

A Study of Galatians 2

I. Outline.

1. Paul's contact with the other apostles (Gal 2.1-10).
2. Paul rebukes Peter at Antioch (Gal 2.11-15).
3. Judaism and Christianity are distinctive (Gal 2.16-21).

--Bob Winton, *Galatians*, p. 3

II. Summary.

"In the second stanza of Galatians we learn that Paul became an apostle, not by the plans of men, but by the power of Christ. Not only did the other apostles have nothing to do with his apostleship, he rebuked one of their leaders who was to be blamed for an act of hypocrisy. In Galatians 2.11-14 we learn several pertinent facts: (1) We should rebuke public error openly. (2) Peter could not be considered good material for popery because he was not infallible on matters of faith and morals on this occasion! (3) Influence is a valuable commodity to guard; Peter's hypocrisy had an adverse effect upon Barnabas! (4) Genuine-love demands we admonish our brethren in error (Rev 3.19). Later in 2 Peter 3, Paul was called by Peter a beloved brother! In Galatians 2.16 we have a brilliant commentary on Romans 1.17 and the phrase **FROM FAITH TO FAITH**. Inspired by the Holy Spirit, Paul meshed these two verses to teach us the following exciting point: Since the gospel of Christ is a system of faith, that is, based upon faith, it causes us to want to believe. Since it is predicated upon faith we desire to believe it! No wonder, then, that a great company of the priests were obedient to the faith (Acts 6.7). We naturally ought to contend earnestly for such a precious message (Jude 1.3). ... By far the beauty spot of the Book of Galatians is Galatians 2.20, wherein Paul made it clear that the crucified Savior was the heart and core of his sojourn upon the earth. CHRIST LIVING IN ME was the theme song of that wonderful Christian's life. So should our emphasis be!"

--Johnny Ramsey, "The Galatian Letter—A Summary," in *Studies in Galatians*, 1986 ADL, Edited by Dub McClish, p. 16

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please click here: <https://goo.gl/B8cO7F>

Two major divisions of this chapter are: (1) Paul's appeal to the fact that fourteen years after his conversion (long after he had been successfully preaching the gospel), the leading apostles in Jerusalem fully endorsed his preaching and extended to him the right hand of fellowship (Galatians 2:1-10), and (2) that in one very important particular he had withstood the apostle Peter face to face, exposing his sin and hypocrisy, the obvious conclusion from such an incident being that (in one particular at least) he was superior to the apostles in Jerusalem (Galatians 2:11-21). Around these two major themes of the chapter, however, Paul wove some of the most important theological principles revealed in the New Testament, introducing the main theme of Galatians in Galatians 2:16, which is 'Justification by the Faith of Christ, and not by the Law of Moses' [Burton Coffman online: <https://www.studylight.org/commentaries/bcc/galatians-2.html> , Visited 170104].

IV. Aids in Exposition.

Galatians 2:1 **THEN FOURTEEN YEARS AFTER I WENT UP AGAIN TO JERUSALEM WITH BARNABAS, AND TOOK TITUS WITH ME ALSO**—“Once more the sentence begins with ‘then’ *επειτα*. THEN, also introduces 1.18 and 1.21 [ASV]. ... Does he mean here fourteen years after the previous visit to Jerusalem in 1.18? Or is this visit dated from his conversion? Both interpretations are possible, though the former is the more natural. The present visit being, on our view, identical with the Acts 15 conference, its date falls probably about A.D. 50. If we allow for the ancient ‘inclusive’ method of reckoning, fourteen years could be 12 full years and 2 parts of years counted as whole years.” [J. Noel Merideth, *Galatians*, p. 22].

