

C. PAUL'S GOSPEL AND APOSTLESHIP CONFIRMED AND MAINTAINED. 2:1-21

1. Confirmed by the right hand of fellowship at Jerusalem. 2:1-10

TEXT 2:1, 2

(1) Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. (2) And I went up by revelation: and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run in vain.

PARAPHRASE 2:1, 2

1 Then, within fourteen years from my conversion, I went up again to Jerusalem with Barnabas, taking with me Titus also, one of the idolatrous Gentiles whom I had converted.

2 And I then went up by the direction of Christ; and after declaring in public the success of my ministry, I explained to the apostles the gospel which I preach to the Gentiles: But to avoid offence, I did it privately to them who were of greatest reputation, namely, Peter, James, and John, lest perhaps, being suspected to preach differently from them, my future and past labours might become useless.

COMMENT 2:1

Then after the space of fourteen years

1. The connection with chapter one rather causes one to believe that this visit was fourteen years after his visit with Peter for fifteen days.
2. The question is raised then, about a second journey not

mentioned here. This actually was Paul's third visit.

- a. The second visit was during a time of great need — a famine. Cf. Acts 11:27-30 and 12:25
 - b. The second visit was at the time of a great persecution.
 - 1) James, the brother of John, was killed with the sword. Acts 12:2
 - 2) Peter was imprisoned. Acts 12:3
 - c. Barnabas was with him on the second visit.
3. There are several suggested theories concerning the fourteen years.
- a. It was fourteen years from his first visit mentioned in 1:18.
 - b. It was fourteen years from his conversion.
 - c. It was fourteen years from the second visit mentioned in Acts 11:30—12:25.
 - 1) Much is made of "Barnabas being with him." Cf. 11:30
 - 2) Now in Galatians 2:1, he goes "up again to Jerusalem with Barnabas." It may be assumed that he is talking of fourteen years after his first trip with Barnabas.
 - 3) Against this position it should be noted that it seems to have had no bearing on his apostleship.
 - a) Since it had no bearing on his apostleship, Paul makes no allusion to it.
 - b) Paul is referring back to 1:18 which did have a bearing on his apostleship.
4. Let us consider the history of this visit to Jerusalem.
- a. It was made prior to Paul and Barnabas' separation. Acts 15:39
 - b. The trip to Jerusalem is known as The Jerusalem Conference. Acts 15
 - c. Following the visit, the brethren sent Judas (Barsabbas) and Silas back to Antioch with Paul and Barnabas, with a letter stating the convictions of the Jerusalem assembly.

with Barnabas

1. Why did Barnabas go with Paul to Jerusalem?
 - a. He had seen the results of Paul's preaching to the Gentiles.
 - b. The brethren appointed him to go. Acts 15:2

- c. Barnabas had served to introduce Paul to the brethren who were afraid of him. Acts 9:26, 27.
2. Barnabas and Paul had formed a great evangelistic team.

taking Titus also with me

1. Reasons why Titus was taken:
 - a. He was a laborer with Paul, and he had worked among the churches in Crete.
 - b. He was a Gentile and would be proof that Gentiles need not practice Jewish rites.
2. The mention of these two men helped to identify the trip to Jerusalem.

COMMENT 2:2

and I went up by revelation

1. Paul was ordered there by the Holy Spirit, although the agency was the church. Note this!
2. The church sent Paul for a specific purpose: "And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye can not be saved. 2 And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, (Titus) should go up to Jerusalem unto the apostles and elders about this question." Acts 15:1, 2

I laid before them the gospel which I preach

1. All that Acts states is, "And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them. Acts 15:12
2. It is not likely that he presented them with a copy of his sermons but that he orally rehearsed his convictions.

but privately before them who were of repute

1. Luther makes this read, "I conferred not only with the brethren, but with the leaders among them."
2. We should not do work in a community without the knowledge of the minister, or the elders.
 - a. It is a matter of respect to the faithful brethren already working there.
 - b. It appears then as unity rather than division.

lest by any means I should be running, or had run in vain

1. Paul had kept the Gentiles free from the yoke of the law and he did not want to undo all his work.
2. It had to be settled with the leaders or it would not be settled.

STUDY QUESTIONS 2:1, 2

136. What is meant by "space of fourteen years"?
137. Was this a second or third visit?
138. Who went with Paul?
139. Why did Barnabas go?
140. Explain the reason for the presence of Titus.
141. Was it Paul's idea to go to Jerusalem?
142. What was the nature of the revelation?
143. What did Paul do upon arrival?
144. What did he preach?
145. How was Paul received?
146. Who was present to hear Paul?
147. Discuss Paul's "running."

TEXT 2:3-5

(3) But not even Titus who was with me, being a Greek, was compelled to be circumcised: (4) and that because of the false brethren privily brought in, who come in privily to spy out our liberty which we have in Christ Jesus, that they might bring

us into bondage: (5) to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.

PARAPHRASE 2:3-5

3 However, that the apostles to whom I communicated my gospel, acknowledged it to be the true gospel of Christ, is evident from this, that not even Titus, who was with me, though a converted Gentile, was compelled to be circumcised.

4 On account even of the secretly introduced false brethren of the Jewish nation, who, pretending to be Christians, came in privily to our meetings at Jerusalem, to find out and condemn our freedom from the law of Moses, which we Gentiles have obtained by Christ Jesus' gospel, that they might bring us in-to bondage under the law.

5 To these false brethren I did not give place, by subjecting Titus to the law of Moses, not even for an hour. This fortitude I shewed, that the truth of the gospel concerning the freedom of the Gentiles from that law might remain with you and all the Gentiles.

