

Galatians

Chapter 2

Let's open with prayer,

Our heavenly Father,

Again, thank you for your word, thank you for your provision. We pray that you will minister your word to our hearts and minds as we continue in this great book. We pray this in Jesus' name, Amen!

So in Chapter 2, he continues the defense of Paul's ministry and message. He is showing that his ministry is come from Christ and not from man.

He did talk to Peter and James. But then he was in ministry for himself, separate from all the other churches and the disciples.

But then there was an incident in Jerusalem, the council in Acts Chapter 15. This was the council that said we've got to get all the leaders together and find out what we've got to do with the Gentiles.

Now that God is saving the Gentiles, like He is the Jews, do we put them under the law? Do they have to become Jews? What do we do with them?

C.O.

Galatians 2:1-10
The Incident in Jerusalem

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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.

And I went according to revelation. The basis of his going to Jerusalem was by revelation that he should go.

And I communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, and those were the leaders, lest by any means I should run, or had run, in vain.

Basically, he says I'm going to share with you leaders privately, but I don't want some kind of a public forum, because as he's going to present here that there are those who have infiltrated the group that are kind of going along with things. But they don't agree with everything, they just want to spy out our liberty, Paul says.

The compelling of Titus: Titus is a Greek, and he has come along with Paul.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

We're going in amongst the Jews and they're not going to receive anything you have to say. But remember Timothy was. He had Timothy circumcised because Timothy would be ministering amongst the Jews.

But he brought Titus, and purposely did not have him, or allow him to be circumcised. He doesn't need to be circumcised to be a Christian and to be saved.

So he says 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:

And that because of false brethren unawares brought in, who came in privily, this is secretly, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

That's always the motive of false teaching, though the false teacher might not be aware of it. It's to take people that have been freed by Jesus Christ and put them into bondage, both to them and to the teaching.

You see, the teaching will always motivate people to be in bondage to the teacher, whether it's giving money, or church work, whatever the case may be.

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

To whom we gave place by subjection, that is we didn't submit to these people at all, no, not for an hour; that the truth of the gospel might continue with you.

Interesting that Paul took responsibility for himself. "We didn't even compromise with these people so that the gospel can continue with you."

You see, when that stuff affects me, then it's going to affect the people that I fellowship with. So I have to make sure that I stay straight because I don't want to give people the wrong information.

The comprehension of the council:

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:

In other words, the leaders, whom he going to explain is James, Cephas, John, and some of the others, but what he's saying is that what I had to share with them about my understanding of the gospel and what Christ taught me about the gospel, and the message that I was preaching, they didn't add to it.

They didn't say "Well, that's all well and good, but you're missing a couple of points there!" They had nothing to add. They just basically said that we all preach the same gospel.

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;

But contrariwise, when they saw that the gospel of the uncircumcision, that would be the Gentiles, was committed unto me, as the gospel of the circumcision, that would be the Jews, was to Peter;

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8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

(For he that wrought effectually, that is energized, in Peter to the apostleship of the circumcision, the same energized, and was mighty in me toward the Gentiles:)

The way he's pointing this out is that the council itself took note and came to a conclusion that Peter was the apostle to the Jews, and Paul was the apostle to the Gentiles.

This was not because they said so or because they wanted to, but because of the energy of God that was ministering through them to these different groups.

That's always the understanding of God's word.

When somebody comes up to me and says "What are you? What gift do you have?" I tell them that I have the gift of Christ and my ministry in the body of Christ is whatever He's doing. You figure it out!

My function in the body of Christ is whatever the Lord is doing. Whatever the energizing of His Spirit is doing in ministering to other people, that's my function.

So the council took note of that. And they gave Paul confirmation in Verse 9:

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.

And when James, Cephas, and John, and Cephas of course is Peter.

James, Cephas, and John, who seemed to be pillars, and notice that he kind of sounds sarcastic, but he keeps putting this word "seemed" in there. That's the word for presumption.

The guys who acted like they were in charge, it's like they were asking Paul "Are you an authority?"

But what he's saying is, "No, I'm an equal. I was not in subjection or submission, even to the original people who were with Jesus." And that didn't influence him any. He says here's the gospel right off.

And by the way, according to other historical records outside of the bible, Paul really got shot down by his opponents. First they said he's independent, cut off from the original apostles, he left Judaism, and he's off somewhere by himself. So you got to know that this guy is a false teacher!

Then he comes back, and after the Jerusalem council, the false teachers said "See, he's one of them!" But they're wrong too!

When you are into character assassination, and you're into false teaching, you contradict yourself, even though you don't admit it. But they tried to get Paul for everything.

So when James, and Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me,

Did you notice that Paul is presenting the fact of what the council noticed, not what Paul proclaimed about himself? He always said that his ministry was based on the grace of Christ given to him.

The council recognized his ministry. The council recognized that the grace of Christ was given to Paul.

When they noticed this, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the Gentiles, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

So that's the only thing they said. The only thing that we would say to you is remember the poor! And you know that Paul was very active in collecting for the poor saints that were in Jerusalem from the other churches, especially from Macedonia.

So Paul says "That's no problem. That's only right!"

So you see the presentation from Chapters 1 and 2, that if you are against Paul's ministry, he's got a lot of arguments there for you. This is before he even gets to the doctrine!

C.O.

<u>Galatians 2:11-19</u> The Incident in Antioch

The compromise of Peter:

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Now when we say Antioch, we're talking about the city right up the coast, up north from Jerusalem.

