

The Grace Paul Lives By

Galatians Chapter 2

Ch. 1-2 Experience with Grace

Ch. 3-4 Doctrine of Grace

Ch. 5-6 Application of Grace

Chapter 1 he starts to defend the gospel of grace

- 1) Paul is amazed at how quickly they had departed from Jesus who called them by grace
- 2) Paul demonstrated that the gospel of grace came from a revelation and was not taught to him by man.

Gal 2:1

1) Double Checking vs 1-10 (Acts 15 - The Jerusalem Council)

Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

- Paul goes to Jerusalem with Barnabas and Titus
 - Barnabas - (Acts 11, 13, 14, 15) was the one who got Paul from Tarsus and brought him to Antioch. He travelled with him through the region of Galatia and was with him when he went to the Jerusalem Council.
 - Titus - (not mentioned in Acts, but implied in Acts 15:2, Galatians 2:1, 2 Corinthians a big part of Paul's ministry to the Corinthians, Ephesus and to the isle of Crete) Titus was a Greek who was not circumcised and was brought with Paul to the Jerusalem Council to settle the question of the day Do the Greek converts need to be circumcised?
- Paul went to Jerusalem 3 years after the Damascus Road experience. Paul went back 14 years later; either conversion or after his first visit to Jerusalem. The point is that Paul didn't spend time in Jerusalem learning this gospel.

Gal 2:2

It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but {I did so} in private to those who were of reputation, for fear that I might be running, or had run, in vain.

- Paul receives, by a revelation, direction that he needs to go to Jerusalem to verify the gospel he is preaching.
 - He was not called by men to do this. He was instructed by God to do this.
 - He submitted to them (willing to be corrected or to receive blessing to build unity)
 - He did so privately (for correcting whether him or them & to nurture "speaking truth")
- The result will be twofold:
 - Paul will have confirmed message that settle his concerns
 - The Church will have a definitive understanding and have a unified application concerning gentile believers.
 - Deuteronomy 19:15 "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

Gal 2:3

But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

Gal 2:4

But {it was} because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.

Gal 2:5

But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.



- Titus is the test case. He is brought for examination if need be so see if a gentile believer's heart can be regenerated apart from circumcision. (Think about Titus and his thoughts)
- What happened in Antioch, was that some Jews who were not believers, acted as believers to find out what was going on in this church. They were going to do the "Trojan Horse" thing. These Jews after being accepted in were seeking, in time, to influence these and bring them to the teaching of Judaism. (Acts 15:1) "Bondage" = complete enslavement
 - (Focht) there are Ritualists-those who add ceremony and Legalists- those who measure
- Paul, the leadership and the church did not fall for the deception and remained true to the gospel. WHY? That it would continue true to you and me.

Gal 2:6 But from those who were of high **reputation** (what they were makes no difference to me; God shows no partiality)--well, those who were of **reputation** contributed nothing to me.

Gal 2:7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter {had been} to the circumcised

Gal 2:8 (for He who effectually worked for Peter in {his} apostleship to the circumcised effectually worked for me also to the Gentiles),

Gal 2:9 and recognizing the grace that had been given to me, James and Cephas and John, who were **reputed** to be pillars, gave to me and Barnabas the right hand of fellowship, so that we {might} {go} to the Gentiles and they to the circumcised.

Gal 2:10 {They} only {asked} us to remember the poor--the very thing I also was eager to do.

- "Those of reputation" refers to the Apostles in Jerusalem (famous). Paul recognized man categorized people. The Apostles were highly esteemed and the people hung on their every word. This over venerated view would lead to "pope" worship. The view of a high church official obtaining the very least infallibility to ultimately divine status.
- Paul clarifies that these esteemed men are simply fellow workers in the kingdom. His focus on God levels the reputation of man.
- For the sake of the Church and Paul's ministry a decision was needed.
 - The Apostles could see that Paul was called to proclaim the gospel to the Gentiles just as Peter was called to proclaim the gospel to the Jews.
 - The Apostles could see that God "*worked effectually*" in Paul an apostleship to the Gentiles (KJV= heathen)
 - The Apostles could see GRACE.
 - The Apostles gave the "*right hand of fellowship*" acceptance and approval.
 - Only one word of encouragement was that they would remember the poor. (Paul already had brought an offering once: Acts 11:27-30 and will continue to do so from the churches in Macedonia. Acts 24:17; 1 Corinthians 16:1; 2 Corinthians 9:1-9

Gal 2:11 **2) Paul Confronts Peter** vs 11-21

But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

Gal 2:12 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 2:13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

Gal 2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how {is it that} you compel the Gentiles to live like Jews?"

- Paul relates an account of when Peter visits Antioch.
 - Verse 12 implies that everything was fine with the visit until some additional men (Jewish Believers) came from Jerusalem.
 - Peter began to separate himself from the gentiles and **becoming "aloof"**.
"aloof" "separate" = Greek "*aphorizo*" to limit; to set boundaries;
to exclude as disreputable
 - Verse 12 says it was because of **fearing those that hold to tradition**.
Proverbs 29:25 "*The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.*"
 - Barnabas and other Jewish Believers from Antioch were being influenced toward the same "*hypocrisy*".
"*hypokrisis*" - to act out a part as a stage player.
This points out the influence of leadership.
 - 1) Peter influenced Barnabas and Peter & Barnabas influenced others.
 - 2) It is interesting how easy and quickly it is to influence towards sin but how difficult it is to influence towards righteousness.

- When it was evident (saw they were not straightforward "orthopodeo" - to walk uprightly) Paul confronted this error publically.
Could you imagine how hard it would be to stand up publically and confront this pillar of the Church. But it was vital. It was concerning the Truth of the Gospel not just seating arraignments.
- He says if you have found the freedom to live like a Gentile why do you remove freedom from the Gentiles and force them to live like a Jew.
They didn't come out as say this
but it is true our actions speak louder than our words.

Gal 2:15 "We {are} Jews by nature and not sinners from among the Gentiles;

- Paul understands that Jews by nature believe in a one true God. They believe in the correct God. The Gentiles were sinners in that they didn't know the True God at all. This is why Gentiles are converted and Jews are completed. Jews just didn't have all the information (Focht)

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.

- Paul reminds Peter that they desire to be justified and justification comes only through faith in Messiah Jesus. And that the works of the Law doesn't accomplish justification.
- Paul is reminding them that they know that they themselves were not justified as Jews keeping the Law. But they know that it wasn't until they believed in Messiah Jesus that they were justified.

Gal 2:17 "But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!

- Paul says that if we are justified by Christ and yet believe this freedom causes to become sinners then we are saying that Christ is teaching us to sin.
- May it never be in your thoughts.

Gal 2:18 "For if I rebuild what I have {once} destroyed, I prove myself to be a transgressor.

Gal 2:19 "For through the Law I died to the Law, so that I might live to God.

- The Law brought me to death. Taught me I was a transgressor and the wage of sin is death. In death I have no options except one. To live unto God.

Gal 2:20 "I have been crucified with Christ; and 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 up for me.

- This is the one and only option for salvation left. Christ gave Himself for us on Calvary to pay for our sins.
- To "believe in Christ" (vs 16) is this: to be crucified with Christ and no longer live for yourself. And the life you now live (in this body/flesh) in total is lived by faith in Jesus.
- "I Live By Faith In The Son Of God" This is how a believer lives, because a believer was dead.
- "Gave Himself" - What more could be given? Colossians 2:9-15 "For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him."

Gal 2:21 "I do not nullify the grace of God, for if righteousness {comes} through the Law, then Christ died needlessly."

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