after seeing Peter and James, Paul then makes his way to Jerusalem, taking with him Barnabas and Titus.

Now Paul is writing to the Galatian church. Do the Galatians know who Barnabas is? Of course, they do, because he was with Paul on Paul's first missionary journey when he went to that region of Galatia and began to found the churches that are there and established those churches. Barnabas was there with him, and so they know who this Barnabas guy is, that Paul is talking about here.

Now, why did Paul go to Jerusalem after these 14 years? Why did he go back to Jerusalem? Well, first verse 2 tells us, chapter 2 and verse 2 tells us, *it was because of a revelation that I went up*. It was because God told him to go there. God said, Paul, I want you to go to Jerusalem. Now if you look over at Acts chapter 15, which is what all of you studied as you went through your worksheet for tonight -- in Acts chapter 15, it seems that Paul and Barnabas went because the church had sent them, right? You see that there, I believe it's Acts 15:3. The church is sending them there, which is true. Did Paul go because of a revelation of God, or did he go because the church sent him?

Yes. Right? That's the answer. Yes, God gave him a revelation to go, and therefore the church said you must go, and they sent him off and they sent him from Antioch down to Jerusalem. We're talking north-south here, if you have a map in the back of your Bible, you could open that up and you'd see where Antioch is up in the northern part. There's Antioch there and they send him down south to go down to

Jerusalem. And so, Paul is given this direct revelation from God and the church then sends him out to go and take care of business.

He's got some business that he has to take care of. What was the business that he had to go take care of? Well, they went to Jerusalem because there were false teachers -- there were Judaizers who had come to the church at Antioch and were teaching that unless you are circumcised according to the custom of Moses, you cannot be saved -- unless you uphold the customs or the Law of Moses, you cannot be saved. They were teaching "works". So, Paul and Barnabas, they get into this argument with them, into this discussion, and this argument with them, and then they head back down to Jerusalem to say, let's go take care of business. We'll head to the apostles who are there in Jerusalem, namely, the twelve apostles, and we'll go see what they have to say about this. So, Paul heads down to Jerusalem. And that's where we read about in Acts chapter 15 about the Jerusalem Council. It's the Jerusalem Council that's there.

And now Paul tells us what he did when he first went to Jerusalem in Galatians 2, chapter 2. What does he say there?

*(It was because of a revelation that I went up;) and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. (Gal 2:2)*

What Paul does is when Paul arrives in Jerusalem, he gathers together the apostles and the elders who are there at Jerusalem, and he pulls them off aside. So that way he can preach the gospel to them. He wants to preach the gospel to them. He takes them aside. And he told them the gospel that he had been preaching, and he told them all the things that God was doing in the Gentile territories, that he was going to. The Gentiles were being saved. Gentiles are being saved through his ministry.

Now Paul pulls these guys aside, but Paul does not do this because he somehow doubted his gospel and his ministry. He is not doubting here. He knew what he was to preach. And he knew that what he was preaching was the truth, because it was revealed by who? By Christ himself. God revealed it to him. Christ had revealed this truth to him, so why does he say then "for fear that I might be running or had run in vain?" (Gal 2:2)

Well, Paul was concerned that the apostles and the elders there in Jerusalem might have the gospel wrong. That's his concern. He knows and he realizes... look, I had direct revelation from Christ. I know the gospel that I've been preaching is the truth. I know exactly what I've been preaching is the truth, but he's concerned...maybe the apostles and the elders there in Jerusalem might have the gospel wrong, and they might therefore side with who? The Judaizers. They'll side with the Judaizers. And as we're going to see two of them do, many Jews... but two... specifically Peter and Barnabas. They get led astray and they go and side with the Judaizers.

And Paul fears that if they did that, then word would get back to the Galatian churches. And then everything that he had worked so hard to establish would have all been undone. Because word would have come from Jerusalem that the Judaizers, they are saying "it's faith and..." right? Which is what we talked about last week. It's faith and works, and if word gets back to Galatians, the Galatian church is there, that it's faith and works, then everything that Paul had went and established in his missionary journey there is all in vain, it was all for nothing, because those churches would just crumble as they believed a false gospel. That's what Paul is concerned about.

He knows what he's been preaching is the truth. He knows he has the true gospel. And so Paul is in no way doubting his message and thinking that he was going to have to side with someone who disagreed with him. He wasn't going to side with anyone who disagreed, because he knew the truth and he was going to stand on the truth. He's a man who stood on the truth.

