



Paul's Trip to Jerusalem

Galatians 2

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.





Galatians 2:1

- Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me.



Who are Titus and Barnabus?



Galatians 2:2

- I went up **because of a revelation** and **set before them** (though privately before those who seemed influential) **the gospel that I proclaim among the Gentiles**, in order to make sure I was not running or had not run in vain.



1. Paul is clear he made the trip to Jerusalem because of divine guidance that he describes as “**a revelation.**”

2. And at this private meeting **Paul presented the gospel** that he had been preaching to the Gentiles.



Galatians 2:2

- in order to make sure I was not running or had not run in vain.

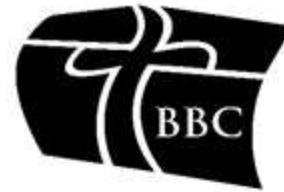
In Vain



**1: having no real value: idle,
worthless**

**2: marked by futility or
ineffectualness**

Merriam-Webster



Contemplate with me the significance of “in vain.”

Hear what Paul is saying:

If his presentation of the gospel hasn't been right he has been ‘running’ for nothing.



Can we attempt to imagine what Paul said?

As he explained the
gospel in Jerusalem



- **How long did it last?**
- **Were they seated or was Paul preaching?**
- **How many were in attendance?**
- **Where did they meet?**
- **Was there a Q & A?**
- **Did they meet more than once?**



Teaching the **TRUTH**

BEREAN BAPTIST CHURCH



What was the major issue
that the early church was
fighting through that led up
to this meeting and
eventually the Jerusalem
council?

Look @ v. 3



Galatians 2:3

- But even Titus, who was with me, **was not forced to be circumcised**, though he was a Greek.



Turn Over To

Acts 15:1



Acts 15:1-2

- But some men came down from Judea and were teaching the brothers,

“Unless you are circumcised according to the custom of Moses, you cannot be saved.”

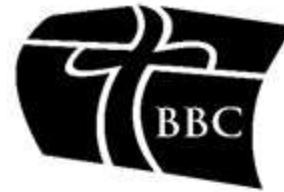


The
“custom of Moses”
is the Mosaic law
beginning with
circumcision.



Galatians 2:4

- Yet because of false brothers secretly brought in—who slipped in to spy out **our freedom** that we have in Christ Jesus, **so that they might bring us into slavery**—



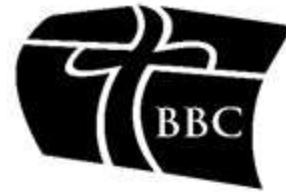
What freedom do we have?

What does Paul mean by
**‘that they might bring us
into slavery?’**



Galatians 2:5

- to them we did not yield in submission even for a moment,



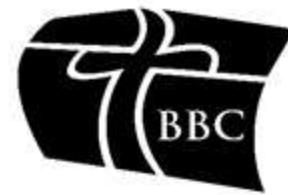
What does Paul mean by

**“we did not yield in
submission even for a
moment”?**



Galatians 2:5

- so that **the truth of the gospel** might be preserved for you.





If the Presbyterians are right about infant baptism taking the place of OT circumcision why didn't Paul lay that out in plain language here and now in Galatians 2.

Titus NO DOUBT had already been baptized; so why did anyone care about circumcision if his baptism took the place of circumcision?

Why didn't Paul say Titus doesn't need to be circumcised because he was baptized?



Galatians 2:5

- so that **the truth of the gospel** might be preserved for you.



What truth did Paul preserve for us?



**Sinners are saved
through faith alone in the
one true gospel of the
man Christ Jesus—God's
Son.**

Look @ v. 16.