COMMENT 2:3

not even Titus . . . was compelled to be circumcised

1. The apostles were gathered and this was their decision, when the Pharisees said, "It is needful to circumcise them and to charge them to keep the law of Moses." Acts 15:5
 - a. Peter's word: "Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers, nor we were able to bear?" Acts 15:10
 - b. James' word: "Wherefore my judgment is that we trouble not them that from among the Gentiles turn to God." Acts 15:19

- c. The brethren's plan: They selected men out of their group to take a letter and to return to Antioch, Syria, and Cilicia. "For it seemeth good to the Holy Spirit and to us, to lay no greater burden than these necessary things." Acts 15:28
- 2. This was the apostles' big opportunity to condemn Paul's gospel but they did not; rather, they verified it.
- 3. Reasons why Paul then had Timothy circumcised: Acts 16:1-3
 - a. Titus was pure Gentile — Timothy was half Jew,
 - b. A background of Jewish religion made this problem a serious one. Now they could not use this as a stumbling block to this preaching.
 - c. Paul was a Jew and did not need to renounce all that was Jewish, for that would repel his people.
 - d. He became all things . . . to win some. I Cor. 9:20-23

COMMENT 2:4

And that because of the false brethren

- 1. Catholic Bible has a clearer reading: "although it was urged. on account of false brethren."
- 2. The Pharisees no doubt had a part, for they followed Christ and Paul everywhere to make trouble.

privately brought in

- 1. Certainly the Apostles did not bring them in. No!
- 2. The troublemakers brought them in in secret.

to spy out our liberty which we have in Christ

- 1. The Christian has freedom from the law of the O.T.
 - a. Paul in Romans uses the illustration of the woman whose husband dies: "Wherefore my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another." Rom. 7:3; 7:4 Read also Gal. 5:1, Eph. 6:8, Gal. 5:13.
- 2. Observe that liberty is in Christ only.

3. The Jews never gave up, for in later years Paul (in Jerusalem) took a vow with four others. Acts 21:21-26

That they might bring us into bondage

1. The law was bondage compared to freedom in Christ. Gal. 4:3, 4, 5
2. Instead of escaping from bondage, they wanted to bring others into it.

FALSE BRETHERN 2:4-7

False doctrines and false teachers interrupt the sweet spirit that prevails when men follow only the truth. Sham Christians acted as spies.

Paul stated that they had stolen in to spy upon the liberty we enjoy in the fellowship of Christ Jesus (2:4). These could not stand the message of righteousness by faith in Christ Jesus. They had to bring the believers under law. They insisted upon circumcision so they could glory in the flesh. Paul said, "These men wanted to bring us into bondage, but not for one moment did I yield to their dictation."

Circumcision had no part in the Gospel.

Justification, as Paul uses the term, is not by faith and something else. It is by faith in Christ and nothing else!

One did not hold another gospel merely because he was circumcised. He advocated another gospel only when he affirmed that circumcision was necessary for justification, that is, to assume a right relationship with God. "Now certain persons who had come down from Judea began to teach the brotherhood that those who were not circumcised in accordance with Mosaic practice could not be saved" Acts 15:1. That was another gospel.

What was wrong with the new gospel was that it predicated salvation upon another principle than absolute trust in Jesus Christ.

We must be careful in interpreting this idea of a new gospel into too many of our religious discussions.

One can be mistaken about a lot of things without perverting the gospel. Faulty understanding of some point of doctrine, a warped view of interpretation of an apostolic passage—these in no sense constitute another gospel.

Those who are not free in Christ to make mistakes are not free at all.

Men upon both sides of some matters in the realm of opinions have obeyed the same gospel. To accuse one of advocating another gospel because he disagrees with a position upon one of the items, where the scripture has not spoken, may speak much more forcibly about our ignorance than about his. The one who is in danger of projecting another gospel is the one who makes fellowship dependent not upon our relationship to God through the Spirit, but upon agreement with his faction upon some point of theological deduction not found in the word.

COMMENT 2:5

did not give way to subjection

1. Paul had Timothy circumcised because it was expedient in order to win the Jews. Acts 16:3
2. Here at Jerusalem—the action would set a precedent for all time.
3. The Gospel can not be compromised—we can not give way, or give place when it is God's place.
 - a) "Neither give place to the devil." Eph. 4:27
 - b) "Stand against the wiles of the devil." Eph. 6:11
 - c) Give not that which is holy unto the dogs. Matt. 7:6

That the truth of the gospel might continue with you

1. Either you have to become a Jew to become a Christian, or you do not. Paul said you do not, and stood his ground.
2. Either you are dead to the law or subject to it. Paul said you are not subject and would not give in.
 - a. "Wherefore my brethren ye also were made dead to the law through the body of Christ." Rom. 7:4

- b. "So that the law is become our tutor to bring us unto Christ." Gal. 3:24

STUDY QUESTIONS 2:3-5

148. How was Titus received?
149. Where is the subject of circumcision discussed more fully?
150. Why was Timothy circumcised?
151. Who was brought in?
152. Who would have done this?
153. Were they publicly brought in?
154. What is liberty in Christ?
155. Find other verses that deal with the subject.
156. Did the spies have evil motives?
157. What does Paul teach concerning bondage?
158. Did Paul compromise while in Jerusalem?
159. Did Paul ever give in to pressure?
160. Why was he so set in Jerusalem?
161. What is involved in the truth of the Gospel?

TEXT 2:6-10

(6) But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: (7) but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (8) (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles): (9) and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; (10) only they would that we should remember the poor; which very thing I was also zealous to do.