Galatians 2:2 **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**—“The two accounts in Acts 15 and Galatians 2 strongly supplement and competently complement each other. Acts 15 says nothing about the revelation from God to Paul that prompted his willingness to go; Galatians 2 says nothing about the decision of the Antiochian brethren that Paul and others go up to Jerusalem relative to this momentous matter. This is no jarring contradiction in the two accounts. Quite to the contrary, they form stately supplements to each other as already observed. It is highly doubtful Paul would have gone in the absence of a direct charge from heaven on high. He knew the Judaizers were wrong in what they came to Antioch and taught. He knew what the truth of the matter was to a full, complete degree. He was not deficient in the least, being the inspired apostle he was. As touching Paul the trip was not made to gain needed information to solve the problem, but to settle it once and for all. Paul went at the Lord's behest. The Lord's revelation that Paul should go may have preceded the brethren's decision that a delegation go, and actually may have triggered the Antiochian decision for the trip to be made. Brother Guy N. Woods so thought in treating this matter in the *Adult Gospel Quarterly* (June 6, 1976). Paul and his traveling colleagues made the 300-mile trip from Antioch in Syria to Jerusalem in Judea by the financial aid of the church (Acts 15:3). Phoenicia and Samaria formed a part of their journey stops along the way to the south and they told the redemptive story of Gentile conversions they had garnered for heaven's cause while on Missionary Journey Number One. Great joy permeated the hearts of the Phoenician and Samaritan auditors (Acts 15:3). Paul went up to Jerusalem to communicate that gospel which he had preached so powerfully and faithfully among the Gentiles and which he was continuing to preach everywhere he happened to be. This he did to those who were of reputation (the apostolic leadership inclusive of Peter, James, John, etc.) in a private meeting. When all accounts are put together it strongly appears there were two public meetings and a private conference between Paul and the apostolic leaders at Jerusalem. The first public meeting was on their immediate arrival at Jerusalem when **they were received of the church, and of the apostles and elders, and (when) they declared all things that God had done with them** (Acts 15:4 -- parentheses supplied). Paul's private meeting with the apostolic brethren next occurred. He knew that if they did not acquiesce in what he had done among the Gentiles, his work to date would have been largely in vain or minus profit; but they were in full agreement, as the context establishes in Galatians 2. Then there was the second public meeting when the grievances of Pharaesic Judaizers sought to bind Mosaic rites on all Christian converts throughout the Gentile world. They were put down promptly and a great decision was reached by the apostles and elders, forming the written document referred to in Acts 15:19, 29, and

which was subsequently circulated among various troubled congregations as mentioned in Acts 16:4” [Robert R. Taylor, Jr., “Paul’s Confrontation with False Brethren,” in *Studies in Galatians*, 1986 ADL, Edited by Dub McClish, pp. 40-41].

Galatians 2:3 BUT NEITHER TITUS, WHO WAS WITH ME, BEING A GREEK, WAS COMPELLED TO BE

CIRCUMCISED—“Galatians 2:1 mentions Paul’s taking Titus to Jerusalem with him. Titus’ presence at the Jerusalem Conference proved to be a crucial link in the chain of Paul’s defense of truth and his exposure of the Judaizing elements. Titus was a Greek. Unlike Timothy, he was not part Jew and part Greek; he was thoroughly Greek or Gentile by race. If the Judaizers could have had their way, Titus would have been compelled to receive circumcision. The implications of such would have been disastrous to the new cause and far-reaching to the future of Christianity. This would have necessitated Paul’s and Barnabas’ retracing their steps every place they converted Greeks or Gentiles for the express purpose of circumcising them, thus to insure their salvation. However, the Judaizers did not get to “first base” with this circumcision contention. Titus became a test case; he was ‘Exhibit A’ in Paul’s cogent defense of the truth. Titus was not a deficient Christian when he came to Jerusalem; he was not a second-rate disciple due to his uncircumcised status physically. He was neither a deficient Christian nor a second-rate disciple when the conference ended. He had obeyed the gospel. Paul had converted him (Titus 1:4). He had been added to the same church as were the saved on that memorable Pentecost in Acts 2:47. Paul’s critics have had much to say about why he was so adamant against Titus’ being circumcised, and yet shortly after the Jerusalem Conference ended, Paul took the very lead in having Timothy circumcised (Acts 16:3). The two cases are not parallel at all and for obviously cogent reasons: (1) Titus was all Greek. (2) Timothy was part Jew and part Greek. Timothy had a Jewish mother but a Greek father. (3) In the case of Titus there was a doctrinal matter at stake of whether all Greeks had to submit to circumcision and thus keep all of the Mosaic mandates of the former dispensation in order to be saved. (4) In the case of Timothy there was no such doctrinal matter urgently before Paul. (5) No one was questioning whether Timothy was a Christian in good standing with the Lord in Acts 16 as some were with Titus in Jerusalem in Acts 15. (6) It is crystal clear that in Timothy’s case it was simply a matter of expediency. It would enable him to work in closer and more efficient form with fellow Jews to whom he was related racially on his mother’s side. (7) We may rest assured that if everything weighing on the question of Titus’ circumcision had been present with the case of Timothy, and the cases had been exactly and precisely parallel in all necessary details, Paul would have adamantly refused circumcision to Timothy just as he did for Titus and for the same set of logically Scriptural reasons” [Robert R. Taylor, Jr., pp. 41-42].

