

3/29/98

Galatians 2

The apostle Paul has established some foundational truths in chapter one, pertinent to the rest of the letter.

- 1) He was an apostle of Jesus Christ, not of man. vs. 1-5
- 2) He was astonished by their receiving a perverted gospel. vs. 6-9
- 3) His gospel was by revelation. vs. 10-12
- 4) His past life and conversion were well established. vs. 13-16
- 5) His early years of ministry were attested to by the Judean churches. vs. 17-24

Keep in mind that chapter one and two deal with the personal aspect of Paul's life and ministry, the gospel of grace, authenticity.

* Conversion and consternation would be a good label for these chapters!

2:1-5 Christian liberty spied out

2:1 Paul's visits Jerusalem again.

- 1) Some believe this speaks of the visit during the famine in Acts, prior to Antioch or the missionary journeys. Acts 11:27-30

- 2) If it was, then it would have been foolish to have another council about the same issues. Acts 15
- 3) This is actually Paul's third visit to Jerusalem if we compare it to Luke's account. Acts 11:30
 - * From every place you go "up" to Jerusalem, being the highest point.
- 4) So it is best to take this account and relate it to the first church council, after the first missionary journey. Acts 15
- 5) The measure of fourteen years Depends on how one measure them, from Paul's conversion or his first visit to Jerusalem?
 - a) Paul had been ministering already 15-18 years.
 - b) Paul was three years in Arabia, one at Antioch, that would leave about ten at Cilicia of Syria, equaling fourteen.
- 6) Barnabas had taken Paul in to the apostle when he fled from Damascus for all feared he was not genuine. Acts 9:26-27
 - * He was a Levite of the country of Cyprus. Acts 4:36-37
- 7) Titus was a gentile. vs. 3
 - * An elder and overseer and without doubt the Pastor in the church of Crete. Tit. 1:5

2:2 The nature of Paul's journey to Jerusalem.

- 1) God had directed him by revelation, Paul was told to go by the Lord, whether it was through a prophet Agabus or told directly we are not told.
- 2) Paul was going up to communicate, to set forth in words the nature of the gospel he was preaching to the Gentiles.
- 3) Paul points out privately to those of reputation, referring to the leaders at Jerusalem yet Acts says apostles and elders came together to consider the matter. Acts 15:6
 - a) There is no contradiction but only a supplementing of information, it began with a private meeting and finished with a more public forum to be announced to all the churches by letters.
 - b) Those of reputation are named James, Cephas and John. Acts 2:9
- 4) Paul was doing this because the gospel was on the line, either it was going to be the preaching of grace through faith or Christianity was going to be made an extension of Judaism.
 - a) The reference to “lest by any means I might run or had run, in vain”, lest the gospel he had preached to the gentiles be undermined, made empty and ruined.

- b) The athletic metaphor of a runner is used with the goal of winning. 1Cor. 9:24-27; Phil. 3:14; Heb. 3:1
- 2:3** Titus was the focus of the issue.
- 1) The central issue was circumcision.
 - 2) Titus being a Greek was being completed by these Judaizers to submit to the covenant of Moses, the Law.
 - a) The Old Testament was after heart circumcision and Paul pointed this out to the Romans. Jer. 9:25-26; Rom. 2:25-29; 4:10-14
 - b) The Law was a curse, it was to point us to Christ. Gal. 3:10, 24
 - c) The real circumcision is of Spirit and without hands. Phil. 3:2-3; Col. 2:11
 - d) Paul tells the Corinthians to abide in the calling which they were called. 1Cor. 7:18-20
- 2:4** The manner and method of the opposition.
- 1) Their identifies emphasizes their character of false brethren. 2Cor. 11:26
 - 2) Their infiltration by “stealth: undetected, used of spies sneaking in a camp to watch for their own protective interest. 2Pet. 2:1; Jude 4
 - 3) They came to spy out. referring with hostile intent to rob them of their liberty

in Christ, in order to bring them into bondage.

- a) The legalism of the Law. 1Cor. 6:12; 8:9, 12-13; 9:19-22; 10:12, 23-24, 31-33
- b) People desiring to teach and preach their own convictions or their interpretation of scripture as a form or standard for righteousness, rather than the gospel. Rom. 1:16-17
- c) Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9
 - * The teaching of celibacy, purgatory, confession to man, sainthood and penance, etc.

2:5 The oneness of their unity regarding the gospel.