PARAPHRASE 2:6-10

6 Besides, from the greatest of the apostles I received nothing: Whatever they were during their attendance on Christ, is no lessening of me, as an apostle. God does not shew favour to men on account of external advantages. He did not raise them who attended Christ during his ministry, above me. For to me, they who were of greatest reputation communicated neither knowledge, nor spiritual gifts, nor authority: Far less did they pretend to make me an apostle.

7 But, on the contrary, perceiving by what Jesus said when he appeared to me, that the preaching of the gospel to the Gentiles was committed to me, even as the preaching of the gospel to the Jews had been committed to Peter;

8 For God, who wrought inwardly in Peter the gifts of inspiration, and miracles, and languages, to fit him for preaching to the Jews, wrought inwardly also in me the same gifts, in order to fit me for converting and instructing the Gentiles in every country whither I was to go.

9 And thus knowing the grace of apostleship which was bestowed on to me, James, and Peter, and John, who were esteemed chief supporters of the church, gave to me and Barnabas their right hands, in token of my fellowship with them in the apostolic office, and in token that Barnabas was sent forth by the Holy Ghost, to preach the gospel to the Gentiles; and agreed that we should travel among the Gentiles, while they preached to the Jews in Judea.

10 The only thing they desired was, that we would remember to make collectings for the poor, among the Gentiles; which very thing I also made haste to do among the converted Gentiles in Antioch.

COMMENT 2:6

But from those who were reputed to be somewhat

1. The first ones chosen to be apostles would naturally carry

much prestige.

2. No primacy of Peter is indicated here, although he must be referred to, as seen in verse eight.

whatsoever they were maketh no matter

1. They could not rest upon their early calling.
2. Their prestige was not to be the deciding factor.
3. Truth, and not person of men, was to be the issue.

they imparted nothing to me

1. Paul was not egotistical; he was simply stating that he had a revelation of the gospel, so how could men teach him?
2. He was blessed by their fellowship but the meeting was not to give Paul a message.

WORD STUDY 2:6

“Accepteth not man’s person” is literally “does not take the face.” In the court system of that day, judges often based their verdicts on who the defendant was. The penalty for a slave would be drastically different from the penalty for a master. Likewise, the stranger or alien could not expect the same leniency the judge’s friend would receive. Ideal justice, like the blindfolded statue holding the impartial scales, treats all men on the same basis. As the perfect example of this ideal, God does not “take a person’s face.”

COMMENT 2:7

I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision

1. Are there two gospels? No.
2. Paul explains in verse eight what is meant: there is only one message.
3. It meant to whom the gospel was to be preached.

COMMENT 2:8

wrought for Peter unto the apostleship of circumcision

1. The gospel was to be preached first to the Jew, Rom. 1:16
2. The apostles agreed on areas of service and Paul was to go to Gentiles. Gal. 2:9
3. It seems the words *gospel* and *apostleship* can be used interchangeably in verses seven and eight.

wrought for me also unto the Gentiles

1. It is also translated "was mighty in me for the Gentiles."
2. Cf. Acts 9:15 "But the Lord said . . . 'He is a chosen vessel.'

COMMENT 2:9

they perceive the grace that was given unto me

1. They could see:
 - a. The evidence of his salvation—the Holy Spirit.
 - b. The evidence of his own working of miracles.
 - c. The evidence of his own power in preaching.
2. Several verses using this same expression to show reference to Paul's apostleship. Cf. I Cor. 3:10; Rom. 12:3; Rom. 15:5

James, Cephas and John

1. This James is believed to be the half-brother of Christ.
2. Notice that James is named first. There is no papal primacy here, or Peter's name would appear first.

reputed to be pillars

1. Pillars are supports for the main building.
2. The strength of a local church is its local leadership as it stands upon Christ, the bedrock.
 - a. Weak elders mean a sagging church.
 - b. The church is the pillar and ground of the truth.
I Tim. 3:15
 - c. No nation is stronger than the church within it.

gave to me and Barnabas the right hands of fellowship

1. This is an open gesture of common acceptance.
2. "Strike hands is seen in the O.T."
 - a. Cf. Job 17:3 ". . . who is there that will strike hands with me."
 - b. Cf. Prov. 6:1 "My son, if thou are become surety for thy neighbor, if thou hast stricken thy hands, for a stranger . . ."

that we should go unto the Gentiles and they unto the circumcision

1. This is the first comity agreement of the church.
2. The Gentiles have no special requirements given in this agreement.
3. This was to make certain a wide preaching of the Gospel.
 - a. This agreement was not among denominations to give all men a chance to hear the Gospel.
 - b. The gospel allows no favoritism.

WORD STUDY 2:9

The Greek word for fellowship (*koinonia* — coin oh NEE ah) was a favorite expression for the most intimate of human relationships, marriage. It was called the "fellowship of life." The close association, or partnership, of this word signifies a sharing and participation in each other's life.

The right hand of fellowship in this verse not only approved Paul and Barnabas as fellow Christians, but also as fellow teachers and leaders. It was a formal recognition of the share they had in each other's ministries, and amounted to an endorsement.

COMMENT 2:10

only they would that we should remember the poor; which very thing I was also zealous to do.

1. "The poor" probably referred to the Christians within the province of James, Peter, and John.
2. Paul's zeal to do this is evident both before and after the conference.
 - a. On his very first trip to Jerusalem, he took relief for the Judean brethren.
 - b. Cf. also I Cor. 16:1; II Cor. 8:1-5; II Cor. 9:1-8; Rom. 15:25-27; Acts 24:17.

