

Chapter 2; Personal address – 1-5

That the **Power** of the Gospel might continue

To whom we gave place by subjection, no, not for an hour; that the **truth of the gospel** might continue with you. (Galatians 2:5)

That the **Purpose** of the Law might kill you not save you

For I through the law am **dead to the law**, that I might live unto God. (Galatians 2:19)

That your **Position** on the cross was in Christ

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. (Galatians 2:20)

I. Galatians 2:1-2

- A. Verse 1; It is believed that Paul made 4 visits to Jerusalem after his conversion to Christ. At his first visit Barnabas convinced the disciples at Jerusalem that Paul had truly been changed, Acts 9:26-28.
 - 1. Titus frequently accompanied Paul, he mentions him 9 times.
 - a. A Greek convert of Paul
 - b. He was the personal delegate to Corinth, 2 Cor. 2:12-14.
 - c. He was left of Paul in Crete with the churches of Crete to establish elders, deacons and bishops.
 - d. Addressee of the epistle with his name.
- B. Verse 2;
 - 1. Went by revelation meaning he was not summoned or requested to go to Jerusalem by any man or council. Without special revelation to go to Jerusalem, Paul believed his trip would have been in vain.
 - 2. He shared with the Jews the same Gospel message he was giving to the Gentiles.
 - 3. Privately he related his Gospel message to the leaders of the Jerusalem church. Paul did not want the apostles to believe that his gospel was different than their gospel. His trip to Jerusalem would have been in vain if he not met with the apostles to prove his gospel was the same.
 - 4. Paul is establishing the fact that he was NOT there to be influenced by them but to be certain that they were clear on the Gospel. This is a rebuttal to the accusations of the Judiazers.
 - a. Paul would verify that the Jerusalem church preached the same gospel without the law being demanded. The Jerusalem church verified this in Acts 15.
 - b. Paul and the messages of the Judiazers, could not both be right! Paul taught them correctly.

- c. The goal of teaching is to promote spiritual maturity. The teaching Paul is trying to evoke is that of discernment – Eph. 4:14-15. He is using spiritual reasoning.
 - i. It doesn't matter how much education a person has had. A new believer that is studying God's word intently and seeking to grow and mature has the same Spirit to discern as a scholarly and educated believer of many years.
 - ii. This is a device that Paul uses frequently within this epistle as he wants to shake them out of the stupor they are in and get them think spiritually.

II. Galatians 2:3-5

- A. Verse 3-10; Paul continues his case against the teachings of the Judiazers by recounting the events of the Council in Jerusalem.
 - 1. Verse 3; If a person must be circumcised, why wasn't Titus, who went with him to Jerusalem, **was not urged to be circumcised**. Reminder of Peter's own words in Acts 15:1, 5-12.
 - 2. Verse 4; Judiazers and the council at the church of Jerusalem.
 - a. The Council and Church of Jerusalem - James the brother of Jesus appears to be the Pastor. This is not the apostle James, the brother of John. That James was beheaded by Herod well before this council took place, Acts 12:1-2. Most probably this James is the author of the epistle James.
 - b. Of note about the council meeting
 - i. It was initiated by Paul and Barnabas, Acts 15:2 not by a decree from the Jerusalem church, James, Peter, or the Judiazers.
 - ii. The meeting was needed because of the certain men who came from Judaea, including the Jerusalem church, Acts 15:1.
 - iii. To determine who or where this false message was coming from not whether Paul was teaching correctly!
 - c. The Judiazers came in (into Galatia) privily to determine how they might turn the hearts of Paul's young believer's into accepting their false gospel.
 - 3. Verse 5; How was the message of the Judiazers received?
 - a. In Verse 5, Paul gave them no place. This means he did not recognize their authority. He gave no honor, support, agreement, praise, or recognition. This was an intense confrontation in front of the members and leaders of that particular Galatian church located in Antioch.!
 - b. Means that he set the churches straight about the truth of the Gospel of grace before he left the region. Remember, Paul probably wrote Galatians from Corinth after just leaving the region of Galatia – "I marvel that you are so soon removed."
 - c. Who said, "A lie repeated often enough will eventually be accepted as truth?"

