

Galatians 2:1–10

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SUMMARY of the LIFE of PAUL as per GALATIANS	~DATE	PARALLEL ACCOUNT ELSEWHERE in NT
In times past (1:13–14)	<34 AD	Acts 7–9; 26:9–12; Philippians 3:4–6
Conversion (1:15)	34 AD	Acts 9:1–18; 22:1–16; 26:13–19
In Arabia (1:16–17)	34 AD	After Acts 9:19–22
Damascus (1:18)	37 AD*	Acts 9:23–25; 1 Corinthians 11:33
Jerusalem (1:18–20)	37 AD	Acts 9:26–28; 22:17–21
Syria & Cilicia (1:21)		Acts 9:29–30; 1 Timothy 1:12–13
Antioch (1:21)	40 AD	Acts 11:19–26
Judean Relief (omitted) }	43 AD*	Acts 11:27–30; 12:25
2 nd Jerusalem (omitted) }	44 AD*	Acts 12:25; (8:1; 9:32)
Paul's account in Galatians is not intended to be complete or full, without omissions; it is intended to prove the point: "But by the revelation of Jesus Christ."		

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SUMMARY of the LIFE of PAUL as per GALATIANS	~DATE	PARALLEL ACCOUNT ELSEWHERE in NT
At the first... (4:13–15)	45 AD	Acts 13:13–14:26
Fourteen years after (2:1)	51 AD	Acts 15:1–4
By revelation... (2:2)	51 AD	Acts 15:6
Titus...with me (2:3)		Omitted (15:2; cf. Acts 11:20–26)
False brethren (2:4)		“Sect of the Pharisees” (Acts 15:5)
Added nothing... (2:4–6)		Acts 15:7–19
Right hands... (2:7–9)		Acts 15:25
Peter came (2:11–16)	51 AD	After Acts 15:33 before 15:36
Paul’s account in Galatians is not intended to be complete or full, without omissions; it is intended to prove the point: “But by the revelation of Jesus Christ.”		

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Galatians 2:1–10

1. Who did Paul take with him to Jerusalem? Why? (Galatians 2:1)

- “Barnabas” had been Paul’s champion from the beginning (Acts 9:27). He was Paul’s close working associate (Acts 11:22–26). He and Paul went together on the first preaching trip (Acts 13:2). He was present for all the controversy at Antioch (Acts 15:1–2). He was a man of influence in the Jerusalem church, and among the Apostles (Acts 4:36). He was more than capable of bearing witness to the church (Acts 15:6; Deuteronomy 17:6; 19:15; Hebrews 10:28; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; John 8:17).

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1. Who did Paul take with him to Jerusalem? Why? (Galatians 2:1)

- “Titus with me also...” Titus was an uncircumcised Greek who had believed on Jesus (*cf.* Acts 15:1, 5). When and where is not specified in the NT, and the circumstances related by Paul in Galatians 2 are not recorded elsewhere (*cf.* Acts 11:19–21). His presence in Jerusalem is accounted for in Acts 15:2 in the phrase “and certain other of them.” In light of the Galatian letter, the presence of Titus was obviously intended to establish a precedent and allow Paul at some later time when necessary argue, just as he does in Galatians. “But neither Titus” (v. 3) is clearly a logical progression of the statement in verse two.

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2. Why did Paul preach in a private meeting with the influential people? (Galatians 2:2)

- “But privately...” The exact timing of the private meeting is sometimes disputed. Acts 15:6 seems best to correspond with Paul’s statement in Galatians 2:2. There is no evidence that the Twelve were ever out of agreement on the Truth, though it was a possibility (Acts 1:25). However, there were others of “reputation” besides them, these men would need to be assessed, instructed and corrected if necessary (1 Timothy 5:19). The best scenario is that Paul and Barnabas rehearsed their journey among the Gentiles with the whole church which was occasion for the Judaizers to complain (Acts 15:3–5). After which there was the private meeting (15:6).

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2. Why did Paul preach in a private meeting with the influential people? (Galatians 2:2–6)
 - “Them which were of reputation...” The word “reputation” is not used as a pejorative. Literally, “to be accounted.” Paul simply recognizes that in the eyes of the church these men were held in esteem (1 Thessalonians 5:13). This meeting included the Apostles and elders of the Jerusalem church (Acts 15:6). It is important to recognize Paul was not summoned by the other Apostles, neither was he deputized by the church at Antioch (Acts 15:2–3; cf. Galatians 2:2). The meeting at Jerusalem was called by the Holy Spirit and conducted according to His instruction (cf. Acts 10:19–20). Paul is seeking to avoid division (1 Timothy 6:4; Romans 12:3).

