

L5: Galatians 2:1-10: The Jerusalem Council

Sermon Intro: Review/Summarize

- The Defense of Paul's Apostleship
 - The Defense of the Nature of Paul's Apostleship
 - The Defense of the Paul's Gospel
- Before God - I Write These Things
 - Certification of Paul's Gospel is Not After Man
 - Did not receive it of man
 - Was not taught it
 - Time past conversation against Christ
 - When separated he didn't immediately confer with flesh and blood
 - "confer" - to discourse, to converse, to consult together
 - Didn't go up to Jerusalem to apostle before him
 - Went to Arabia (Mt. Sinai)
 - After 3 years he goes to Jerusalem (15 days)
 - Sees Peter and James, the Lord's brother
 - Afterwards regions of Syria and Cilicia
 - Unknown by face
 - Heard only
 - Paul's Gospel is by the revelation of Jesus Christ
- Preacheth the faith which once he destroyed

Sermon Preview:

- 14 years after separation (Jerusalem council)
- The gospel preached among the Gentiles communicated unto them
- Liberty which we have in Christ Jesus
- The Truth of the Gospel Conference
 - Added nothing to Paul
 - Paul added to them
 - The gospel of the uncircumcision - Paul
 - The gospel of the circumcision - Peter
 - Grace perceived - right hands of fellowship

Sermon:

(Galatians 2:1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

- **"Then fourteen years after"** - after his separation (road to Damascus)
 - The 3 years would be included in this number

- 11 years after the 3 years - totaling 14
- **"I went up again to Jerusalem"**
 - Some contend this is Acts 11 when Paul and Barnabas sent famine relief (Acts 11:27-30)
 - This is Acts 15
 - Went up "again"
 - Major issue:
 - Acts 15:1; Galatians 2:3
 - **"with Barnabas, and took Titus with me also."**
 - Titus isn't mentioned in Acts 15

(Galatians 2:2) 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 up by revelation"**
 - Came to visions and revelations - Christ revealed to him to go
- **"and communicated unto them that gospel which I preach among the Gentiles"**
 - The fulfillment of the gospel preached to Abraham
 - The gospel of God, the gospel of Christ manifest
- **"but privately to them which were of reputation"**
 - Different than the "certain men", "rose up certain of the sect of the Pharisees which believed"
- **"lest by any means I should run, or had run, in vain."**
 - Unless is past labours should be lessened, or his future usefulness be obstructed
 - Not to get there approval that he was running in vain or would run in vain

(Galatians 2:3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

- **"But neither Titus, who was with me,"**
- **"being a Greek, was compelled to be circumcised:"**
 - The truth of the gospel stood

- Galatians 2:6-4:31; Romans 4
 - Circumcision never has been a matter of justification
 - Circumcision a matter of election, hope, calling
 - God isn't carrying out election, hope, calling of the circumcision
- Two matters of circumcision:
 - Sign of justification (inward circumcision)
 - Those people from Abraham, Isaac, and Jacob that God elected
 - True Double Circumcision
 - Today only true circumcision

(Galatians 2:4) 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"
 - **"false brethren"** - that which they were teaching was false, but they were brethren
 - **"unawares"** - suddenly, unexpectedly; without previous preparation
- **"who came in privily to spy out our liberty which we have in Christ Jesus"**
 - The gospel of Christ - without circumcision
 - Roman Centurion
 - Gentile Women
 - In the confines of the gospel of the kingdom of heaven
 - Justification based upon faith not circumcision
 - Blessing based upon blessing Israel
 - **"privily to spy out"** - secretly to inspect something
 - **"liberty"** - free from circumcision
- **"that they might bring us into bondage:"**
 - **"bondage"** - have to be circumcised
 - **John 7:21-24** - Circumcision didn't make a man "every whit whole"
 - **John 8:34-41** - Abraham's seed (outward circumcision), Abraham's children (outward and inward circumcision)
 - **Romans 9:7-8**
 - Children of the flesh vs. children of the promise

(Galatians 2:5) 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"**
 - "no, not for an hour;"
- **"that the truth of the gospel might continue with you."**
 - The truth of the gospel would not be obstructed, but it would be glorified and have free course

(Galatians 2:6) 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:

- **"But of these who seemed to be somewhat"** - remnant of pleasing man
- **"(whatsoever they were, it maketh no matter to me: God accepteth no man's person:)"**
 - Doesn't matter be God accepteth no man's person - not a dispensational truth as it concerns justification
 - Even in Israel's program He doesn't accepteth man's person
 - Inward first
 - Then outward
- **"for they who seemed to be somewhat in conference added nothing to me:"**
 - They didn't add anything to Paul
 - **"conference"** - the act of conversing on a serious subject; a discoursing between parties, for the purpose of instruction, consultation, or deliberation

(Galatians 2:7) 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"** - Paul added to them in conference, he instructed them regarding his gospel
- **"when they say that the gospel of the uncircumcision was committed unto me"**
 - The matter of justification without works and more concerning the dispensation of the grace of God - the scripture foresaw this.
- **"as the gospel of the circumcision was unto Peter;"**
 - The gospel of the circumcision was unto Peter involved not only the

redemption in Christ, but the gospel of the kingdom of heaven.

- Paul & Peter
 - Similar in the gospel of Christ
 - Different in regards to the purpose of the gospel of Christ and their program dealings
 - The Gospel of Circumcision - The Israel of God and the Kingdom vested with it.
 - The Gospel of Uncircumcision - The New Creature and the Kingdom vested with it.

(Galatians 2:8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

- **"For he"** - Christ
 - "wrought effectually" - not inconsistent, but consistent with God's eternal purpose in Christ
 - Peter is the apostle of the apostles
- **"the same"** - Christ
 - **"was mighty in me"** - "wrought effectually"
 - **"toward the Gentiles"** - Christ the focal point for this epistle concerning redemption

(Galatians 2:9) 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"** - James the Lord's brother
- **"who seemed to be pillars"** - thus they were
- **"perceived"** - they began to perceive something, not that they ever perceived grace before (John 1)
 - **"the grace that was given unto me"** - the nature of His grace has no respect of persons
- **"they gave to me and Barnabas the right hands of fellowship;"**
 - **"right hands"** - agreement, affirmation
 - **"of fellowship"** - recognition of difference, but also similarity
 - Ephesians 3:9 - "And to make all men see what is the fellowship of the mystery;"

(Galatians 2:10) Only they would that we should remember the poor; the same which I also was forward to do.

- This wasn't a concession, a compromise, but rather a matter of godliness to be carried out.
- "**poor**" - the poor saints at Jerusalem, not simply the impoverished, but those that sold all that they had.

Sermon Conclusion: Review/Summarize