Chapter 2 Review of Gal. 2: 6-15 THEME

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4. Galatians 2:6

- a. *But of these* – Paul shifts back to his meeting in Jerusalem.
- b. *Who seemed to be somewhat* (meaning that it was understood by all) that these were the head honchos, the big guys, the main apostles.
- c. *It maketh no matter to me* I believe reveals Paul's mindset. He was not going there to be taught or corrected because he was not impressed by the status of the men in the church. He wanted to know where they stood on the Gospel of grace without the law. Were the legalizers sent by them?
- d. *In conference* means that they talked with Paul as a group, not individually.

5. **Galatians 2:7**; *but contrariwise*, Paul implies that he added something to them, namely that he was called by Jesus to give the Gospel to the Gentiles and Peter to the Jews.

- a. Who opened the Gospel to the Gentiles? Peter in Act's 10
- b. Who always went into the synagogues first when he entered a city? Paul
- c. Neither were to overlook the Jews or Gentiles

6. **Galatians 2:8-10**; remember the poor.

*Note; remembering the poor is a command of law – Lev. 23:22, "*And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.*" This is why we are not against the law – antinomian! *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* (1 John 3:17) The Law of Christ is the Law of Love.

7. **Galatians 2:11-15** Paul rebukes Peter.

A look at the Apostle Peter

- a. His life and death
 - i. Born Simon and given the Greek name Peter. There is the Greek a play upon the words, "*thou art Peter* [Greek, "petros" -- literally 'a little rock'], and upon this rock [Greek, "Petra"] *I will build my church.*" He does not promise to build His church upon Peter, but upon Himself, as Peter is careful to tell us. (1Pe 2:4-9). Scofield notes

- ii. This foreshadowed Acts 10 where Peter was sent by Jesus to open the Gospel to the Gentiles and was the fulfilling of Matt. 16:18. None of the other Apostles were given a different name by Jesus.
 - iii. He had a younger brother named Andrew who was a disciple of John the Baptist. It is Andrew that found Christ and brought Peter to see Him.
 - iv. He was most likely the only adult (over 20 yrs. old) in the group of disciples that followed Christ because of the issue of the temple tax, Matt. 17:24-27. (opinion only)
 - v. He was a fisherman and most likely owned his own fishing company that he ran with his brother and James and John, the sons of Zebedee.
 - vi. He was married. Matt. 8:14
 - vii. He lived in Bethsaida and town on western coast of Galilee, see Jesus' rebuke of this city, Luke 10:13.
 - viii. Legend says that he was crucified by Nero upside down by his choice stating that he was not worthy to be crucified in the same manner as Christ.
- b. His qualifications
- i. He most likely received a Hebrew education but it would have been considered substandard compared to an education in Jerusalem. Note how they were viewed by others at Pentecost, Acts 2:7 and Acts 4:13.
 - ii. He was a disciple for over 3 years.
 - iii. He was an apostle
- c. His manner
- i. He was impulsive and often spoke before he considered what he was saying, Matt. 16:22.
 - ii. He often acted before thinking of the consequences, Matt. 14:28, Gal. 2:12.
 - iii. Was used by the Holy Spirit to make spiritually profound statements and then just as quickly by Satan with dumb statements, Matt. 16:16, 23.
 - iv. He was a doer, a man of action and command, Matt. 17:4.
 - v. He wanted to lead, be heard, and do it all, Acts 15:7.
 - vi. He was selfish and complained of inequity, Mark 10:28, John 21:20-21.
 - vii. He had bravado and blind courage; he did cut the ear off the servant's ear in the garden, John 18:10.
 - viii. Yet he was intimidated and shaken by unexpected circumstances and people or peer pressure, Gal. 2:12, Luke 22:56.
 - ix. He had commitment issues, John 21.
 - x. He lacked love and integrity.
8. **Verse 11;** Paul rebukes Peter – this is a confrontational, in your face, out in public (not behind Peter's back) slap down! Peter's error was committed in public and Paul's correction was corrected in public.
9. **Verse 12;** Peter separated himself when the Judiazers came because of peer pressure.
Note: Jews not eating with Gentiles was based on tradition not Mosaic law, Matt 15:6-9.
- a. Did the Judiazers come from James? Yes, but James did not send them with the message they were bringing.