Galatians 2:16

- yet we know that a person **is not justified by works of the law** but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ **and not by works of the law, because by works of the law no one will be justified.**



**Before you say I can't believe
we are talking about this again
consider with me the degree to
which people and denominations
add to salvation.**

**Jewish Christians were insisting
circumcision was still necessary.**

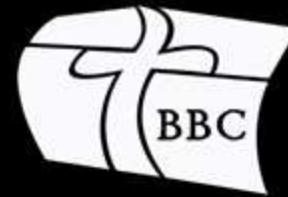


**How many denominations
add baptism to faith in Christ as
a necessary requirement for
salvation?**

**Catholics add 7 sacraments
Church of Christ adds baptism**

Step 5: We must be BAPTIZED. There is considerable religious confusion about baptism. Some think baptism isn't necessary, others believe we are saved before we are baptized. Note what the Scriptures say baptism does:

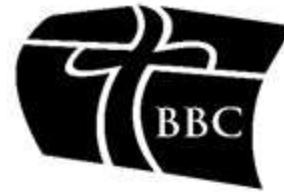
- Baptism shows a good conscience toward God / The Apostle Peter clearly confirms, "baptism doth also now save us" [1 Peter 3.21](#).
- Baptism washes away sins [Acts 22.16](#)
- Baptism gives entry "into" Christ [Romans 6.3](#); [Galatians 3.27](#).
- Jesus, our authority, made baptism necessary when he gave the command in [Mark 16.16](#). In other words, our sins are not washed away, and we are not "in Christ" until we are baptized.
- Since baptism is for the forgiveness of sins ([Acts 2.38](#)), we are still in our sins (and lost) until we are baptized.
- We should also realize that baptism is a burial or immersion--not sprinkling [Romans 6.3-4](#) and baptism is for believers, not infants [Mark 16.16](#).
- Many folks say "we aren't saved by works!" Yet, is baptism a work? It is a work of God [Colossians 2.12](#). Jesus says belief is a work too [John 6.29](#). James says we must have faith plus works [James 2.14-26](#), note verse 24. We are saved by the mercy and grace of God, but He demands we be baptized to wash away our sins. He does the work through His Son's blood if we follow His instructions.



Mark 16:16

- Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

Is confession necessary?



Is repentance necessary?

Be careful.



Can we attempt to imagine what Paul said?

As he explained the
gospel in Jerusalem

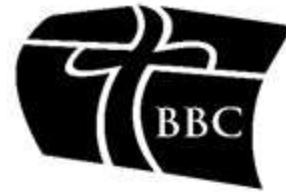


Perhaps it began like...



Romans 1:16

- For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.



**Did Paul emphasize
that this gospel saves
both Jews and
Greeks?**



**Would Paul have
emphasized that
there is only one
gospel?**

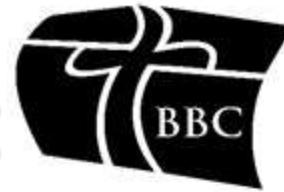


Galatians 1:7

•not that there is
another one, but there are
some who trouble you and want to
distort the gospel of Christ.



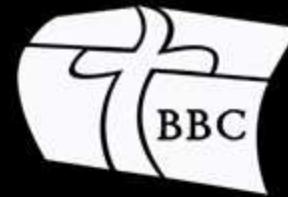
Would he have
followed the
pattern he used in
1 Corinthians 15?



For I delivered to you as of first
importance what I also received:

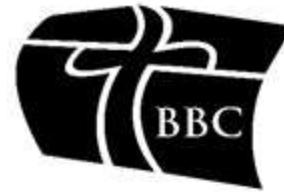
that Christ died for our sins

in accordance with the Scriptures, that
he was buried, that he was raised on
the third day in accordance with the
Scriptures,



2 Corinthians 5:21

• **For our sake** he [God] made him [Christ] to be sin who knew no sin, so that in him [Christ] we [believers] might become the righteousness of God.



Would Paul
have described
imputed
righteousness?



Imputed righteousness is a concept in Christian theology proposing that the "righteousness of Christ ... is imputed to [believers] — that is, treated as if it were theirs through faith."

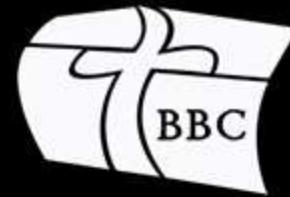
It is on the basis of this "alien" righteousness that God accepts humans.

Wikipedia



Where do we get this idea from?

Turn to
Romans 3:20



Romans 3:20–22

- For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.