What was the outcome then of the Jerusalem Council, as Paul met with them, and shared the gospel with them, and told them all the things that were going on in the Gentile territories? What happened? They all agreed with Paul's gospel, right? That was the conclusion. That's what you read in Acts chapter 15. They agreed with Paul's gospel.

And then in verse 3, Paul says that he took Titus with him to the Jerusalem Council as well. Notice he took Titus there with him. Now why is Titus important here? Why would Titus be important? Because Titus was a Gentile believer. He was a Gentile believer. And as a Gentile believer, he was not compelled to be circumcised. He was not compelled to uphold the mosaic Law in order to be saved.

And what Paul is saying here is, look, I've got a perfect illustration for you Galatians that are being sucked up by these false teachers that are coming in. I have a perfect illustration for you about it's faith, not "and", but faith alone. Here's your illustration. My boy Titus. Titus is a Gentile. Titus is a believer in Christ. And Titus is not circumcised. He's not upholding the Mosaic law because he's a believer by faith alone. He is an illustration of Paul's true gospel. He is a Gentile. He's not circumcised, and he is a believer. He's an illustration of the true gospel. And the apostles in Jerusalem agreed that Titus did not need to be circumcised. No one does in order to be saved. They agreed on that. You don't have to uphold the law in order to be saved.

Paul then goes on in verse 4 to introduce the false teachers and their tactics. Notice what he says there in verse 4,

*But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. (Gal 2:4)*

These Judaizers were sneaky, and they were coming into churches telling the believers that they had to be circumcised in order to be true Christians. But we know that if they had thought that they had earned their salvation in any way, that they were not true Christians. You cannot be a true believer if you think that you have somehow earned your salvation. You haven't. It's by grace through faith alone period. (Eph 2:8-9) End of story.

But these agents of Satan, they weren't going to give up. And Paul wasn't going to give them the time of day. He was not going to listen to them and have Titus circumcised because he knew that if he did, he would invalidate the truth of the gospel. And so, what Paul basically says here is, look -- Titus arrived in Jerusalem. We went to the Jerusalem Council together. Titus arrived in Jerusalem uncircumcised, and he's going to leave Jerusalem uncircumcised. Because it's not based upon works of the law.

And if he had given in, he would be compromising the very truth that he was preaching. And he's not going to give in.

What about Timothy, you might ask? Remember, Paul had Timothy circumcised. Why did he do that? Well, because Timothy was a Jew. He was a Jew, and so in order to go into Jewish territories in order for him not to be a stumbling block to the Jews, he says, yeah, Timothy, you need to be circumcised. But he didn't do it for Timothy's salvation...it had nothing to do with his salvation, it was so that he could go

into these Jewish territories and preach the gospel and not be a stumbling block to them. You don't want to walk in, and the first thing you do is be a stumbling block to everyone. You want to be welcomed in there, so that's why he had Timothy.

Paul then says in verse 6,

*But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)--well, those who were of reputation contributed nothing to me. (Gal 2:6)*

Paul says that the other apostles did not change his gospel message. They agreed with it. Everything that Paul went in and preached to them and said, here's the gospel that I've been preaching all over the world. This is what I've been preaching, and they all said 'that's right. That's the gospel.' They didn't change anything.

Now it sounds kind of like Paul is disrespecting them here, doesn't it? As Paul says, this "*What they were makes no difference to me*" right?

Kind of sounds like he's disrespecting these apostles, but that's not his intention at all. That's not what he's doing here. His whole point is to attack the accusations of the Judaizers. Because the Judaizers were saying to other people Paul is not a true apostle. Why is he not with the twelve over there at Jerusalem? If he was there with the twelve at Jerusalem, he'd be a true apostle, wouldn't he? And they're attacking his credibility.

Paul says, look no -- I'm not a part of the twelve, but I am a true apostle, because God called me. Christ met me on the road to Damascus and He personally called me to go. And so Paul is saying, look, I do have authority because I've been called directly by God. Paul is saying here 'I know who I am because Christ called me. I know I'm not one of the twelve, but I know that I'm an apostle sent by Christ, and their status makes no difference to me.' It's not about status here. There are twelve, twelve apostles and I'm an apostle as well. And it's not as if they're in some other class than I am. They're not some super twelve apostles and I'm some little rinky-dink apostle over here. No, we're on the same level. We've all been called by Christ, commissioned by Christ.

And here's the thing. **God shows no favoritism.** (Gal 2:6; Eph 6:9) God's not showing any kind of favoritism towards them more favoritism towards them than he is towards me. Paul is saying here that he knows his authority as an apostle, and he knows the message that he preached is the true gospel and those guys didn't disagree with him. In fact, they all agreed. He shows up to the Jerusalem Council and everybody is in agreement. That's right, this is the true gospel.