Galatians 2:4-5 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’s enemies are here described as FALSE BRETHREN. They were

immersed under false pretensions; their aim was not to obey the gospel sincerely so as to be saved. They entered the church for the unholy purpose of spying out our liberty which we have in Christ Jesus. The apostle, writing by inspiration and operating as an apostle, knew that they were false brethren; they were brethren in the Jewish nation, but they were not genuine Christians. Paul speaks of their entrance into the church in an accommodated fashion. The Lord adds only the saved to His church (Acts 2.37-47; cf., Col 1.13-14). Since these people had merely gone

through the right outward motions and had not sincerely obeyed the gospel, they remained in an unsaved condition and the Lord did not add them to the church. In the absence of information to the contrary, we accept a man's actions as being sincere; as far as could be seen outwardly, these men had become Christians (and had entered the Lord's church). These false brethren were **BROUGHT IN**. They were brought in by whom? The text does not say. Satan instigated this corrupt operation, but not without the involvement of unholy or ignorant men. There may have been some in the church who wanted to hold on to the Law, and encouraged the help of these false brethren. The false brethren entered the church in order to discover all they could about the liberty Christians enjoyed in Christ, to the intent that they might enslave the church to the bondage of Judaism. Enter the church under false pretensions, they endeavored to discover some means by which to subvert the faith of the Gentile saints. Energetic, personable, and talented errorists can wreak havoc on a congregation—all under the guise of sincerity. ... The liberty we enjoy in Christ includes: (1) Freedom from the guilt of sin (Heb 8.12; Jn 8.32; Acts 13.38-39). (2) Freedom from the practice of sin (Rom 6.1-7). (3) Freedom from the fear of death (Php 1.21-23; Rev 14.13; 2 Tm 4.6-8. (4) Freedom from fear of men or of the circumstances of life (Heb 13.5-6; 2 Tm 1.7). (5) Freedom from fear of the Judgment (1 Jn 4.17-18)" [Bob Winton, *Galatians*, pp. 21-22].

Galatians 2:6 **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**—"Paul does not here question the legitimate reputation and prominence of the Twelve, but he is careful not to admit any lack of equality with them on his own behalf. As Howard said it: 'He did not want to imply total submission to their judgment, or deny his own unique and divinely given authority.' ... **GOD ACCEPTETH NO MAN'S PERSON...** No man's opinion should be received merely upon the basis of who he is, his position in life, or any office that he holds. Even Jesus our Lord did not require people to believe him upon the basis of his status as a human being, but upon the basis that God had given him a message, and that that message of God was what he taught. Paul's reference here is addressed exactly to that very principle. Not even an apostle should be believed as a man, but as a true messenger of God" [Burton Coffman].

