

Galatians 2

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1 ¶ Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.

2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

1: "After fourteen years" was in reference to what?

Paul's conversion (Ac 9)

What are the backgrounds of each of the three that went up to Jerusalem?

Paul: The Jew's Jew (Php 3:5-6), formerly persecuted Christians, salvation by revelation (Ac 9) – skeptical
Barnabas: 'Son of Encouragement', formerly Joseph (Ac 4:36-37), Levite fr Cyprus – well received
Titus: Uncircumcised, gentile/greek Christian (1:3), Paul's "son" (Tit 1:4) & "partner" (2Co 8:23) - unique

2: What caused Paul to go up to Jerusalem?

"Went up by revelation" – God spoke directly to Paul

Why did Paul communicate the gospel privately?

Lest he ran in vain (was incorrect); he also recognized their (v9: Peter, John, James) authority

3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.

4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),

5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

3: Why could Titus have been compelled to be circumcised?

Because those who were Christians were formerly Jews and were circumcised

Note: He wasn't, however, because he understood that salvation was a gift of grace, not of works

Eph 2:8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God

4: What were some of the practices of the "false brethren"?

1) Secretly brought in 2) by stealth 3) spy out 4) goal: to bring into bondage (as they're in)

2Pe 2:1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

Joh 18:20 Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing.

5: What was their reason for not yielding submission to them, even for an hour?

That the truth of the gospel might continue with you (ie Galatians & all other gentiles)

6 But from those who seemed to be something--whatever they were, it makes no difference to me; God shows personal favoritism to no man--for those who seemed to be something added nothing to me.

7 But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter

8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.

10 They desired only that we should remember the poor, the very thing which I also was eager to do.

6: What were 2 drawbacks to those "who seemed to be something"?

1) God shows personal favoritism to no man

Ac 10:34 (re: Cornelius) Peter said: "In truth I perceive that God shows no partiality.

2) Added nothing to me (Paul's teaching, authority, or the grace of "his" gospel)

7-8: How does Paul make a distinction between his ministry and Peter's?

Paul was an apostle committed to the gospel toward the uncircumcised (ie Gentiles)

Peter was an apostle committed to the gospel toward the circumcised (ie Jews)

9: What did James, Cephas, and John do regarding Paul and Barnabas?

1) Perceived (by the spirit, or by the flesh?) the grace that had been given to me

2) Gave the right hand of fellowship (ie endorsement, recognition, 'ordination')... to go separate ways!

Note: They didn't make a decision, but merely recognized what God was already doing

Note: "Seemed to be pillars" – in hindsight, because they were to be blamed for being hypocrites (v11-13)

Perhaps this is why Peter is called 'Cephas', instead

Note: 'Cephas' refs (Chaldean name) are used at times of earthiness, weakness, or failure

Joh 1:42 "You shall be called Cephas" (which is translated, A Stone).

1Co 1:12 "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

1Co 3:22 Whether Paul or Apollos or Cephas... -- all are yours.

1Co 9:5 Do we have no right to take along a believing wife, as...Cephas?

1Co 15:5 He was seen by Cephas, then by the twelve.

10: What additional ministry was emphasized to Paul and Barnabas?

To remember the poor (interestingly, poverty was a problem in Jerusalem), which Paul was eager to do.

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**11 ¶ Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;
12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.
13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.
14a But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all...**

11: What did Paul do when Peter came to Antioch?

Withstood him to his face, because he was to be blamed

Open rebuke serves 3 purposes: 1) person in error 2) congregational warning 3) Mt 18; no gossip

De 19:15 "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.

1Ti 5:20 Those who are sinning rebuke in the presence of all, that the rest also may fear.

12-14a: What did Peter do that was cause for blame?

v12 Ate with (unclean) Gentiles *until* men from James came, then withdrew and separated himself...

v12 Fearing those of the circumcision

v13 Caused the other Jewish Christians, even Barnabas, to act hypocritically (ie representing partiality)

v14a Not straightforward about the truth of the gospel (ie confusing the *free* gift of grace, by faith)

14b "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"

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 faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

17 "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!

18 "For if I build again those things which I destroyed, I make myself a transgressor.

19 "For I through the law died to the law that I might live to God.

20 "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

21 "I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

14b: What was Paul's argument?

"Why do you Jews live like Gentiles, and expect the Gentiles to live like Jews?!?"

15-16: What should have the Jewish Christians understood?

1) Man is not justified by the works of the law but by faith in Jesus Christ

2) By the works of the law no flesh shall be justified

17: Is it possible to be justified by Christ and also to be found a sinner?

No! A person is either justified and sinless, or not justified and sinful.

If justified by Christ through faith, then all sin is comprehensively paid for at the cross

If still in the state of sin, then it's a result of unbelief in the comprehensive work at the cross

18: What is the consequence of rebuilding things "which I destroyed?"

I make myself a transgressor

IOW: If the law and its consequences were "destroyed" by my faith in Jesus' fulfillment of it, then...

to rebuild it "transgresses"/violates the free gift of grace which I've received by my faith

Also: Why would I want to rebuild something that I chose to destroy?

19: What is the result of dying to the law?

That I might live to God

IOW: If I died to the law (with Jesus, by faith), then I'm likewise raised in new life (with Jesus, by faith)

20: What does it mean to be crucified with Christ?

1) No longer I who live, but Christ lives in me

2) The life I now live in the flesh I live by faith in the Son, who loved me and gave Himself for me

IOW: I live now in the complete understanding that my 'flesh' has been crucified at the cross

21: How could Christ have died in vain?

If righteousness could be attained through the law; instead, righteousness come by grace, through faith

Note: The ONLY person that the details of the law really applied to was Jesus, who in turn fulfilled it

By fulfilling it, and THEN going to the cross, he was able to credit His goodness & take our sins!

Therefore: Don't set aside the (freely given gift, earned by Jesus) grace of God

Overview

From this chapter: Which verse leaves the greatest impression, and why?