- b. Also caused Barnabas also to be carried away. Barnabas the exhorter and encourager, who had the courage to embrace Saul when all were afraid of him.
- c. Dissimulation means hypocrisy.
- d. Paul rebukes Peter openly in public.
 - i. Paul had Timothy do what, Acts 16:1-4???
 - ii. See 1 Cor. 9:20 and Acts 21:24-26 for a possible answer.
 - iii. The Judiazers said circumcision was necessary for salvation. Paul circumcises Timothy so he can reach more Jews, 1 Cor. 8:9.

10. Verse 14; what Paul means by walk according to the truth of the Gospel.

- a. All men are sinners, equally condemned, Jew or Gentile.
- b. All men are separated from God, both Jew and Gentile, even though the Jews had greater access to God, Rom. 3:1-2.
- c. No man's good deeds can pay for sin, Jew or Gentile.
- d. Christ died for all men, Jew and Gentile.
- e. God loves all men, Jew and Gentile.
- f. Peter ignored all of these truths,
 - i. Acts 10:34, not a respecter of persons,
 - ii. Same issue for James 2:1-9.
 - iii. Paul declares in Romans 10:12.
 - iv. Paul's action was not to give credence to the false message of the Judiazers. "See, even the pillars of the Jerusalem church knew to follow the law when they saw us, because Peter knew he was wrong. Why didn't they, Peter and Barnabas continue when we arrived? Because they were doing something they weren't supposed to...etc."
 - v. Paul's circumcising of Timothy was to reach unsaved Jews who would not be approachable and to not offend new Jewish believers that did not understand fully that they were no longer under the law. The same cannot be said about Peter's action in response to the Judiazers. To the Judiazers, the issue of circumcision and the law was not an offense, it was necessary for salvation. Peter's separation could not have had any effect on them other than to confirm their heresy.
 - vi. Should we focus evangelism efforts on Jews first and when we've presented the gospel to every Jew then speak to others? No, If we were to give the Gospel to Jews first then Gentiles, that would make us a respecter of persons.

11. Verse 15; *Jews by nature*. If we are Jews by nature and we don't live by the law, why should we put the Gentiles under the law? These were Peter's own words, Acts 15:7-11. Jews used the word Gentile as a synonym for sinner in the mind of the Jew. After being rebuked by Paul in the Antioch church, Peter stood with Paul in Jerusalem council.

***Paul is referencing Peter's testimony as he pushes his case to the Galatians about what Peter knew and preached about the law. ***