STUDY QUESTIONS 2:6-10

162. Could the reputed ones refer to the primacy of Peter taught by some?
163. Was prestige more important to Paul than truth?
164. Did Paul receive any new truth from the reputed ones?
165. Does Paul teach that there are two gospels?
166. Did his preaching differ from Peter's?
167. Were Paul and Peter commissioned by the same authority?
168. Could the word "gospel" and "apostleship" refer to the same commission?
169. Could the gospels mentioned refer to areas of service rather than to content?
170. How did Paul decide that he was to go to the Gentiles?
171. Who perceived Paul's grace?
172. How was this grace manifested?
173. Who were the pillars?
174. How did the "pillars" react?
175. Did they agree on areas of work?
176. Is this comparable to comity agreements?
177. Who was the James named here?
178. If the men are named in order of importance, what does this do to the doctrine of the primacy of Peter?
179. What is the right hand of fellowship?
180. What exhortation was given to Paul's group?
181. Did Paul show interest in it?
182. Who would "poor" refer to?

183. Was Paul's word "zeal" well spoken?

2. Maintained in Conflict with Peter at Antioch. 2:11-21

a) The hypocritical conduct of Peter and the remainder of Jewish Christians. 2:11-13

TEXT 2:11-13

(11) But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. (12) For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. (13) And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation.

PARAPHRASE 2:11-13

11 Moreover, to shew that as an apostle Peter is not superior to me, I inform you, that when he came to Antioch after the council, I opposed him personally in the presence of the church, because in this very affair of the Gentiles, he was blamable.

12 For before certain persons zealous of the law came from James, he used to eat with the converted Gentiles in Antioch. But when they arrived, he withdrew, and separated himself from these, as if it had been a sin to eat with them. But the true reason was, his being afraid of the converted Jews.

13 And the other Jews also hypocritized with him, abstaining from the tables of the Gentiles. So that even Barnabas, who with me had preached salvation to the Gentiles without the works of the law, was carried away with them by their hypocrisy.

COMMENT 2:11

But when Cephas came to Antioch

1. McGarvey feels this event probably was soon after the Jerusalem Conference.
2. Observe that Peter is not named with Barsabbas and Silas who returned to Antioch from Jerusalem following the conference. Acts 15:22

I resisted him to the face

1. Paul spoke to his face—not behind his back, or in Peter's absence.
2. Resistance actually was upholding the truth.

because he stood condemned

1. Notice it was Peter's conduct—an old prejudice showing forth.
2. This does not affect his revelation as inspiration.
 - a. These men who were given the keys of the kingdom were not given perfection.
 - b. They spoke a divine message but in normal life their prejudice entered into their application of it.

COMMENT 2:12

Before that certain came from James he ate with the Gentiles

1. This was an unlawful act for the law enthusiasts. Cf. Samaritan woman—John 4:9 no dealing.
2. Peter's great vision (Acts 10:11-16) had some affect on him.
 - a. He had defended his position earlier, when the Jews contended with him when he returned to Jerusalem from the house of Cornelius. Acts 11
 - b. Now Paul records that in Antioch he again ate with Gentiles.
 - c. Peter was courageous when there was nothing to fear.

when some came from James he drew back and separated

1. This may represent then what he really believed.
 - a. He knew how they felt and since he had to deal more with them than the Christians at Antioch, he chose to be at peace with them.
 - b. This type of character Peter demonstrated in earlier life.
2. It would require some courage however to give up his position with the Gentiles.
3. Did James send them? Was he fearing James?
 - a. It is not likely if James remained true to his conviction at Jerusalem.
 - 1) "Wherefore my judgment is, that we trouble not them that from among the Gentiles turned to God."
Acts 15:19
 - 2) "Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment."
Acts 15:24
 - b. The context somewhat infers that James is to blame.
 - 1) If Peter could change, so could James.
 - 2) The *Pulpit Commentary* says this is not inconsistent, for James could speak 15:19—and still feel that the obligation of Jewish believers remained the same.

WORD STUDY 2:12

When Peter "drew back" (*hupostello* — hoo poh STELL oh) he was "shrinking back from something repulsive, as in fear or disgust."

To "separate" (*aphorizo* — ah foh RIDZ oh) is to completely cut off. The word carries the idea of excommunication, as in Luke 6:22, where Jesus said, "Happy are you when men shall hate you and *reject* you." How appalling that such strong rejection should be committed by Peter against fellow Christians!

COMMENT 2:13

The rest of the Jews dissembled

1. That is, the Jewish Christians began likewise breaking fellowship.
2. They acted as sheep without a shepherd.

even Barnabas was carried away with their dissimulation

1. Dissimulation—to dissemble—means “to feign, to make pretense of.”
2. These men were supposed to be Christians and now they avoid the Gentiles at dinner. Paul says it is a pretense.
 - a. Dissimulation can be translated “hypocrisy.”
 - b. To possess a truth and profess it in life are two different matters.

WORD STUDY 2:13

When the rest of the Jews “dissembled” (*sunhupokrinomai* — soon hoop oh KRIN oh my) they were literally “acting the hypocrite with” Peter. The “hypocrite” was originally the play-actor on the Greek stage. Wearing the large mask of comedy or tragedy, his outward appearance was not the same as his inner nature. With the aid of such masks, one actor might even play several different roles in the same drama.

Christians must never be guilty of putting on different faces for different occasions.

STUDY QUESTIONS 2:11-13

184. Who is Cephas?
185. Where did he travel?
186. When did he make the trip?
187. What is meant by “resisted?”
188. How could an inspired apostle be wrong?