- 1) Paul, Barnabas and Titus did not yield in the least, they were uncompromising.
- 2) The reason was the truth of the gospel was at stake, attempting to be made a sect of Judaism.
 - * Paul circumcised Timothy because his mother was a Jewess and knew he was going to be traveling with Paul and the Jews would of never stood for it. Acts 16:3

2:6-10 **Paul's apostolic authority is not inferior**

2:6 Paul declares that he is not impressed by men.

- 1) The phrase "those who seem to be something" refers to those in authority, which the false brethren were throwing around to bully their way.
- 2) The apostle says that whatever they were it did not make any difference to him, he was not impressed with man.
- 3) They "added nothing" to Paul as far the gospel or his apostleship.
- 4) Paul is not denigrating them but simply replying to the empty boast of the false brethren by their name dropping.
- 5) Paul says God does not favor any man's face, therefore he doesn't either.
- 6) Paul reminds us of a very important principal, men are all human and they can fail, this is proper perspective.

2:7 The result of the meeting at Jerusalem.

- 1) On the contrary they acknowledged the two different outreaches through the same gospel, Paul was committed the ministry to the Gentiles and Peter to the Jews.

* The word “saw” means to perceive and comprehend, the Holy Spirit turned the light on!

- 2) Not two different gospels but one to two different cultural groups. 1:6-8 Jude 3 contend for the faith which was once delivered unto the saints

2:8 The same God is doing the saving in both camps.

- 1) I am the apostle of the gentiles. Rom. 11:13
- 2) He was to bear my name before the gentiles. Acts 9:15
- 3) Yet Paul preached first to the Jew then he went to the gentiles.
* Paul said that one water, one plants but God gives the increase. 1Cor. 3:5-7

2:9 The main leaders agreed.

- 1) The pillars, James, Peter and John perceived the grace of God given to Paul.
- 2) They gave them the right hand of fellowship to continue preaching to the Gentiles while they to the circumcision.
 - a) The word “Koinonia” means partnership, participation and oneness.
 - b) The oneness must be in the word. Amos 3:3
- 3) Paul flippantly used terms for the leaders to bring them back to reality. vs. 2, 6, 9

* Paul is opposing the inflated self image and abuse of influential power at the expense of the gospel and people!

2:10 The simple request of the elders.

- 1) To remember the poor.
- 2) this was Paul’s practice.
 - a) They brought relief during famine to the saints in Judea. Acts 11:27-30
 - b) Also Paul returned with an offering for the poor saints to Jerusalem. Acts 21; 2Cor. 8-9

2:11-16 **Peter is rebuked by Paul**

2:11 Paul now uses one of the leaders of the church to prove his point that no one is beyond accountability to the Scriptures.

- 1) Peter came to Antioch and Paul confronted him to the face.
 - a) Antioch was in Syria on the Orontes River, the third largest city of the Roman Empire after Rome and Alexandria.
 - b) This is where God began an incredible work among the Gentile who would launch all the missionary journeys through Paul. Acts 11:19-26
- 2) Paul was not impressed not thought that certain men can not be approached.

* Open rebuke is better than secret love
 Faithful are the wounds of a friend;
 but the kisses of an enemy are
 deceitful. Prov. 27:5-6

- a) Nathan confronted David. 2Sam. 12
- b) Elisha confronted Gehazi. 2Kings 5
- c) Paul rebuked Peter.

* We are if need be, rebuke before all.
1Tim. 5:20

2:12 The fault of Peter.

- 1) Peter would regularly eat with the Gentiles, it is in the perfect tense.
- 2) Peter withdrew, a word used of troops withdrawing for shelter due to caution
- 3) Peter began to separate himself step by step, a gradual separation, the perfect tense.
- 4) The reason was he feared what the Judaizer from Jerusalem would say and do, who came from James.
 - a) The fear of man brings a snare: but he who puts his trust in the Lord shall be safe. Prov. 29:25
 - b) The fear of the Lord is the beginning of knowledge and wisdom. Prov. 1:7, 9:10
- 5) Peter was told by the Lord as he was sent to the house of Cornelius clearly.
- 6) If Peter did this after the church council at Jerusalem, he bore greater blame!

* James suggested that Paul take a vow with four men in Jerusalem temple.
Acts 21:18-26

2:13 The consequences that magnified Peter's blame.

- 1) Certain Jews also played the hypocrite with him.
- 2) Barnabas was carried away with their hypocrisy.
 - a) He had been the one to take a chance on Paul. Acts 9:26
 - b) He had been the mentor at Antioch. Acts 11:25-30
 - c) He had been the head of the first missionary journey. Acts 13:4
- 3) Paul is putting the blame of all these men on Peter.
 - * The aorist passive places the fault on Peter as Barnabas was carried away by irrational emotions!