Galatians 2:7 **BUT CONTRARIWISE, WHEN THEY SAW THAT THE GOSPEL OF THE UNCIRCUMCISION WAS COMMITTED UNTO ME, AS THE GOSPEL OF THE CIRCUMCISION WAS UNTO PETER**—"...the Jerusalem brethren in positions of leadership sensed that Paul had been entrusted with the gospel of the uncircumcision even as Peter had been entrusted with the gospel of the uncircumcision. There are not two gospels; there is but one. What Paul means here is that his special sphere of labors was in taking this one gospel to the uncircumcision or to the Gentiles. Peter's special sphere of service lay in his taking this one gospel of the kingdom to the circumcision or the Jews. This was not a hard and fast rule without leeway, for Paul felt free to preach to Jews as he almost always did first in his general journeys, and then to the Gentiles. Peter was not restricted in this matter to Jews only. It was he who first preached to the Gentiles in Cornelius' household in Caesarea. This was a Gentile family. During the conference Peter stated, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe" (Acts 15:7). Here Peter alludes to his Spirit-directed activities of Acts 10 and Acts 11. But Paul's major thrust of evangelistic mission was among

Gentiles. Peter's major evangelistic thrust was among the Jews" [Robert R. Taylor, Jr., pp. 43-44].

Galatians 2:8 **(FOR HE THAT WROUGHT EFFECTUALLY IN PETER TO THE APOSTLESHIP OF THE CIRCUMCISION, THE SAME WAS MIGHTY IN ME TOWARD THE GENTILES:)**—"Jesus, who gave Peter the task of opening the door of the kingdom (the church) to both the Jews on Pentecost, and the Gentiles in the household of Cornelius (Acts 2 & 10); gave Paul the responsibility of taking the gospel to the Gentiles (Acts 13.47; 15.15-16; 22.17-21)" [Harold Littrell, *A Commentary on Galatians, Ephesians, Philippians, Colossians*, p. 11].

Galatians 2:9 **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—**"and when they perceived the grace that was given unto me,—The grace that was given unto Paul sums up the facts of his having been put in trust of the gospel of the uncircumcision, and of God's having wrought on his behalf in his discharge of that trust. **James and Cephas and John, they who were reputed to be pillars,**—Pillars or supports, leading men, chief champions in the church. The expression is used in all languages, especially among the Jews of the great teachers of the law. [*Paul does not deny his colleagues to be the leading apostles among the Jews; they were so still in fact as he was the pillar in the church among the Gentiles; but the Judaizers used the expression in a partisan sense and with a view to deprecate Paul*]. **gave to me and Barnabas the right hands of fellowship,**—This was done to express their approval of the work in which they were engaged. The work of Paul and Barnabas among the Gentiles had been called in question, and they had been discouraged by many; these apostles, to encourage them and to show to all gainsayers that they regarded Paul and Barnabas on an equal footing with the very chiefest apostles" [David Lipscomb and J.W. Shepherd, *Commentary on Romans through Philemon, An e-Sword Module*].

Galatians 2:10 **ONLY THEY WOULD THAT WE SHOULD REMEMBER THE POOR; THE SAME WHICH I ALSO WAS FORWARD TO DO**—"They had but one stipulation to make, and that did not touch a new matter of preaching at all. **Paul was not indebted to the original apostles in his gospel.** The matter of remembering the poor was something Paul was zealous to do. Such a collection was raised during the great famine in the reign of Claudius Caesar by the church at Antioch and sent to the elders by the hand of Barnabas and Saul (Acts 11.28-30). On his third missionary tour Paul raised a large contribution in the Gentile churches for the purpose of helping the poor saints in Judaea. He was accompanied by messengers of the churches as they took it to Jerusalem (1 Cor 16.1; Rom 15.25-27; 2 Cor 8.8-9; Acts 24.17). Paul did this no doubt out of kindness for the poor in their sufferings, and also as a means of breaking down feelings of enmity between the Jews and Gentiles. When the Gentiles gave to the Jews, it would help take bad feelings out of their hearts against the Jews, and it had a tendency to subdue the feelings of enmity on the part of the Jews toward the Gentiles" [J. Noel Merideth, p. 47].