189. Do preachers today preach truth more strongly than they are able to live it?
190. What inconsistency did Peter show?
191. Had not Paul learned how to act toward Gentiles, according to Acts 10?
192. Why would the presence of James make a difference?
193. Was James a superior to Peter?
194. What is meant by "drew back and separated?"
195. Was James at fault or inconsistent?
196. What is meant by dissembled?
197. Who did it?
198. Was this a break in fellowship?
199. Is dissimulation hypocrisy?
200. Would it be inconsistent if we were present in a mixed foreign and colored group in a similar situation, if we had friends who were very strong in drawing color and social distinctions?

b. Paul's Reproof 2:14-21

TEXT 2:14-16

(14) But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, if thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?

(15) We being Jews by nature, and not sinners of the Gentiles, (16) yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified.

PARAPHRASE 2:14-16

14 But when I saw that such eminent teachers did not walk rightly, according to their own knowledge of the true doctrine of the gospel, I said to Peter in the hearing of them all; in the hearing of Barnabas and all the Judaizers: If, in the house of Cornelius, thou, though thou art a Jew, livest after the manner of the Gentiles in respect of meats, and not after the manner of the Jews, because thou knowest the truth respecting that matter, why now compellest thou the converted Gentiles to obey the law, by refusing to eat with them, as if the distinction of meats were necessary to their salvation?

15 I added, we apostles, who are Jews by birth and education, and not idolatrous Gentiles, who are ignorant of God, and of his will respecting the salvation of sinners.

16 Knowing by the law and the prophets, as well as by our own inspiration, that man is not justified by works of law, but only through the faith which Jesus Christ hath enjoined, even all of us believed in Jesus Christ, that we may be justified by the faith which Christ hath enjoined; and have not sought justification by works of the law. For by performing works of law, whether it be the law of nature or of Moses, no man shall be justified at the judgment.

COMMENT 2:14

I said unto Cephas before them all

1. Here was a wholesale stampede and someone needed to bring soberness.
2. Paul had the courage to do it.
3. No doubt here was a history-making event.
4. Paul urged Timothy to do this type of thing. "them that sin rebuke in the sight of all, that the rest also may be in fear." I Tim. 5:20

if thou being a Jew livest as a Gentile

1. In what sense were those words meant?
 - a. Perhaps in the liberty of the gospel.
 - b. Perhaps in the eating of meat, after his vision.
 - c. Perhaps while living right there in Antioch, he had lived just like other Gentiles.
2. Pointed question—to point out an inconsistency.

How compellest thou the Gentiles to live as do the Jews

1. It is charge of inconsistency.
2. It is not fair for a Jew to accept a new position and ask them that those of the new position accept the old position.

COMMENT 2:15

We being Jews by nature, and not sinners of the Gentiles

1. Here we are—Jews with all of our background, acknowledging the Gentiles, who are ordinarily considered sinners, as now accepted to God. Why go back to the law? Why accept the gospel if it is not able to justify?
2. Sinners refers to the bigoted attitude.
3. This expression goes with what follows, not with what preceded.

COMMENT 2:16

Yet knowing that a man is not justified by work

1. To justify literally means “to pronounce righteous”; not meaning that a man is righteous, but that God treats him as such.
2. The history of justification is traced in the Scriptures.
 - a. It was promised in Christ. “In Jehovah shall all the seed of Israel be justified, and shall glory.” Isaiah 45:25

"He shall see of the travail of his soul, and shall be satisfied; by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities." Isaiah 53:11

- b. It is an act of God.
 - 1) "He is near that justifieth me." Is. 50:8
 - 2) "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:33
- c. It is not of works of the law.
 - 1) "And by him everyone that believeth is justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39
 - 2) "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. Rom. 8:3
 - 3) "Now that no man is justified by the law before God, is evident; for the righteous shall live by faith." Gal. 3:11
- d. It is of grace.
 - 1) "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24
 - 2) "For this cause it is of faith, that it may be according to grace; to the end that the promise might be sure to all the seed; not to that only which is of the law." Rom. 4:16
 - 3) "They that receive the abundance of grace." Rom. 5:17-21
- e. It comes by the death and resurrection of Christ.
 - 1) "Who was delivered up for our trespasses, and was raised for our justification." Rom. 4:25
 - 2) "And if Christ hath not been raised, your faith is vain; ye are yet in your sins." I Cor. 15:17
 - 3) "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him." Rom. 5:9
- f. It entitles one to an inheritance.

“That being justified by his grace, we might be made heirs according to the hope of eternal life.” Titus 3:7

but through faith in Jesus Christ

1. What are we to believe about Him for justification?
 - a. Faith in His blood. Rom 5:9
 - b. Faith in His Resurrection. Rom. 4:25; I Cor. 15:17
2. Good morals, if love and all other things fail.

even we believed on Christ Jesus, that we might be justified by faith

1. All come the same way.
 - a. “If so be that God is one, and he shall justify the circumcision by faith, and uncircumcision through faith.” Rom. 3:30
 - b. Paul had to be justified this way.
2. This eliminates the so-called good moral one too.

and not by the works of the law

1. Is not of works, Acts 13:39; Rom. 8:3; Gal. 3:11.
2. Is not of faith and works of the law united. Acts 15:1-29
 - a. “We reckon therefore that a man is justified by faith apart from the works of the law.” Rom. 3:28
 - b. “But if it is by grace, it is no more of works.” Rom. 11:6
 - c. “Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace.” Gal. 5:4

WORD STUDY 2:16

The definite article “the” is not present before the word “law” in Greek. Thus, Paul is not just specifying the Old Testament Law, but the whole concept of law in general. Man is not justified by his obedience to *any* legal code, new or old. Christ did not go to Calvary, nailing the Law to the cross, only to hand down another legalistic code just like the first! (Col. 2:14) This same teaching is given in Romans 3:21f, where

the definite article before "law" is also omitted. Man is not justified by the works of law—any law!