Verse 7, he says,

*7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised. (Gal 2:7-8)*

Paul says,

1. First they saw that I was given the gospel to go and preach to the Gentiles, just as Peter was called to go and preach to, who? The Jews. He was called to go and preach the message to the Jews.
2. And second, they saw "*the grace that was given to me*" (Gal 2:9),

What is that grace? The grace of God that was given to me. Because what was Paul doing before? Persecuting the church. Right? He's persecuting the church and now all of a sudden, they realize and recognize what's happened to Paul? He's not persecuting churches anymore. Why is he doing that? God's grace. But shouldn't God give him justice and judgment? I mean, does He realize what he's done to God's church? Yeah, God knows, and God's a gracious God, and God has extended His grace to Paul. And they saw that in Paul's life. It was operating in his life.

What then, was the result of these apostles in Jerusalem? Well, James, Peter and John, he says, *are the pillars of the church*. (Gal 2:9) And these guys as pillars of the church... key figures within the church be at the beginning of the church there in Jerusalem... these guys who are pillars, they gave Barnabas and Paul the right hand of fellowship. That is, they welcome them and recognize them as partners of the true gospel of Christ. He shows up to Jerusalem, and they welcome him with the right hand of fellowship. They're partners for the gospel.

But there was one thing that they asked Paul and Barnabas to do. In verse 10:

*They only asked us to remember the poor--the very thing I also was eager to do.* (Gal 2:10)

And Paul says, yeah, sure, of course why? I love the poor. I love collecting for the poor, and giving to the poor, and taking care of the poor, and helping them. So, there's Paul's resume to tell us he's an apostle - to tell the Galatians he's a true apostle of God with the true message of God, and he is not going to sway in any way. Let's look at our second point -- point #2...

## 2. Paul's Public Rebuke

found in verse 11. Do you want to know how passionate Paul was for the truth of the gospel? He was willing to confront anyone who disagreed with it, even the apostle Peter. Poor Peter, he had a lot of rebuke in his life, didn't he? But what many have done in the church today is many have elevated pastors and teachers above the Word of God. And so that if a pastor or teacher begins to teach a false gospel, or go against God's Word, people will continue to follow them because of their love for man, instead of their fear of God.

Many have done that in the church today. These men were preaching the truth and then, all of a sudden, they get turned aside, and they begin to teach a false gospel, and many people -- because of their love for man -- will just follow after those pastors and teachers. And that's what happens with Peter. (This would never happen with Paul.) Paul is going to call him out. Paul is going to call someone out who's preaching a false gospel. And Paul is going to lead him to the truth.

Look what he says in verse 11:

*11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.* (Gal 2:11)

Now, if you remember in Acts chapter 10, Peter was given a vision and God showed him that no food or people are unclean. (Acts 10:11-16 and Acts 10:34-35) and do you remember that? The vision that came down all the animals that were on the white sheet? God gives him this vision to show that no food or people are unclean, and Peter should have known this. How? By the teachings of Christ. Because you

remember when we went through Mark chapter 7 --what did Jesus say in Mark chapter 7? (Mark 7:18-19)

It's not what goes into your mouth, into your stomach, that defiles you, but it's what? What comes out, right? Because what comes out is in your what? Heart. It's all about the heart. And that's what Jesus is saying. And then it says in Mark 7:19 Jesus *declared all foods clean*. He's declared them all clean then. Peter, you should know this. But he doesn't really get it. It takes Peter a long time to get things, and so God has to give him this vision. And Peter gets this vision. And at one point when he was in Antioch, then he began to eat with Gentiles who were there...but Peter then began to fall into legalism.

And in verse 12 (Gal 2:12), it tells us that certain men from James came to Antioch, that is, men who were claiming to be sent by James from Jerusalem (that's James, the half-brother of Jesus.) Being sent from James up into Antioch. They came into town and Peter began to fear these men, and distance themselves from the Gentiles, who were eating -- who he was eating with -- when they arrived. So, Peter realizes and recognizes. Oh yeah, the vision that I had. All things are clean, we can eat with the Gentiles. That's OK, we can do this. He's eating with the Gentiles, all of a sudden, these Judaizers show up from the south, from Jerusalem, they come walking into town and what does Peter do? 'Oh... Gentile... Gentiles...who? Hey Jews, good to see you guys.' And he pushes these Gentiles away.