Chapter 2 Review of Gal. 2:16 THEME

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Galatians 2:16

- a. I believe is a continuation of Paul's rebuke to Peter and he is recounting this event to the readers of the Galatian epistle. Paul is reminding them of the event some of the very readers of the letter witnessed!
 - i. Knowing – I believe this is what Paul said to Peter during the confrontation!
 - ii. Knowing – implying that Peter and the believing Jews in Jerusalem all hold to this belief.
 - iii. Knowing – how a person is justified!
- b. Justification is a judicial act of being declaring righteous. **It is not a process**. A good way to remember the meaning of justified is, **just as if I never sinned**. However, it actually has a further more profound implication. Justification means as though I had always been righteous!
- c. Justification is the only way in which a righteous and judicial God can reconcile an unrighteous and guilty world.
 - i. Justification is by God, Rom. 3:25-26.
 - ii. Justification is by grace, Tit. 3:7.
 - iii. Justification is by His blood, Rom. 5:9.
 - iv. Justification is by faith, Rom. 5:1.
 - v. Justification is by Christ's resurrection, Rom. 4:24-25.
 - vi. Justification is irreversible, Rom. 8:29-39.
 - vii. Justification is available to everyone, Rom. 3:21-22.
 - viii. Justification is instantaneous, Eph. 1:13
- d. Justification satisfies all the requirements of the law of God.
 - i. Justification satisfies God's holiness – 1 Pet. 1:16.
 - ii. Justification satisfies God's justice – Rom. 6:23.
 - iii. Justification satisfies God's love – 2 Pet. 3:9.
 - iv. Justification satisfies the accusations of the devil – Rev. 12:10.
 - v. Justification satisfies the sinner's need to be declared righteous – Job 9:2.
 - vi. Justification satisfies God's glory – Isa. 48:11.

- e. Faith of Christ is faith in Christ, works of the law is in the law.
- f. So what of Peter? See 2 Peter 3:15-18 where it appears that Peter's heart was changed toward Paul.

Possible timeline of Paul's trips to Jerusalem and the dispute with Peter:

Acts 9:26 Paul's 1st journey to Jerusalem. Scripture doesn't mention who he went with. This passage seems to correlate with Gal. 1:18 where he stayed with Peter for 15 days. Barnabas appears to have been at the Jerusalem church and courageously went to Paul and introduced him to the others as most were afraid of him, Acts 9:27. There he disputed with the Hellenists (Acts 9:29) but it doesn't appear that he was fully devoted to preaching the Gospel to the Gentiles. Previous to this event must have been his time in Arabia in which he returned to Damascus, (Gal. 1:17-18). Paul spent 3 years in or around Damascus and then he went up to Jerusalem according to Gal. 1:18.

Acts 11:19 Because of the great persecution of the church and the martyrdom of Stephen; the disciples scattered from Jerusalem with the gospel message to cities that included Antioch of Syria. The Jewish believers preached strictly to the Jews and the Hellenist (Grecian Jew-verse 20) believers preached to the Hellenists. Verse 22, the Jerusalem church upon hearing that the Gospel was accepted sent Barnabas to **Antioch of Syria. Barnabas then goes to Tarsus to get Saul.** Saul had left Jerusalem because the Jews wanted to kill him. Verse 30, after a prophet from Jerusalem came and said that a great dearth (possible famine) was coming, the Antioch of Syria church sent Paul and Barnabas with alms to Jerusalem. This is Paul's 2nd journey to Jerusalem and he went with Barnabas.

Acts 12:25 Paul and Barnabas leave Jerusalem with John Mark and headed toward Gentile cities, of which is **Antioch of Pisidia, Galatia.**

Acts 13 Paul and Barnabas evangelize the region of Galatia and it is during this time, specifically when they leave for Pamphylia that John Mark abandons Paul and Barnabas, Acts 13:13 and returned to Jerusalem. Acts 15:38 records that, "*he left the work.*" It appears to be an issue of commitment and faithfulness to which Paul and Barnabas split company when Barnabas desired to take John Mark with them again.

Acts 15:2 Paul and Barnabas decide to go to Jerusalem because of the message of the Judiazers. This event could be Gal. 2:1-2, "went by revelation." It depends on who the "they" were of Acts 15:2. Was it they as in Paul, Barnabas, and the others, or was it they as in elders from the Antioch church? I believe it could be the case as it would make sense why they brought Titus. In the same way that Peter couldn't deny that Cornelius received the Holy Spirit, the leaders at the Jerusalem could deny that Titus, who was uncircumcised also had the Holy Spirit.

Acts 15:1 and Gal. 2:4-5 I believe these are the same incident.

Gal. 2:11-16 I believe this, Peter's hypocrisy and Barnabas's dissimulation, occur sometime before the Jerusalem council. After this event; Paul takes Silas and leaves for Macedonia, Acts 16:9.