STUDY QUESTIONS 2:14-16

201. Discuss Paul's charge of failure to live uprightly.
202. Whom did Paul address?
203. What is meant that Peter lived as a Gentile?
204. What is meant by compelling Gentiles to live as Jews?
205. Why did Paul make an open issue of it?
206. How could Paul be a Jew by nature?
207. What is meant by the expression "sinners"?
208. Does the expression go with what preceded or with the statement that follows?
209. Describe justification.
210. Is it a new word in the New Testament?
211. Are we made just by works?
212. Are we made just by living up to the law of Moses?
213. How are we justified by grace?
214. Will grace alone make us just?
215. How is the resurrection of Christ connected with justification?
216. How is faith connected to justification?
217. If we have faith in the law and also works, could we be justified?

TEXT 2:17-19

(17) But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. (18) For if I build up again those things which I destroyed, I prove myself a transgressor. (19) For I through the law died unto the law, that I might live unto God.

PARAPHRASE 2:17-19

17 But if, while we apostles seek to be justified by the faith of Christ, even we ourselves are found sinners, by practising the rites of the law of Moses as necessary to salvation, contrary to our conscience, will Christ promote such iniquity, by justifying teachers who delude others in a matter of such importance? By no means.

18 For if we re-establish, by our practice, those rites as necessary to salvation, which, in our preaching, we declared not necessary, we certainly make ourselves transgressors by deceiving others.

19 Besides, to shew the folly of seeking to be justified by law, I told the Judaizers that we all, through breaking law, have died by the curse of law, so that if we live, we must live by the free gift of God, and not by law.

COMMENT 2:17

But, if while we sought to be justified in Christ

1. We have turned our backs on the law as a means of justification.
 - a. Going back, as you have, shows a disappointment or a dissatisfaction in the justification which we have obtained.
 - b. We as apostles must not reveal a sinful attitude.
2. An example, if bad, brings reproach on Christ and man.
 - a. We are saved by the works of the law or we aren't.
 - b. If we return to the law—what will be said of Christ?

Is Christ a minister of sin

1. If we are such sinners as to be unfit to be conversed with, or eaten with, then Christ can be accused as a minister of sin.
 - a. This is an explanation.
 - b. It is an unjust judgment to condemn Christ for man's failures.

2. Look here—if we the apostles favor this kind of an attitude which is sinful, then, we representing Christ, represent Him as a minister of sin.

WORD STUDY 2:17

“God forbid!” The older translations paraphrase the Greek *me genoito* (MAY GEN oi tau) (G as in “go”) by using this oath form. A better translation would be: Certainly not! By no means! May it never be!

The word for God (*theos* — theh OSS) is never used in this expression in the New Testament.

COMMENT 2:18

If I build up again . . . , I prove myself a transgressor

1. If you preach salvation through Christ, and then insist on circumcision as a test of fellowship, you are building up what the gospel ended.
2. If you build up what you destroyed—you are a sinner.

COMMENT 2:19

For I through the law died unto the law

1. How could he die to it, through it?
“For as many of you as were baptized into Christ did put on Christ.” Gal. 3:24-27
2. In the Christ of the law—which the law prepared for—Paul died to the law. “dead—through the body of Christ.” Rom. 7:4
 - a. The law brought men to Christ. Gal. 3:24
 - b. Therefore in accepting the fulfillment of the law, Paul died to the law.

that I might live unto God

1. It did not loose him from duty but bound to a greater one.
 - a. Rom. 6:1-5
 - b. "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God."
Rom. 7:4
2. This life unto God is unique:
I give Him my burdens,
He gives me His BLESSINGS.
I give Him my trials,
He gives me His PATIENCE.
I give Him my sorrow,
He gives me His STRENGTH.
I give Him my blindness,
He gives me His LIGHT.
I give Him my cold heart,
He gives me His LOVE.
I give Christ my all,
And He gives me HEAVEN.

NO MORE STRANGERS AND FOREIGNERS 2:19

The history of God's people has been one of movement from place to place. Abraham had to seek new homes. The church has been persecuted and its members driven from place to place, because of sin in the world. The Christians find brotherhood and peace.

A person may feel lonely in New York City with millions of people around him. He is very much a stranger and a foreigner, but fellowship in the church does not leave one alone.

Adam and Eve were not created to be strangers in the garden, but they eventually were out of place. God made a home for them that should have been permanent. The word says "The Lord God planted a garden in Eden, in the east; and there he

put the man whom he had formed" (Gen. 2:8). Adam and Eve were at home in the world and in harmony with their environment—morally, physically, and psychologically. Sin changed things.

But when sin entered, man became a wanderer. Our first parents were expelled from the garden. After his act of murder, Cain was condemned to be "a fugitive and a wanderer on the earth" Gen. 4:12. But what happened? "Cain went away from the presence of the Lord . . . and he built a city" Gen. 4:16, 17.

There is a great tension between the world and the church. It is only in the body of Christ that we are not strangers and foreigners.

STUDY QUESTIONS 2:17-19

- 218. If a person follows the law, what is he doing to Christ?
- 219. Do a Christian's sins make Christ a minister of sin?
- 220. What is the special application of this verse to the Christian?
- 221. What is meant by "build up again?"
- 222. What had the gospel ended?
- 223. What had Paul destroyed?
- 224. Is the Gentile Christian today dead to the law of Moses?
- 225. By what process did Paul, a Jew, die to it?
- 226. What is the purpose of dying unto the law?
- 227. In what relationship are we to live, when we die to sin?

TEXT 2:20, 21

(20) I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. (21) I do not make void the grace of God: for if righteousness is through the law, then Christ died for naught.