Now these Judaizers they were not really sent from James. James isn't going to send Judaizers up into Antioch to go and preach a false gospel. But they're claiming to be sent from James. They claim to do that...to be sent by James ... in order to go and teach their own legalistic gospel and split the church.

That's what these false teachers were after. And Peter then begins to fear these guys. He begins to fear these Judaizers, these Jews, and what happens? The rest of the Jews join him. They join him, they follow him. Think about the power and the influence that Peter had being a leader in the church. He's got a lot of power and a lot of influence, and when Peter begins to push the Gentiles away, all of the rest of the Jews begin to push the Gentiles away. All because Peter does it.

Paul says in verse 13,

*13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. (Gal 2:13)*

What was Paul's response to this? He confronts Peter to his face. Why? Because Peter was condemned. He'd become a hypocrite, and he's denying the very gospel that he was saved by. And he's denying the very gospel that he would go out and preach. He's denying it.

- Was Paul ashamed of the gospel? Nope. Not at all.
- Was Paul afraid to confront false teachers? Never. He was out to preach the truth.
- Was Paul fearful of men? Or was he fearful of God? He was a God-fearing man. He had feared God, and because of his fear for God, he cared about God's truth.

and so, what did he do to Peter? Verse 14,

*"But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas" (That is, Peter) "in the presence of all..." (Gal 2:14)*

That is, he publicly rebukes Peter in front of all people that are there. He goes up to him, face to face, and publicly rebukes Peter. Why? Because public sin demands public rebuke. You sin publicly, you get

rebuked publicly. Public sin demands public rebuke. And as a leader in the church, he's drawing Jews, and even Barnabas, away from the truth. They need to be publicly rebuked.

Paul acts with authority as an apostle, and he stands up against Peter because Peter is compromising the truth of the gospel. And Paul didn't care who was compromising the truth. He didn't care who it was. If they did, if they compromise the truth, guess what? They're going to hear from him. You're going to get a sit-down from Paul because he cares about the truth. He loves the truth. Peter did -- Peter got a 'talking to' from Paul. What did Paul say to Peter? Look at verse 14,

*"If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews? (Gal 2:14)*

Now Peter was a Jew, born a Jew, raised a Jew, and he understood Jewish customs and laws. But when Peter was in Antioch, he did not live like a Jew, but he lived like who? Like the Gentiles. He lives like the Gentiles as the other people in Antioch did. They are living like Gentiles.

But when the Judaizers show up, what does he begin to do? He begins to live like a Jew now, and compel the other Jews. 'Hey, we're not supposed to live like those guys. We're supposed to live like the Jews.' Which means they needed to observe the Sabbath, and be circumcised, and uphold the purity laws, and do everything that it meant to be a Jew.

But Paul knows that when you do this, you are compromising the gospel. That's what Peter was doing -- compromising the gospel, he goes on in verse 15.

*"We are Jews by nature and not sinners from among the Gentiles;" (Gal 2:15)*

Paul says, 'we are Jews, we are God's covenant people, but we know that no one is justified by the works of the law.' Even though we are Jews, we know the gospel truth.

As we're going to study next week, it goes all the way back to Abraham. How is a person justified? By faith alone. It's always been that way. It's never been by works.

And Paul is saying, look Peter, you and I as Jews, we know this truth. Although we're Jews, we know that we're not saved by works. At one point we thought we were, but we have the gospel now, and we know the truth of the gospel. We're not saved by 'works', we are saved by faith in Christ. Justification comes through faith in Christ alone.

Then he makes it personal in the second part of verse 16. (see Gal 2:16) and you know that even we, as Jewish Christians, have been justified by faith alone and that no one can be saved by doing good works.

Look, adding good works to the message of salvation makes the message false. It becomes a false message, because if you teach that salvation is by faith and works, then it's a salvation that is dependent upon man and not solely upon God.

This is a false gospel, and it's a damning gospel, and that's why Spurgeon says *"we are so gentle and quiet. We do not use strong language about other people's opinions, and we let them go to hell out of charity to them."* What was Spurgeon doing? Saying 'we have got to stand up for the truth of the gospel -- people are going to hell as they believe this.' Too many people, even Christians, think that we are able



to partner with other so-called churches who preach a false gospel and think that the Kingdom of God is going to advance -- and we can't do that. That's exactly what Paul is saying here. We are not going to go and mingle with the Judaizers. We are not going to go and support the Judaizers. We are not going to go and preach anything that they are preaching because they are false teachers. And we are going to stand for the truth.