2:14 Paul rebuked Peter publicly.

- 1) When he saw they were not walking straightforward which mean upright.
 - * We get our word orthopedics.
- 2) The measure was the truth of the gospel.
- 3) Paul rebuked him for living as a Gentile without concern for the dietary law and now by his conduct demand that the Gentiles live like the Jews.

* Some commentators terminate Paul's words to Peter at this verse, while others think they run till verse twenty-one.

2:15 Paul points out the covenant privilege of the Jew.

- 1) They were the chosen people but still sinners by nature.
- 2) The Gentile were sinners separated from God, having no covenant till now in Christ.

* The section from this verse to verse twenty-one is transitional from the personal to the doctrinal!

2:16 The justification of man by faith.

- 1) Paul is quoting the Psalms. Ps. 143:2
- 2) The Law can only accuse man.
 - * For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Ja. 2:10
- 3) The contrast is between works and faith alone in Jesus Christ.
 - a) His death was in our stead.
 - b) His death was to declare us righteous.
 - c) Faith is the means to salvation.
 - d) Grace is the source of salvation.
 - * We trust His person and faithfulness to make good His atoning work on our behalf!

2:17-21 Jew is sinner as gentile, law only declared man to be guilty before God.

2:17 The Jew and legalism.

- 1) Are the Jews found to be sinner by abandoning the Law and trusting Jesus? NO!
- 2) Is Christ the minister of sin? No!

2:18 If the Jew build again on the Law he abandoned by trusting Christ, then he became a transgressor.

- 1) By building again on the Law, trusting it for justification before God.
- 2) This was what Peter and the others who had played the hypocrites had done!
- 3) The word transgressor means one who disregards the ethical spirit of the law.
 - * Jesus declared the law to be spiritual, "You have heard that it's been said, if a man commit adultery he is guilty but I say to you if you lust in your heart, you have already committed adultery.

2:19 The explanation of the transition from Law to grace.

- 1) The Law was holy, just and good but he sinful in nature and therefore slew him being unable to keep it. Rom. 7:11-14
- 2) The Law was a tutor to bring us to Christ. Gal. 3:24; Rom . 7:24-26
- 3) Paul died to the Law and thereby able to marry another as a woman whose husband died. Rom. 7:1-2
- 4) Paul now lives to God through the Spirit. Rom. 8:1-4
- 5) Putting to death the Old Man daily. Rom. 6:6, 11

2:20 The result of such a decision.

- 1) I have been crucified with Christ:
 - Generation.**
 - a) It is in the perfect tense, once and for all, past completed action having present results.
 - b) Paul identified himself with the work of Christ on the cross in his stead for his justification, **imputed righteousness.**
- 2) It is no longer I who live but Christ lives in me: **Justification.**
 - a) Having come to the understanding that he could not measure up to the Law and death to the Law.
 - b) He now yields constantly to Christ to bring about the life of Himself

through Paul, which is **imparted righteousness.**

- 3) And the life that Paul now lived in the flesh he lived by faith in the Son of God: **Sanctification.**
 - a) In the flesh refers to the human body of sin nature with all it's infirmities by the power of the Holy Spirit. 2 Cor. 10:2-3
 - b) Faith in the person of Christ and His work on the cross, who is the "Son of God" for the ability to live in a righteous way before God through the Spirit.
 - * This is an ongoing process called sanctification!
- 4) Who loved me and gave Himself for me: **Illumination.**
 - a) The motive for salvation is God's love.
 - b) The evidence of God's love is giving Himself in death for me personally.
 - c) The means of salvation is faith in Christ.
 - d) The source of salvation is God's grace.

2:21 The apostles conclusion.

- 1) Paul did not set aside the grace of God as Peter had and the others by their hypocrisy.

- * The phrase “set aside “atheteo” means to do away with something laid down.
- a) The reason being it is the only way of salvation. Eph. 2:8-9
- b) The reason being that Christ is the end of the law to all who believe. Rom. 10:4
- 2) The act of doing so is to declare that righteousness can come through the Law and declaring that Christ died in vain.
 - a) The implications are severe beginning with the fact that God is lying.
 - b) Then God crucified His Son without reason.
 - c) That the Law can save man.
 - 1) Whatsoever is not of faith is sin, faith is God's revelation to be obeyed. Rom. 14:23
 - 2) Blessed is he that is not offended in me! Blessed is he that does not misunderstand my ways! Matt. 11:6