PARAPHRASE 2:20, 21

20 To prove that we die through law, I observed, that by the curse of law we are crucified together with Christ; Nevertheless we believers still live; only it is no longer the old man, with the affections and lusts, but Christ who liveth in us. For the life which we now live in the body, after the crucifixion of our old man, we live by that faith which is enjoined of the Son of God, who loved us, and gave himself to death for us, that he might rule us, and obtain pardon for us.

21 I do not, like the Judaizers, set aside the mercy of God in giving his Son, by teaching justification through works of law. For if righteousness is attainable through law, then certainly Christ hath died in vain. He need not have died to deliver us from the curse, and to obtain eternal life for us.

COMMENT 2:20

For I have been crucified with Christ

1. Paul in Romans enlarges on this idea. "We were buried therefore with him through baptism into death . . . knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." Rom. 6:4, 6
2. Too many in the church today are not crucified with Christ.
 - a. Sample of ones not crucified:
 - TIRED CHRISTIANS:** Will work if coaxed.
 - RE-TIRED CHRISTIANS:** Believe they have done their share and sit idly by, exercising the right to criticize.
 - RUBBER-TIRED CHRISTIANS:** Go along all right if the way is smooth and the way clear.
 - FLAT-TIRED CHRISTIANS:** Once were closely affiliated with the Church but suffered a puncture of ego and have never recovered.
 - AT-TIRED CHRISTIANS:** Go to church on Easter and other times to show off new clothes.

TIRE-LESS CHRISTIANS: Always on the job and fully consecrated to the Lord Jesus Christ.

WHAT KIND OF A CHRISTIAN ARE YOU?

b. Typical Christians who are not crucified:

ONE CROSS—Nearly new. I cannot carry it and keep up with the world at the same time.

ONE TALENT—Unused, but shelfworn. It has been hidden away for years.

ONE SET OF CHRISTIAN ARMOR—Five pieces. This set needs polishing, but there is not a scratch or scar on it.

ONE PRAYING KNEE—Wholly unused since the limb sprouted a dancing foot.

ONE BIBLE—The pages of the family record have been used, otherwise good as new.

ONE THOUSAND OPPORTUNITIES—Most of these are gone, but there may be a few good ones left. These many articles are stored in my attic.

it is no longer I that live, but Christ that liveth in me

1. He has been crucified—yet he lives.

a. He is yet a living person.

b. He does not say that it ends his existence.

2. He means that in this new life, one lives in Him.

a. Christ lives in him as Saviour.

b. Christ lives in him as a guide.

c. Christ lives in him as one sensitive to sin.

d. Christ lives in him as a strengthening one. Phil. 4:13

the life that I live in the flesh, I live in faith

1. The Christian life is a believing life.

a. Believing that I am saved. John 3:16

b. Believing that God will care. "To them that love God all things work together for good, even to them that are called." Rom. 8:28

c. Believing in a new body. I Cor. 15

a. A glorified body.

- b. An eternal body.
 - c. A body without pain. Rev. 20:4
2. Paul proved that a person in the flesh could live in the Spirit.

the faith which is in the Son of God

- 1. Faith is in a person—not a law.
- 2. Salvation is in Christ, not in observances.

who loved me

- 1. Jesus had much to say about the Father's love—very little of his own love—thus he gave the credit to God.
- 2. John records Jesus' references to His own love.
 - a. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." John 13:34
 - b. "Even as the Father hath loved me, I also loved you: abide ye in my love." John 15:9
 - c. "This is my commandment, that ye love one another, even as I loved you." John 15:12
 - d. It was Jesus who spoke the message of love in John 3:16.

and gave Himself up for me

- 1. Christ lived a life of love and compassion.
- 2. He died for man as an indication of His love.
 - a. "Greater love hath no man than this." John 15:13
 - b. "And to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." Eph. 3:19
 - c. "And walk in love even as Christ also loved you and gave himself for us, an offering and a sacrifice to God for an odor of sweet smell." Eph. 5:2
- 3. Do we practice what we sing? This will answer the question, "What will we give up for Christ?"
 - "I Love to Hear the Story."
—if it doesn't last over 20 minutes.
 - "Take My Life and Let it Be,"
—Yes, let it be, dear Lord.

"Sweet Hour of Prayer,"

—is wonderful, but I'm really too busy.

"I Love to Hear the Story,"

—but only in Church.

"Have Thine Own Way, Lord,"

—with Mrs. Gray and Mrs. Black.

"Lead Me to Some Soul Today,"

—but wait until I have a convenient time.

"All I have is Thine Own,"

—but I hope that You don't mind that I have used it all for something which I want.

"If Jesus Goes with Me,"

—it may be embarrassing for both of us.

COMMENT 2:21

I do not make void the grace of God

(Catholic translation—"I do not cast away the grace of God.")

1. This is a charge against Peter: "You do by your action."
2. "But if it is by grace, it is no more of works: otherwise grace is no more grace." Rom. 11:6
3. The law was God's grace to bring us to Christ, who is God's complete demonstration of grace.

if righteousness is through the law, then Christ died for naught

1. Jesus just wasted His time if righteousness can be obtained some other way.
2. Note how people think that they obtain righteousness today:
 - a. Indulgences
 - b. Masses

MIXING THE COVENANTS AND BAPTISM 2:21

Paul contends that righteousness is in Christ and not of the law. Many great religious reformers have not seen this truth.

Calvin was one and he has had many followers.

Because Calvin drew no qualitative or essential difference between the old covenant of the law and the new covenant of grace, he continued to think of "works" in his legalistic framework of thought.

He was not consistent in his views and neither are his modern followers.