Acts 21:17 is Paul's final journey to Jerusalem

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III. **Galatians 2: 17-21**

A. Verse 17-18; seeking to be justified

1. Can be interpreted - we are still in our sins and not yet saved.
2. Paul's argument is; if abandoning the law when we trust Christ makes us sinners then Christ made us sinners.
3. Verse 18; if in Christ, I have fulfilled my debt to the law by death, the power of the law over me is forever broken. Why would I rebuild that relationship that only condemned me and executed me? Placing ourselves back under the law only reestablishes my position as a sinner to again be condemned. Gal. 3:10, Rom. 3:19-20, 1 Tim. 1:9.
4. Let's look at the justification of Abraham for **salvation** according to Rom. 4:1-5. Gen. 15:6 says that it was when he believed God. Isaac was born more than 14 years after God promised Abraham an heir to which Abraham believed God.
5. Let's look at the justification of Abraham for **service** according to James 2:21-24.

B. **Verse 19-20**; The Justifier's position in Christ.

1. At salvation we are seen by God as having been;
 - a. Crucified – as though we were hung on the cross with Christ,
 - b. Buried – as though we were buried with Christ,
 - c. Raised – as though we were resurrected with Christ (water baptism is the picture of these 3 events),
 - d. Forgiven – we've been forgiven of all our sins (far as the east from the west), because I paid for them.
 - e. Justified – declared righteous by God,
 - f. Propitiated – Christ's substitutionary death has been applied to us,
 - g. Reconciled – the relationship has now been restored by the new birth,
 - h. Redeemed – purchased by Christ for the intent of setting us free,
 - i. Regenerated – I am a new creation in Christ,
 - j. Adopted – I've been declared a son,
 - k. Sealed – I've been sealed by the Holy Spirit,

- l. Sanctified – I been set apart for service (it's our purpose),
- m. Glorified – As though I am in Heaven right now,
- n. Seated – As though I am seated with Christ right now,
- o. This is not a complete list of things that occur the very moment a person trust's Christ for salvation.

******Note: Salvation is simple to obtain yet impossible to fully understand!******

2. I have been crucified with Christ; This a positional declaration in that the believer is dead to the law and no longer under it, Rom. 7:8-11. It is past tense. It is an abomination for the wife to return to the first husband after she has remarried. **It is impossible when the first husband (LAW) has died.**
 3. Nevertheless I live; despite being crucified with Christ, the fact remains that Paul was still alive – his physical existence had not been changed. "O wretched man... body of death" Rom. 7:24. **This is the present tense.**
Yet not I but Christ lives in me; not fellowship but position (how God sees the believer rather than the believer's behavior). Christ lives in us is by His decree not by our asking, Gal. 4:6!
 4. And the life I now live in the flesh, I live by faith; live by the faith of the Son as opposed to living by the law.
Paul is declaring that it is Christ, the Son of God who enables him to live which could not be done through the law. Christ does not live through those who are under the law!
- C. Verse 21; frustrate the grace of God
Frustrate means to set aside. A person that wants to do the works of the law for justification is setting aside grace.
1. Mercy – God does not give to us what we deserve.
 2. Grace – God gives to us what we do not deserve.
- Note;** The Grace of God is irreconcilable with the works of the law as the grounds for righteousness **before** God.
1. If righteousness comes by the law – whose righteousness is it? Phil. 3:9 or Rom. 10:3?
 2. In vain means without purpose or without success.
 - a. Christ died in vain "without purpose," Gal. 3:21,
 - b. Christ died in vain "without success," Gal. 1:4, Heb. 6:4-6,
 - c. Israel's vanity, 2 Kings 17:14 because they did not believe.
 - d. Paul had run in vain, Gal. 2:2,
 - e. Believed in vain, 1 Cor. 15:2,
 - f. Faith is in vain, 1 Cor.15:14,