There's a divide here. There's no unity with them. We are divided on this, and we will divide. Why? Because we love the truth. It's about the truth of the gospel. Paul is not about unity. He's not about unity with a false gospel...with lies.

He's about unity around the truth. When we have the truth, then we're unified. We love each other. We care for each other and we support each other as we gather around the truth. That's what he's saying to Peter here. 'You can't side with the Judaizers, and then think that people are going to get saved. It doesn't work like that, Peter. They preach a false gospel.'

And so he continues in verse 17.

*But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! (Gal 2:17)*

What Paul is saying here is that we are saved by grace through faith. And then we hang out like Gentiles. (We know that these guys are sinners. Gentiles are sinners. They're not the covenant people.) If salvation was by faith and works, then we actually aren't saved. That's what Paul's saying here. But we are sinners. If we think that it's salvation by faith and works, then you and I Peter, we're still sinners. We're not saved. And that would make Christ then a minister of what? Of sin. Christ would then become a minister of sin because He would be giving approval to our sin of preaching a false gospel. But is Christ a minister of sin? That's repulsive, isn't that Peter...right? To hear that Christ is a minister of sin. May it never be.

At this point, Paul would have woken Peter up. Not only did Paul call him a hypocrite and a leader of the hypocrites, but then he called him a sinner. And now he's saying that if he believes this, then he's making Jesus out to be the minister of sin. That's what you've just done, Peter, by going and being with the Judaizers. That's what's just happened. And this must have made Peter want to puke, to cry, realizing how wrong he was. 'I can't believe I've done this.' He knows who his savior is.

And he gets rebuked by Paul. But praise God for Paul's boldness. Right? Going and preaching the truth to him, to wake him up. This is a devastating blow to Peter. And it was made publicly before all the people. This is a public thing. But better to shame and to guilt him before everyone here, and call him the to the truth, than to allow him to go on preaching and living a false gospel, right? A false gospel that would lead people to hell. It's better that Peter gets publicly rebuked here, than to continue on siding with the Judaizers and approving of a false gospel. He gave Peter the hard truth here.

But then notice Paul's heart. He softens up. And look at what he says in verse 18. He then uses himself as an example, no longer aimed at Peter. No longer saying we, but now he says "I". Verse 18.

*"For if I rebuild what I have once destroyed, I prove myself to be a transgressor." (Gal 2:18)*

Look, if I go back to that legalistic system of works-righteousness, then I'm a sinner. I'll be the example for you, Peter. Even if I do it then I'm a sinner. I can't go back to this works-righteousness stuff.

Verse 19

*“For through the Law I died to the Law, so that I might live to God” (Gal 2:19)*

Paul says, I died to the law. I no longer see the law as a means of salvation. When I was a Jew, I saw it like that. But now as a believer, I know, and I realized the law can't save anyone. That was never its purpose. It was never to lead anyone to salvation. It was *to help us to see our need for salvation*, right? That's its purpose. But he says I don't live for the law. I live for God. The law doesn't save, but God saves.

And then he closes out this chapter with this most precious and popular verses in verses 20 through 21,

*“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me” (Gal 2:20)*

Paul is saying that if he went back under the law, then he would nullify Christ's work on the cross. Notice what he says at the end of verse 21... *then Christ died needlessly. (Gal 2:21)*

If he thought that he could be saved by works, then he would be made a sinner again, and would cancel out God's grace. But because I live by faith in Christ alone, I realize that salvation is only by God's grace. Because if it wasn't by God's grace but by the works of the law, then why did Christ have to die? He died for absolutely nothing. We wouldn't need Christ if we could earn our way to heaven. But we do need Christ. We need Christ because salvation only comes by grace through faith in Christ alone.

Listen, don't be led astray. Don't be led astray. If Peter can be led astray, we'd better put our guards up and not be led astray. Because the enemy wants to come and draw us away, and draw us away with a false gospel, one that might sound similar to the gospel but is a complete false gospel. Don't be led astray. But be fixed on Christ and realize and recognize and remember always that salvation is by grace through faith in Christ alone period. End of story. And that's the gospel that you and I need to go out and preach.

Let's pray. Father, thank You, thank You for our time here tonight in this amazing chapter and how it confronts even us even as we see the apostle Peter being confronted. Lord, it even confronts us and helps us to see, Lord, that it is easy for people to be drawn away. Help us to not have a fear of man, but to have a fear of You. A fear of God -- that we would stand boldly upon the truth, and that we would speak the truth in love. That we would do all for Your glory and for Your honor. We pray in Christ's name. Amen.