Galatians 2:11 **BUT WHEN PETER WAS COME TO ANTIOCH, I WITHSTOOD HIM TO THE FACE, BECAUSE HE WAS TO BE BLAMED**—"This verse is the only New Testament reference to Peter's visit to Antioch. As to when the visit occurred, we have only the evidence of this context to supply help. All that Paul has written concerning his own spiritual background from Galatians 1:13 through Galatians 2:10 has been strictly chronologically ordered. It would seem most natural to assume that he did not alter this arrangement with the narrative beginning at Galatians 2:11. I conclude that

this visit of Peter to Antioch was after the Jerusalem meeting (Gal. 2:2-10; Acts 15:1-29) in which the decrees were issued showing that Gentiles were not subject to Moses' law. The visit likely occurred during the **some days** between the return of Paul and Barnabas to Antioch and their departure in separate directions on their second respective tours (Acts 15:30-41). Peter's error and Paul's rebuke have stirred many curious opinions, dating all the way back to the second century. Clement of Alexandria suggested that the 'Cephas' named by Paul was not Peter, but one of the 70, since Luke never places Paul and Peter together in Antioch, nor mentioned this occasion of dissension. This view has been revived by some papists in an effort to rescue their claimed founder from an embarrassment, although it is too absurd even for some of them. While rejecting Clement's hypothesis, Jerome, the fourth century Roman, popularized an even more absurd conjecture, credited to Origen of the previous century. This view maintained that the dispute was only reigned and was 'set up' by Paul and Peter to teach the Judaizers an object lesson. Chrysostom, Jerome's contemporary, almost passionately argued this view. Their difficulty was in admitting Peter's obvious (and characteristic) fickleness and tendency to yield to pressure as demonstrated in this event. ... Jerome's position was strongly countered by Augustine who correctly argued that such a position made a liar of the inspired Paul, who had shortly before written, ... **before God, I lie not** (Gal. 1:20). Augustine also correctly argued that Jerome's position had the effect of destroying the authority of Scripture. For those who trust the inspired text, a statement does not have to be made several times, nor by more than one writer, for it to be accepted as truth. One appearance in Scripture is quite sufficient! It has been charged by infidels that Peter's error at Antioch disproves the claim of inspiration for him, and if for him, likewise for all of the apostles. Albert Barnes effectively answered this flawed charge as follows: *'The fault was not that he taught error of doctrine, but that he sinned in conduct. Inspiration, though it kept the apostles from teaching error, did not keep them necessarily from sin. A man may always teach the truth, and yet be far from perfection in practice.'* Peter was acting in this case against his own previously-stated inspired conclusion: ... **and yet unto me hath God showed that I should not call any man common or unclean** (Acts 10:28b). The function of inspiration in all of the apostles and prophets was not to regulate the conduct of its recipients beyond the control of their own wills, but to regulate the message they spoke and/or wrote, thereby preserving it perfect and whole. Paul resisted Peter **to the face**. The fact that he had done so was a demonstration, not only of his equality in authority with Peter, but of his superiority in loyalty to truth and principle at that moment. This was a face-to-face confrontation between two apostles in which one stood condemned and the other opposed and withstood the behavior which rendered him guilty. Wuest argues that Peter 'stood condemned' by the saints in Antioch and because of their indignation Paul was 'forced to rebuke Peter.' I reject the implication that Paul was pressured into this rebuke by popular opinion. Such is totally out of character with Paul. Had Paul been totally alone in his disapproval of Peter he would still have done what duty demanded. It is much more likely that Paul indicated here that this cowardly and hypocritical act carried its own condemnation" [Dub McClish, "Paul's Public Rebuke of Cephas," in *Studies in Galatians*, 1986 ADL, Edited by Dub McClish, pp. 47-48].

Galatians 2:12 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—This is the description of the mistake Peter made which Paul labels in the next verse as **DISSEMBLING** . .

