

# Galatians

## Chapter 2:1-9

- I. **Galatians 2:1-9**<sup>1</sup>Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
- a. Fourteen years
- I. **This is now 17 years after conversion. This puts us around 50 AD.**
  - i. **Acts 15:1**<sup>1</sup>And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.
    1. **The “Brethren” would have been the Body of Christ in that region.**
    2. **The “Certain men” would have been Judaizers who followed from Jerusalem**
  - ii. **Acts 15:2**<sup>2</sup>When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
    1. **Dissension Greek word *stasis*-** Strongs Con. from the base of G2476; a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy:—dissension, insurrection, standing, uproar.
      - a. **Translated: sedition (3x),dissension (3x), insurrection (1x), uproar (1x), standing (1x).**
      - b. **Of the 9x used, Luke uses it in 6x. Paul never uses it.**

2. **Disputation** Greek word *syzetesis*- Strongs Con. from G4802 mutual questioning, i.e. discussion:—disputation(-ting), reasoning.
  - a. **Translated:** disputation (1x), disputing (1x), reasoning (1x).
  - b. **Only used three times in the Bible.** Every occurrence is by Luke in Acts and two of them are in Acts 15.

b. Titus

- i. **The mention of Titus in scripture differs from that of Timothy. There wasn't concern about Titus's age. He was trusted to put things in order and in some cases brought fear.**

1. **Titus 1:4-5** <sup>4</sup>To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour. <sup>5</sup>For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
2. **II Corinthians 7:14-15** <sup>14</sup>For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. <sup>15</sup>And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
3. **II Corinthians 2:12-13** <sup>12</sup>Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup>I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

II. **Galatians 2:2** <sup>2</sup>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. <sup>3</sup>But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

a. By revelation

i. **This is a piece of information that you don't find in Luke's account in Acts. Paul, apparently, had revelation about this meeting.**

b. That gospel which I preach

i. **Galatians 1:11** <sup>11</sup>But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup>For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

ii. **Romans 16:25** <sup>25</sup>Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

iii. **I Corinthians 15:1-4** <sup>1</sup>Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; <sup>2</sup>By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup>For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup>And that he was buried, and that he rose again the third day according to the scriptures:

c. Privately to them which were of reputation

i. **Remember from Acts**

1. **Acts 15:4-6** <sup>4</sup>And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. <sup>5</sup>But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to

circumcise them, and to command *them* to keep the law of Moses. <sup>6</sup>And the apostles and elders came together for to consider of this matter.

2. **Peter, James and John were the pillars. James was the half brother of Jesus. He was not one of the original twelve and most likely got saved after the resurrection.**

a. **Matthew 12:47-50** <sup>47</sup>Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. <sup>48</sup>But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup>And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! <sup>50</sup>For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

b. **I Corinthians 15:5-7** <sup>5</sup>And that he was seen of Cephas, then of the twelve: <sup>6</sup>After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup>After that, he was seen of James; then of all the apostles.

c. **Acts 21:18** <sup>18</sup>And the *day* following Paul went in with us unto James; and all the elders were present. <sup>19</sup>And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. <sup>20</sup>And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: <sup>21</sup>And they are

informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

d. Titus wasn't compelled

**i. Titus 3:5 is one of the greatest defenses of works not bringing us salvation. His back-story helps illustrate the strength of the conviction in this verse. He wasn't compelled to be circumcised. This implies there was effort to compel him.**

**1. Titus 3:5** <sup>5</sup>Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

**ii. Neither should we be compelled to add anything to the free gift of salvation through the finished work of the death (shed blood), burial and resurrection of Jesus Christ.**

**1. Ephesians 2:8-9** <sup>8</sup>For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup>Not of works, lest any man should boast.

**2. Romans 4:4-5** <sup>4</sup>Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup>But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

**3. Romans 11:6** <sup>6</sup>And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

**III. Galatians 2:4-5** <sup>4</sup>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: <sup>5</sup>To

whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

a. False brethren unawares

i. **What made them false brethren? They recognized Christ as the Messiah, but they also elevated Law above even the twelve in regards to the Gentiles according to James.**

1. **Acts 15:24<sup>24</sup>** Forasmuch as we have heard, that certain which went out from us have **troubled you with words**, subverting your souls, saying, *Ye **must be circumcised, and keep the law: to whom we gave no *such* commandment:***

ii. **Unawares was used in Jude also.**

1. **Jude 1:4<sup>4</sup>** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

b. Liberty in Christ

i. **Liberty in Christ is not license to sin and is not legalism. Paul makes this distinction clear in Galatians 5.**

1. **Galatians 5:1<sup>1</sup>** Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2. **Galatians 5:13<sup>13</sup>** For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

3. **II Corinthians 3:17<sup>17</sup>** Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

c. Bondage

i. **This is the bondage of the law. Paul mentions it in this letter. Galatians 5:1, that we just mentioned, is**

**a prime example. Even Peter in the counsel of Acts 15 mentions the burden of the law.**

**1. Acts 15:10<sup>10</sup>** Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

IV. **Galatians 2:6-9<sup>6</sup>** 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: <sup>7</sup>But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; <sup>8</sup>(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) <sup>9</sup>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.

a. Who seemed to be somewhat

**i. Paul wasn't degrading these men, but the emphasis was not on man, but God.**

**1. Romans 2:11<sup>11</sup>** For there is no respect of persons with God.

**ii. Paul even had to address the Corinthians about emphasizing Paul and Apollos and allowing that to cause division.**

**1. I Corinthians 1:12-13<sup>12</sup>** Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. <sup>13</sup>Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

**iii. Paul's use of the phrase "my gospel" isn't an attempt to elevate self, but to show the gospel of grace that he received by revelation as distinctive to**

**the Kingdom gospel. Paul called himself the least of all of the saints.**

**1. Ephesians 3:8<sup>8</sup>**Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

**b. Gospel of the circumcision**

i. **Acts 2:36:38<sup>36</sup>**Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. <sup>37</sup>Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? <sup>38</sup>Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ii. **Acts 11:19<sup>19</sup>**Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

**c. Gospel of the Uncircumcision**

i. **Acts 9:15-16<sup>15</sup>**But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: <sup>16</sup>For I will shew him how great things he must suffer for my name's sake.

ii. **Acts 22:21<sup>21</sup>**And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

**iii. Heathen**

**1. Heathen Greek word *ethnos***- Strongs Con. probably from G1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan):—Gentile, heathen, nation, people.

2. **Galatians 1:16**<sup>16</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

3. **Galatians 3:8**<sup>8</sup>And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

d. Right hand of fellowship

- i. They weren't enemies. Luke describes the outcome of the counsel in Acts 15. Paul adds more information.
- ii. **Acts 15:19-21**<sup>19</sup>Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: <sup>20</sup>But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. <sup>21</sup>For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.
- iii. **It is also clear from the follow up counsel between Paul and James that Paul was not to be preaching this verdict to the Jews.**
  1. **Acts 21:18**<sup>18</sup>And the *day* following Paul went in with us unto James; and all the elders were present. <sup>19</sup>And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. <sup>20</sup>And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: <sup>21</sup>And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.