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Doctrinal Studies Bible Church
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Series: Book of Galatians

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HYPOCRISY OF LEGALISM

Our lesson opens with Paul publically declaring his pastoral and doctrinal opposition to Peter's conduct as a visiting apostolic pastor to Galatia. "When Cephas came to Antioch I opposed him to his face, because he stood condemned." (Gal.2:11)

What is the world could Peter have done to cause this response from Paul? We thought they were on the same pastoral and doctrinal page since the Jerusalem Conference (**Acts 15:6-19**).

<p style="text-align: center;">This lesson will study four aspects of the danger of Hypocrisy of Legalism upon a grace ministry and church.</p>
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1. We will examine our lesson text by the following four homiletical points of the doctrinal subject of Hypocrisy of Legalism.

(Gal.2:11) **Peter's condemnation** (eimi/ imperf. a. Ind.) (kataginosko/ perf.p.ptc.nsm/ perfect periphrastic) was self-condemnation (Gal.2:14).

(Gal.2:12) **Pharisaical party of circumcision** known as the Judaizers - legalism in Jerusalem church.

(Gal.2:13) **Parishioners of church of Galatia** were carried away by hypocrisy of legalism.

(Gal.2:14) **Prejudice segregation within the church** being promoted by Judaizers.

2. It wasn't until the Judaizers from Jerusalem church showed up that hypocrisy of legalism showed up.

Why did Peter do it? "For **prior** to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision." (Gal.2:12) (Matt.26:34-35; 27:69-75)

"The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel." (Gal.2:13-14a)

Why did other Jewish believers join Peter?

Why did Barnabas join these Jewish believers?

"Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. And when Peter came up to Jerusalem, those who were circumcised took issue with him, saying, 'You went to uncircumcised men and ate with them.' But Peter began speaking and proceeded to explain to them in orderly sequence." (Acts 11:1-4)

The Jerusalem church was the **mega church** (Acts 2:41, 47; 4:4; 6:7) of converted Jews from Pharisaical legalism.

3. **Paul interpreted this hypocrisy of legalism as “not straightforward (orthopodeo/ p.a.ind.3pl) about the truth of the gospel.” (Gal.2:14)**

The gospel that Paul is making reference is the grace gospel of salvation (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9; 1 John 5:11-13).

Paul’s grace gospel was in contrast to the Judaizer’s work gospel. “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

(Acts 15:5) “But **some of the sect of Pharisees** who had believed stood up, saying, ‘It is necessary to circumcise them and to direct them to observe the Law of Moses.’”

This Old Covenant argument of Judaizer was resolved at the Jerusalem New Covenant apostolic church conference in (Acts 15:6-19).

(Acts 15:10-11) “Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

The grace gospel brings every Church Age Believer (CAB) into spiritual equality in Christ and in His church body.

(1 Cor.12:13) “For by one Spirit were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”

(Gal.3:28) “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” (Col.3:13) [See 50 Things Free](#)

4. **The Greek word for hypocrisy (hupokrisis) refers to play-acting, make believe, pretense, or putting up a front.**

The Greek play actor would use stage masks to play different characters and was known as a (hupocrites). In English, we might use this concept as two-faced.

The Greek word for the concept of legalism is (nomikos). Nomikos refers to things pertaining to the law.

English dictionary defines legalism as “strict, literal, or excessive conformity to the law or to a religious or moral code [the institutionalized ~that restricts free choice].”

Jesus used hupokrisis to describe this definition of Pharisaical legalism in (Matt.15:1-19 and 23:1-36).

Paul is being attacked by Judaizer a sect of the Pharisees (Act 15 and Gal.2).

5. **The hypocrisy of legalism is always the enemy of grace liberty. The law puts you in bondage (Gal.2:4-5). Grace frees you (Gal.5:1, 13).**

(Gal.2:16) “Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

- Danger of legalism in **salvation** (Acts 15:1, 5) Added **circumcision**; (Matt.23:28).
- Danger of legalism in **spirituality** (Acts 15:5) Added **observance of Law**; (Gal.3:1-3)