Romans 3:21–22

- But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²² **the righteousness of God through faith in Jesus Christ for all who believe.**



Notice what is missing:

- 1. Confession**
- 2. Repentance**
- 3. Baptism**
- 4. Church membership**
- 5. Holy Communion**



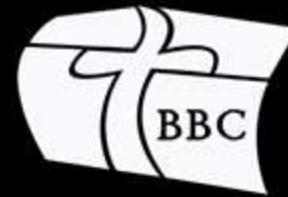
Romans 3:23–24

•For there is no distinction: for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus,



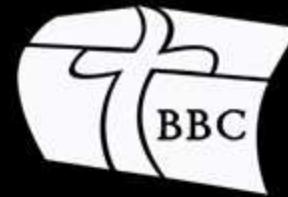
Romans 3:25

•whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.



Romans 3:26

- It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.



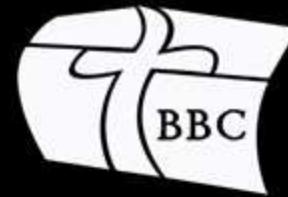
Romans 3:28

- For we hold that one is justified
[to render one righteous]
by faith apart from works of the
law.



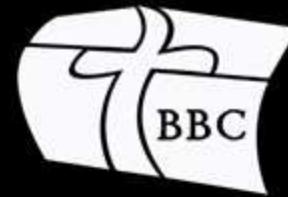
Romans 3:29–30

•Or is God the God of Jews only?
Is he not the God of Gentiles
also? Yes, of Gentiles also, since
God is one—who **will justify the**
circumcised by faith and the
uncircumcised through faith.



Romans 4:1

- What then shall we say was gained by Abraham, our forefather according to the flesh?



Romans 4:2

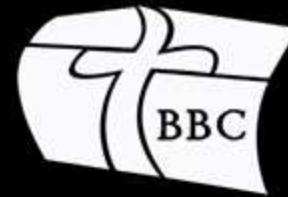
- For if Abraham was justified by works, he has something to boast about, but not before God.



Romans 4:3

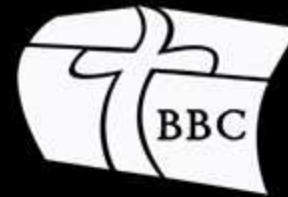
- For what does the Scripture say? **“Abraham believed God, and it was counted to him as righteousness.”**

He was Justified.



Romans 4:4

- Now to the one who works, his wages are not counted as a gift but as his due.



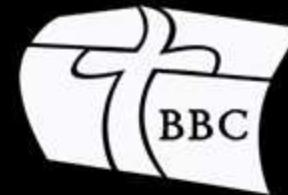
Romans 4:5

•And to the one who does not work but **believes in him** **who justifies the ungodly, his faith is counted as righteousness,**



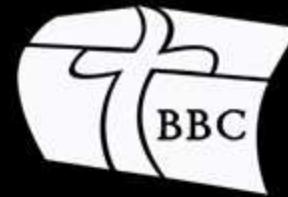
Romans 4:6

- just as David [in the Psalms] also speaks of the blessing of the one to whom **God counts righteousness apart from works:**



Romans 4:7-8 [Psalm 32:1-2]

- “Blessed are those whose lawless deeds are forgiven,
- and whose sins are covered;
- blessed is the man against whom the Lord will not count his sin.”



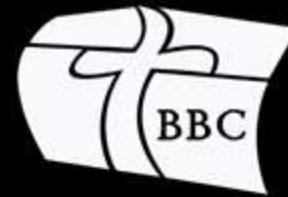
Romans 4:9

- Is this blessing then only for the circumcised [Jews], or also for the uncircumcised?
- For we say [have been saying] that faith was counted [credited] to Abraham as righteousness.



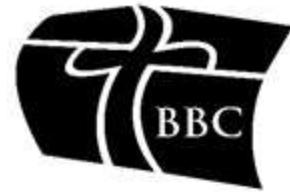
Romans 4:10

- How then was it counted to him?
- Was it before or after he had been circumcised? It was not after, but before he was circumcised.