Remember I told you that Jewish leaders were coming up to Antioch because they heard of the revival? The church is made up of both Jews and Gentiles.

The Jewish council had made its decision and sent its letter up and said "Don't burden the Gentiles with keeping the law."

So Peter, being the "good brother" that he is, he goes up to Antioch, and he sits with the Jews and he eats with them, and participates with them like there's no difference.

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.

For before that certain came from James, and James was the head of the church in Jerusalem.

So whether he sent this delegation, or they just came dropping names and said "James sent us," before they came, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

He was afraid of those Jews from Jerusalem, even though they were believers, and even though they might say "Hey, it's no problem!"

He compromised out of fear that these might be Judaizers and that they might say what are you doing eating with the Gentiles? And even if he explained "because I can, they are brothers," he feared them!

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

And not only that, but it says and the other Jews dissembled. The word dissembled means hypocrisy. They committed hypocrisy with him. And the word for hypocrisy is the Greek word for an actor. Hypocrisy literally means to answer according to the script.

So other Jews played the role of the hypocrite with Peter. They were acting like something they really weren't.

They did this likewise with him; insomuch that even Barnabas also was carried away with their dissimulation, again the word hypocrisy.

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?

But when I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before *them* all,

And I am glad that this is in the bible.

Someone once said that the Protestant Churches are false teachers because we are Protestants, and that we have left the "true church," the Catholic Church, and that Peter was the first Pope!

Well, your first Pope got some addressing here. Paul rebuked him right in front of everybody! Can you imagine what would happen if someone were to rebuke the Pope in front of everyone?

But Peter was Jewish. He was never a member of the Catholic Church. The bible also says that Peter was married. How many Popes can you name that were married?

But it is interesting that Peter compromised. And so Paul said that before everybody, before them all, if you being a Jew, live after the manner of Gentiles, and not as do the Jews, why do you compel the Gentiles to live like Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

He's being sarcastic!

And then the contradiction of doctrine, and this lays the groundwork for us for the next four chapters:

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.

Knowing that a man is not justified by the works of the law, but through the faith of Jesus Christ. Not in Jesus Christ but of Jesus Christ. it's His faith!

Even we have believed into Jesus Christ, that we might be justified from out of the faith of Christ, and not from out of the works of the law: for out of the works of the law shall no flesh be justified.

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.

But if, while we seek to be justified in Christ, and we ourselves also are found sinners, this is law keepers, *is* therefore Christ the minister of sin? God forbid, or as it reads in Greek, the strongest negation, may it never happen!

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

If I go back to keeping the law again from the Old Testament, I become a sinner, because the more you try to keep the law, the more sinful you become!

That's what the law was for, to bring sin to the surface and cause us to realize just how sinful we are.

No one can live by the law of God in the Old Testament, the 10 commandments, none of them. A person cannot be saved and justified before God by keeping the law. We will see as we go through that law and faith don't mix!

19 For I through the law am dead to the law, that I might live unto God.

For I through the law died to the law, that I might live unto God.

C.O.

Galatians 2:20-21
The Identity of Paul

M.V.

Galatians 2:20

Verse 20 is one of the great verses in the bible. And notice the literal translation:

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.

Paul says, I have been crucified with Christ:

That word "am," it's a perfect tense verb.

There's a moment and time in the past when he received Christ. From that time on he has been crucified, all this time, with Christ.

Nevertheless I live; but not I, but Christ lives in me: and the life which I now live in the flesh I live out of the faith of the Son of God, who loves me, and gave himself for me.

What a beautiful statement of what the Christian life is all about!

When Jesus died, He died my death. Not just for me, but when He died, I died. My life is crucified with Christ. He put my sin nature, my flesh to death, so that in my spirit, I might live unto God.

It's like he said in 2 Corinthians, "I die daily, but my inner man is being renewed day by day."

I experience the death of Christ every day, and I experience the resurrection of Christ every day. When He died, I died. But I continue to live, yet not I, but the faith of Christ in me is what lives, this one who loved me and gave Himself for me!

M.V.

Galatians 2:21

So he says as he signs off:

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

I do not frustrate the grace of God: for if righteousness *come* through the law, then Christ died for nothing. For nothing!

Paul is presenting the basis for his ministry and his message, and it will be interesting to get into his teachings in the rest of this book.

But I want us to leave with the impression and influence that Paul is talking to "anyone" that preaches a different gospel than that which he preaches.

It's not a "slap on the wrist," but some pretty heavy charges will be levied against them.

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He himself is crucified with Christ. He lives by the faith of the Son of God that's in him. It's the grace of God that has called him. It's the ministry of God's Spirit that ministers through him. He is presenting himself as a true servant of Christ, not through man, nor from man.

But his emphasis of the gospel is that works, and law, are completely separate. Works of the law, and grace in Christ, are completely separate. They don't mix!

Please know that a lot of messages in the church today is both works and grace. "God saved you, now what are you going to do for Him?" When we get into Chapter 3, Paul has some pretty harsh things to say about that approach.

Let's close with prayer,

Our heavenly Father,

Thank you again for your word. We thank you for raising up Paul and we also thank you for inspiring him to share his personal testimony with us, because we too must handle the word of God, and we too must share together.

We must listen to others and we must share with others. Help us to understand the warning and caution of your word, not that we cannot know the truth, but we need to come to know the truth and represent the truth, without mixture, as Paul is presenting before us the seriousness of falsely representing Christ and His word.

So we pray that you would minister these things to us. Prepare our hearts to be receptive to the great things that Paul has to share as we continue on in this book. We pray in Jesus' name, Amen!