Galatians 2:13 **AND THE OTHER JEWS DISSEMBLED LIKEWISE WITH HIM; INSOMUCH THAT BARNABAS ALSO WAS CARRIED AWAY WITH THEIR DISSIMULATION**—“88.229 συνυποκρίνομαι: to act hypocritically along with others—‘to pretend together, to join in hypocrisy.’ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι ‘other Jews also joined him in this hypocrisy’ Ga 2:13” [Louw Nida]. ||||| “The men who had before eaten with the uncircumcised or Gentiles and now withdrew because they feared giving offense were, in fact, affecting religious scruples which they did not feel, and Paul does not hesitate to denounce such insincerity by saying that they acted hypocritically. The current became so strong that Barnabas, who had labored among the Gentiles, was swept into the current of dissimulation, and withdrew with the others from association with the Gentiles” [J. Noel Merideth, p. 32].

Galatians 2:14 **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?**—“The corrective action took the form of a public rebuke of Peter. ... Peter’s act was a denial of the all-sufficiency and truth of the gospel by which they had been saved. In Galatians 2.11 we read that Paul’s rebuke of Peter was face to face and here we learn that it was public, **BEFORE THEM ALL**. It seems likely that this occasion was one of their regular worship assemblies. Why was the rebuke public rather than private? Because the sin was public, the rebuke must be also. How can a public sin, one that casts a stumbling block before many others, be corrected in private? It cannot. Had such been acceptable it is safe to assume that Paul would have gladly chosen a private over a public encounter. The fact that the rebuke is public is weighty evidence that public sins require public correction.” [Dub McClish, p. 49].

Galatians 2:15-16 **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**—“Peter and Paul were Jews by birth; they had been born into the Jewish race and had practiced the Jewish religion (the Law of Moses). They were not Gentiles. The Gentiles of the time were characterized by licentious living. *Licentious* is from *license*, and thus denotes unrestrained conduct. Generally, the Jews were morally pure and the Gentiles were immoral. Both classes of people were guilty of sin, the Gentiles were offenders especially in the area of morality, and the Jews offended especially in the area of following the teachings of men rather than God’s revealed word. Both Peter and Paul correctly understood that a man could not be justified by the works of the Law of Moses. This point had been well-stated by Peter in Acts 15:10, and by Paul in many places. ... It is clear from the context that Paul is speaking of the Law of Moses; he teaches that we are saved by the Gospel of Christ, not by the Law of Moses. Our salvation is **by the faith of Jesus Christ**. If the personal faith which Christ had is meant, then everyone would be saved. But this is not the personal faith of the Lord, but the faith which he revealed—the gospel. There is one faith (Eph. 4:4-5; Jude 3). The one faith is what individuals obey in being saved (Acts 6:7). The one faith is the message which Paul preached (Gal. 1:23). It was the gospel of Christ which he preached (Rom. 15:19), which is God’s power to save (Rom. 1:16-17). ... No one could keep the Law of Moses perfectly (except Christ), and once the individual violated one of its precepts, he was guilty of sin, which the law had no power to forgive. The Law of Moses could not justify the guilty Jew; it is certain that it could not justify the guilty Gentile” [Bob Winton, p. 27].

Galatians 2:17 **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**—“Now Paul argued that in the very process of seeking salvation in Christ the converted Jew had not only admitted he was unable to keep the law perfectly so as to be saved by it, but he had also pronounced himself a ‘sinner,’ just like those godless Gentiles! But, does the fact that in abandoning the law and coming to Christ they were thereby shown to be sinners, mean that Christ is the one who caused them to be sinners? To this utterly illogical conclusion (perhaps being mouthed by some of the Judaizers in Antioch) Paul gave the strongest form of negative response: “God forbid!” The truth is that they were already sinners in fact, judged so by their own law, before they came to Christ. In coming to Christ they were simply admitting their hopelessly sinful condition in the most positive way” [Dub McClish, p. 50].

Galatians 2:18 **FOR IF I BUILD AGAIN THE THINGS WHICH I DESTROYED, I MAKE MYSELF A TRANSGRESSOR**—“Paul here transfers Peter’s fault to himself for sake of illustration. He is showing that Peter was, by his fearful fickleness, building again what he had earlier destroyed. In living with and like the Gentiles he had torn down the old Jewish laws as insufficient and unnecessary. Now, by returning to the observance of those laws, he had rejected the all-sufficiency of Christ for salvation and thereby had become a transgressor” [Dub McClish, p. 50].