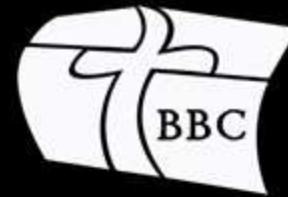
Romans 4:11

- He received **the sign of circumcision as a seal of the righteousness** that he had by faith while he was still uncircumcised.



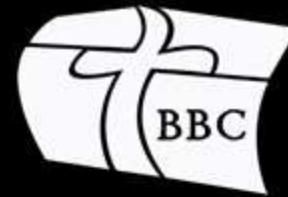
What is our sign?

What is our seal?



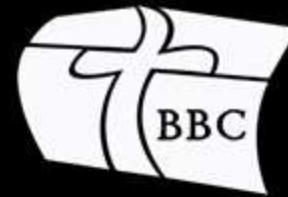
Romans 4:11b

- The purpose was to make him **the father of all who believe without being circumcised,**
- so that righteousness would be counted to them as well,



Romans 4:12

•and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.



Romans 4:13

- For the promise to Abraham and his offspring that he would be heir of the world did not come through the law **but through the righteousness of faith.**



Romans 4:14

- For if it is the adherents [keepers] of the law who are to be the heirs,
- faith is null and the promise is void.**



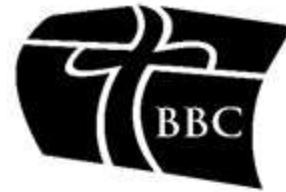
Romans 4:15

•For the law brings wrath,
but where there is no law there
is no transgression.

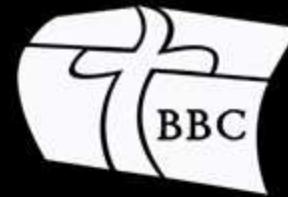


Romans 4:16

•That is why it depends on faith,
in order that the promise may
rest on grace and be guaranteed
to all his offspring—not only to
the adherent of the law but also
to the one who shares the faith
of Abraham, who is the father
of us all,



Now let me show
you one of my
favorite verses in
the Bible.



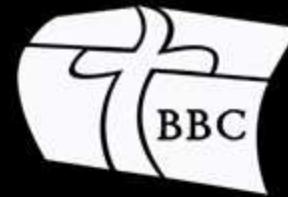
Romans 4:17

•as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, **who gives life to the dead and calls into existence the things that do not exist.**



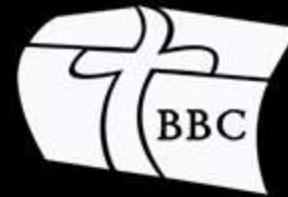
**Father Abraham believed
two things about God.**

- 1. God has the power to
resurrect the dead.**
- 2. God could call into
existence things which
previously did not exist.**



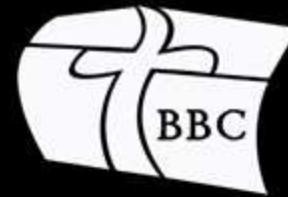
Romans 4:18

- In hope **he believed** against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”



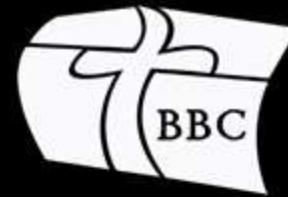
Romans 4:19

- He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb.



Romans 4:20

- No unbelief made him waver concerning **the promise of God**, but he grew strong in his faith as he gave glory to God,

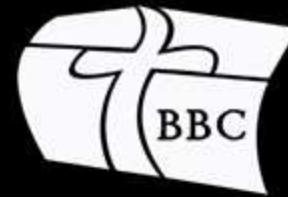


Romans 4:21

- fully convinced that God was able to do what he had promised.



**This is why I put such
emphasis in teaching that
the gospel is a promise
from God from to and for
all who will believe.**



Romans 4:22

•That is why his **faith**
was “counted to him as
righteousness.”



**Do you believe that Christ is able
to save you?**

**Do you believe that God will forgive
your sins and give you eternal life if
you will depend upon Christ's death,
burial, and resurrection for your
repeated transgressions of God's law?**