Modern "Calvinists" are unable to differentiate between the works of law for merit and the good works of a Christian compelled not for merit but out of faith. That's why "belief" and "repentance" are considered essential but baptism is viewed as merely "works." Calvin's "level Bible" viewpoint, by which he arbitrarily put most Old and New Testament Scriptures on an equal level of authority, gave him a lot of the proof texts he needed to support his legal system.

Popular theology today disposes of baptism as a doctrine of salvation.

Ironically, Calvin insisted upon the "sacrament" of infant baptism. And he knew exactly what he meant by "sacrament" too. Our present crop of "Calvinists" doesn't think baptism has anything to do with salvation. They dare to contradict Peter in Acts 2:38, and Peter in I Peter 3:21, where he says, "Baptism doth now also save us."

CHRIST IS DEAD IN VAIN 2:21

Righteousness is not obtained by following the ceremonies of the law of Moses. If so, Jesus died without a justifiable purpose.

Since faith came into our lives, we start with life, not with law. He that hath the Son hath life. You even start with eternal life, the life of God. As John wrote, "This letter is to assure you that you have eternal life. It is addressed to those who give their allegiance to the Son of God." One who gives his allegiance to Jesus, and who has the life of God throbbing inside of him, is going to do always those things that please Jesus.

The good news is news of what God has done for us in Jesus. Our faith is the response to the news in absolute surrender and unreserved trust.

The law of Moses can not do what faith in Christ can do.

The faith is not Jesus pointing us to a book, but a book pointing us to Jesus.

Life comes not from giving assent to what the Book says, although that is very important. It comes from believing in Him who is the object of the testimony and of our faith. He is the pioneer and perfecter, the author and finisher of our faith.

STUDY QUESTIONS 2:20, 21

228. What does Paul mean by crucifixion with Christ?
229. In what way or ways are we no longer ourselves?
230. Did Paul mean that he was no longer responsible for his life?
231. How does Christ live in man?
232. In whom is our faith?
233. Is there a difference in faith in a person and faith in a law?
234. How did Christ demonstrate His love for us?
235. Is Paul insinuating that Peter made God's grace void, when he says that he doesn't?
236. Would Christ's life have been necessary if grace were from any other source?
237. What is meant by the word "righteousness?"
238. By what means do people seek to obtain salvation today?

QUESTIONS ON GALATIANS, CHAPTER TWO

Choice

1. Barnabas had the respect of the brethren in
 1. Alexandria
 2. Tarsus
 3. Jerusalem

2. Paul went up to Jerusalem
 1. to attend the feast of Pentecost
 2. because he was told to do so by revelation
 3. on the back of a mule
3. Titus was like Timothy
 1. half Jew
 2. a hardened Jew
 3. a convert to Christianity
4. The apostle gave to Paul
 1. the right hand of fellowship
 2. an offering for the poor in Antioch
 3. a copy of the Old Testament
5. Paul took with him to Jerusalem
 1. Titus
 2. James
 3. Cephas
6. Because of the Council at Jerusalem not even
 1. Paul
 2. Titus
 3. Cephaswas compelled to be circumcised.
7. When Peter came to Antioch Paul
 1. resisted Peter face to face
 2. congratulated him for coming
 3. took up an offering to help him return to Jerusalem.
8. If Paul were to build up again those things which he destroyed he would become
 1. more consecrated as a Christian
 2. a Sadducee
 3. a transgressor
9. Paul took Barnabas with him to Jerusalem because
 1. Barnabas knew the way
 2. Barnabas could act as a mediator for Paul
 3. Barnabas begged to go
10. By the works of the law
 1. some will be justified
 2. the Jew will be justified
 3. none will be justified

11. Paul said he gave place in the way of subjection
 1. no not for an hour
 2. because of expediency
 3. to avoid strife
12. Paul was charged to remember the poor
 1. which thing he was zealous to do
 2. because there were so many of them
 3. because Paul had not shown much interest
13. Pillars in the Jerusalem Church were
 1. Matthew and Alphaeus
 2. James and Cephas
 3. Andrew and Peter
14. The rest of the Jews dissembled likewise means
 1. they broke fellowship
 2. they had a recess
 3. they assembled in a body
15. Paul says if righteousness is through the law
 1. then Gentiles had better get busy
 2. the Jew had an obligation to preach it
 3. then Christ died for naught. (vs. 21)
16. Paul said that he had been crucified
 1. with the cruelest of men
 2. with the same kind of a cross as Christ
 3. with Christ
17. During the Jerusalem conference, false brethren came in to
 1. spy out our liberty
 2. to insist that all Jews leave the conference
 3. to steal the offering for the poor
 4. to question Paul's baptism
18. Paul preached the gospel privately in Jerusalem because
 1. he might be killed
 2. he was afraid
 3. lest he should be running in vain
19. Paul speaks of making a trip to Jerusalem
 1. 14 years later
 2. to rebuke Peter
 3. because he was anxious to see the brethren

2:1-21 GUIDANCE FROM GALATIANS

- 20. With Paul were**
 - 1. Jonathan and Erasmus**
 - 2. Phoebe and Prisca**
 - 3. Barnabas and Titus**
- 21. Titus in nationality**
 - 1. was a Roman**
 - 2. Jew**
 - 3. Greek**
- 22. James, John, Peter when they saw the favor of God in Paul**
 - 1. turned them away resentfully**
 - 2. extended the right hand of fellowship**
 - 3. were jealous because he was not one of the twelve**
- 23. Paul said that he, because of the apostle Peter's attitude**
 - 1. opposed him face to face**
 - 2. grew to deeply appreciate him**
 - 3. couldn't help but admire him**
 - 4. was convinced of Peter's greatness**