Galatians 2:19 **FOR I THROUGH THE LAW AM DEAD TO THE LAW, THAT I MIGHT LIVE UNTO GOD**—“Paul said that through the law he died unto the law. To be dead to the law means to be free of its claim on or control over him (Rom. 7:4). In what sense did he die to the law through (by means of) the law? Perhaps he answered this to some degree in Galatians 3:24: **So that the law is become our tutor to bring us unto Christ, that we might be justified by faith.** All of the types, promises, and prophecies that pointed to Christ in the law inexorably led the Jew away from the law and to Christ if he would but hear them. Only by becoming dead to the law could he **live unto God** -- live the life of faith in and obedience to Christ which God wanted him to live. I believe Lightfoot captured the essence of the connection between Gal. 2:18 and Gal. 2:19 and of their meaning in his paraphrase: *‘No! The guilt is not in abandoning the law, but in seeking it again when abandoned. Thus, we convict ourselves of transgression. On the other hand, in abandoning the law we did but follow the promptings of the law itself. Only by dying to the law could we live unto God’*” [Dub McClish, p. 50].

Galatians 2:20 **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**—“**I AM CRUCIFIED WITH CHRIST** is in the perfect tense in Greek which means a past action with continuing or existing result. Paul was crucified with Christ at his conversion. Paul does not say **I AM CHRIST** or **CHRIST IS PAUL**, but **CHRIST LIVETH IN ME**. His own individuality was not extinguished or absorbed. Freedom and responsibility to make his own decisions and to develop his own creative talent remained. Paul was not however now living by his own selfish will nor by the Law of Moses. He was not living as Christ wanted him to live Paul had submitted to the will of Christ. Paul’s idea of his crucifixion with Christ is very instructive. (1) The old man was crucified (Rom 6.6-7). (2) Crucified with Christ (Gal 2.20). (3) Crucified to the world (Gal 6.14). **CHRIST LIVETH IN ME** means that to the extent that Paul lived as Christ would have him to live, to that extent Christ was in him. When we live as our parents direct us, it is to that extent that our parents live in us” [J. Noel Merideth, p. 35].

Galatians 2:21 **I DO NOT FRUSTRATE THE GRACE OF GOD: FOR IF RIGHTEOUSNESS COME BY THE LAW, THEN CHRIST IS DEAD IN VAIN**—“In becoming a Christian, trusting God, walking by faith in Christ, and turning from the Law of Moses, he did not frustrate or make vain the grace of God. The teaching of the Judaizers certainly did set aside the grace of God. God seeks to make man righteous, and if righteousness could have been attained through the Law of Moses, there would have been no need for Christ to die. Hence his mission was in vain if man could have gained righteousness through the Law of Moses” [J. Noel Merideth, p. 36].

V. Lessons & Applications.

Galatians 2:10 **ONLY THEY WOULD THAT WE SHOULD REMEMBER THE POOR; THE SAME WHICH I ALSO WAS FORWARD TO DO**—“God wants His people to respect and care for the poor. Jesus and the apostles incorporated the message of the Old Testament regarding the poor, and specifically, the message of the Old Testament prophets and the psalms, into their teaching. One key psalm exhorts judges to regard the poor— Psalms 82:3-4 **Defend the poor and fatherless: do justice to the afflicted and needy. (4) Deliver the poor and needy: rid them out of the hand of the wicked.** The Old Testament is filled with God’s concern that the poor receive help and justice (Deut 10.18; Job 29.12-16; Prov 31.9; Isa 1.17; Zech 7.9). This concern for the poor grows out of what Jesus characterized as the second commandment: **Thou shalt love thy neighbor as thyself** (Lev 19.18; Mt 22.39). However, God’s respect and care for the poor is not limited to physical necessities. The poor are not immune from the problem of sin. Sin separates all from God, both rich and poor (Ps 49.1-5; Isa 59.1-2; Rom 3.23; Rev 13.16). When God gave the law to Moses, He permitted the poor to offer sacrifices affordable to them (Lev 14.21-23). However, these sacrifices were still offered for the same purposes as the sacrifices made by the wealthy—for the purpose of atonement. Moreover, God expected some offerings to be the same for both rich and poor (Ex 30.15). This shows that God’s concern for the poor extends beyond mere physical necessities. Indeed, one of the hallmarks of the Messianic Age was that the gospel would be preached to the poor (Isa 11.2-5; Mt 11.5; Lk 4.18; 7.22). James argues that one of the benefits of being poor is being rich in faith (James 2.5), and we know that **faith is the substance of things hoped for, the evidence of things not seen** (Heb 11.1).” [Kevin Cauley, “Why Do We... Not Preach a Social Gospel?” in *Commonly Asked Questions*, Edited by Samuel Willcut, Kindle Version, loc1423].

