

GALATIANS SESSION 2

Review: Last week we covered chapter 1 where Paul gave the Galatian churches his calling and credentials to set up the rest of his letter to them as authoritative. He denounces the “other gospel” that they have so quickly turned to and wishes a curse on anyone or anything that would preach something other than justification by faith alone in Christ alone. He gives a timeline of where he has been since his conversion and notes that he never met the other apostles until years after he was saved. He is strong in making the point that the gospel that he preaches he received directly from Jesus Christ by revelation and not man.

Galatians 2:1-2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. 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. *14 years after his first trip to Jerusalem, mentioned in the first chapter, Paul went back to Jerusalem this time with Barnabas and Titus. It was revealed to him by the Holy Spirit to do so and he preached privately to the leaders of the church in Jerusalem the same gospel he had preached to the Gentiles. This was very important because many or most of the church in Jerusalem were all Jews who still held to the observing aspects of the law (circumcision, sabbaths, new moons, feast days, dietary laws). They wanted to bring Gentile believers under that bondage as well or completely disregard them which would have split the church into two factions, or perverted the truth of the gospel of grace.*

Paul preached to these church leaders in private because he didn't want a large group turning into a mob that would overthrow his effort. He knew it was better to reason with the more seasoned leaders than to try to convince hundreds of people all at once.

Galatians 2:3-5 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 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: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. *Paul brought Titus on purpose, to see if these Jerusalem church people would accept him being a Gentile believer. The leadership did but there were false brethren (fake Christians) who slipped into these meetings but they were outed as soon as they started pressuring Titus to be circumcised... Paul said “to bring us into bondage” because when you are circumcised you become obligated to do the whole law. Paul said they didn't put up with them even for an hour but fought for the truth.*

Galatians 2:6-10 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 contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 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. Only they would that we should remember the poor; the same which I also was forward to do. *Those who were recognized as important or in leadership, including other apostles, didn't intimidate Paul because Paul knew that God does not show favoritism. These leaders added nothing to him because he knew all that they knew and more because of all that Jesus Christ had revealed to him. He didn't need their endorsement or validation. But they did recognize that he was called to preach the gospel to the Gentiles just as Peter was called to preach to the Jews so they accepted their fellowship and stressed that they remember the poor. Paul said he was already mindful of that .*

Galatians 2:11-13 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 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. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. *Paul has defended the truth of the gospel in Jerusalem(main Jewish church) and now he is defending it in Antioch(main Gentile church). Peter came to Antioch many years after his vision of the sheet containing the unclean animals and his experience at Cornelius's house...so he is well aware that he doesn't need to observe the dietary laws anymore and that he can eat with anyone anywhere. But certain Jews from Jerusalem came sent by James who hadn't grasped this and Peter caved in to the pressure and separated himself from the Gentiles. As bad as that was, it set off a chain reaction of other Jews doing the same thing and Barnabas got caught up in it. Paul called it what it truly was...hypocrisy. Paul didn't wink at this or overlook it, he quickly confronted Peter and took him right back to the heart of the gospel.*

Galatians 2:14-16 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? We who are Jews by nature, and not sinners of the Gentiles, 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. *Paul doesn't say that they made a little mistake here, he said their actions were out of line with the truth of the gospel. That makes it much more egregious! That truth being that no one is justified in the sight of God by what they do, only by the faith of Jesus Christ and that justification by faith is available to all putting no difference between Jews and Gentiles. Paul said to Peter "If you live like a Gentile now(no longer practicing Judaism in order to be right with God) Why are you compelling these Gentiles to live like Jews? You know very well that law works won't justify anybody."*

Galatians 2:17-18 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. For if I build again the things which I destroyed, I make myself a transgressor. *Paul is saying to Peter "You and I both know that Jews are sinners just like Gentiles and that the only way to be justified is by faith in Jesus Christ"(Being justified means to be righteous in the sight of God / no record of any wrongs ever) If after our being saved we're still found to be sinners needing to be justified by our*

works, did Christ make us sinners? God forbid! For if I start preaching that justification is by what we do instead of faith, it would be the same as saying that I was mistaken about grace.” A transgressor is someone who violates laws, rules, commands, or principles.

Galatians 2:19-20 For I through the law am dead to the law, that I might live unto God. 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. *The great truth of the gospel is that in Christ, our old man was crucified with him. That person was buried with Christ in baptism and a new person was raised to live a new life by faith of the Son of God. That death freed us from the law and it's penalty and we now cling to Christ, not our works.*