VI. Questions.

True or False

01. _____ The influence of Peter and the Jews that came from James had an impact on Barnabas.
02. _____ Jesus died in vain if righteousness could come by the Law of Moses.
03. _____ Paul forced Titus to be circumcised.
04. _____ Peter’s works was done mostly among the circumcised and Paul the uncircumcised.
05. _____ Peter, by his actions, was blameworthy.

I Found it in Verse(s)

- 06. ____ Audience that heard Paul rebuke Peter.
- 07. ____ Paul considered himself crucified with Christ.
- 08. ____ Where Paul traveled with Barnabas.
- 09. ____ No, not for an hour.
- 10. ____ Men called PILLARS.

Short Answer

11. How is a man justified:

12. Paul was dead to the Law that he might:

13. What did Paul say false brethren did:

14. Those WHO SEEMED TO BE SOMEWHAT did what for Paul?

15. What Peter, James, and John gave to Paul and Barnabas:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Galatians 1 Questions... **01**—True (6-7); **02**—True (11); **03**—False (18); **04**—True (24); **05**—True (4); **06**—8 and 9; **07**—10; **08**—19; **09**—20; **10**—2; **11**—Marvel (6); **12**—Beyond measure (12); **13**—Heathen (16); **14**—Unknown by face to them (22); **15**—Not of men, neither by man, but by Jesus Christ and God the Father (1).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

A F W G A V E O D P U A
 L P O F P N J M B J G P
 C G R A C E A J A E O T
 A F K I W B M U R S S I
 M A S T O E E S N U P T
 E L C H R I S T A S E U
 B S L E T N L I B O L S
 E O I N R G E F A M J A
 C I R C U M C I S E D M
 A G E N T I L E S W T E
 U D D F H R I D W H E N
 S E E M E D V A G A I N
 E C O M E R E P E T E R

AGAIN	ALSO	BARNABAS	BECAUSE	BEING
CAME	CHRIST	CIRCUMCISED	COME	FAITH
GAVE	GENTILES	GOSPEL	GRACE	JAMES
JESUS	JUSTIFIED	LIVE	PETER	SAME
SEEMED	SOMEWHAT	THEN	TITUS	TRUTH
WHEN	WORKS			

VIII. Crossword Puzzle.

Galatians 2 (KJV)											
1			2				3	4			
		5					6				
					7						
										8	
				9					10		
	11										
			12								
	13							14			

<u>ACROSS</u>	<u>DOWN</u>
01) To whom we gave ____ by subjection, no, not for an hour.	02) Titus was not compelled to be ____.
03) Modifies “brethren.”	04) Peter was involved in ____ of the circumcision.
05) Titus was one.	08) Paul wanted them to do this about the poor.
06) Jesus did this to Paul.	09) James, Cephas, & John seemed to be this.
07) Paul took him with him to Jerusalem.	10) ____ of the Gentiles.
11) Paul went up by this and communicated.	12) Man is not justified by the works of it.
13) Paul talked about the possibility of making himself one.	14) False brethren came in to ____ out our liberty.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...