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2. Why did Paul preach in a private meeting with the influential people? (Galatians 2:2–6)
 - “Communicated that Gospel which I preach...” Again, Paul does not make new revelation; he is laying out the shared ground which he, Peter, and the other Apostles, occupy. No doubt much of what he will write to Galatia and Rome was discussed in order to unify the brethren (Romans 14:1–12; 15:1–3; Galatians 2:15–20; 5:1–6).
 - “Lest by any means I should run...in vain.” What Paul feared was anything other than a united front against this heresy. Division was a real possibility (Acts 15:24). Paul accomplished his purpose (Acts 15:25).

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3. What would make one a “false brother”? (Galatians 2:4)

- “And that because of false brethren...” The attempt at compelling Titus to be circumcised was the matter at hand.
- “Who came in privily...” Paul says they were brought in “unawares” and “privily to spy.” By which terms Paul means that these brethren had truly formed a faction and remained within the church at Jerusalem and were sending their agents elsewhere for the single intent of making disciples (Acts 15:2, 5, 24; Galatians 5:7–8; 12–14). It is possible to be confused, mistaken and wrong while remaining honest; but these men were hardened against the Truth (Galatians 2:5, 14; 3:1; 4:16–18; 5:7).

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4. What “liberty” have we in Christ? (Galatians 2:4)

- “Our liberty which we have in Christ...” It certainly is not a liberty to do anything we might desire (Galatians 5:13). Rather, we are free from the yoke of bondage engendered by the Law of Moses (Galatians 5:1; Acts 13:39; Romans 8:3).
- “Bring us into bondage...” The bondage into which the Law of Moses brings men is bondage unto sin, slavery to sin, from which we cannot escape through works (Galatians 5:3–6; cf. Colossians 2:16–23). It was the necessary consequence of this error that men were fallen from grace (Galatians 5:4), removed (1:6), anathema (1:9).

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5. How long did Paul bear with these false brethren? (Galatians 2:5)

- “To whom we gave place by subjection, no, not for an hour...” Do not misunderstand; Paul was patient and longsuffering with his brethren, even those that were overtaken in error (Galatians 6:1–5). However, he was not a compromiser, he did not seek “a middle path” (Acts 15:28–29).
- “That the truth of the Gospel might continue with you...” Compromise weakens the Truth. It takes away our liberty in Christ and brings us back into bondage to sin. Compromise necessarily “frustrates” the grace of God making Christ dead in vain (Galatians 2:21).

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6. Explain: “God accepteth no man’s person”? (Galatians 2:6)

- “But of these who seemed to be somewhat...” Paul is not being derisive (Galatians 2:2). That would be hypocritical and counter-productive. Keep in mind his stated purpose from 1:11–12. He was in his own words “the least” (1 Corinthians 15:9; Ephesians 3:8), “nothing” (2 Corinthians 12:11; “before a blasphemer, and a persecutor, and injurious” (1 Timothy 1:13).
- “God accepteth no man's person...” Paul is setting aside an irrational objection based upon seniority, perceived superiority of qualifications, age, experience or any number of things. “God is no respecter of persons” (Acts 10:34; Romans 2:11; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17)

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6. Explain: “God accepteth no man’s person”?

- “for they...in conference added nothing to me...” The Twelve, in particular, but James and the elders as well, concurred with Paul. There was no “daylight between them” on this matter. There was only one Gospel for both Jews and Gentiles (Acts 15:7–11; Romans 3:28–30).
- “But contriwise...” Instead of adding to Paul, which would be the affect of the Judaizing teaching (Acts 15:1, 5), the Apostles and elders stood with him in rejecting circumcision and the ordinances of the law (Acts 15:23, 28–29; cf. Romans 14:2–6; 1 Corinthians 8:1–13).

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7. What is “the Gospel to the uncircumcised”? Are there two Gospels.

- “They saw that the gospel of the uncircumcision was committed unto me.” Paul is referring to two spheres of operation and not two distinct messages. In the first place that contradicts the context (Galatians 1:6–9, notice “we”). Second, it cannot be harmonized with other statements (Ephesians 4:5, 13; 2 Corinthians 11:4; *etc.*). Paul was specifically chosen to minister among the Gentiles (Acts 26:16–18; 22:21; 9:15; Romans 11:13; 15:16; 1 Timothy 2:7; 2 Timothy 1:11). However, he preached the same in every church (1 Corinthians 4:17), which necessarily implies Jerusalem when he preached there (Acts 15:25).

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8. Who was the Apostle “of the circumcision”?

- “He that wrought effectually in Peter to the apostleship of the circumcision.” God chose Peter to open the doors of the church to the Jews (Acts 2:14) and the Gentiles (Acts 15:7). Consider the following: (1) Peter had been the choice from the beginning (Matthew 16:18); (2) He was a natural choice as he was perhaps closest to Jesus (John 21:15–22); (3) He was the perfect choice based on the role he later played here (Acts 10:14–16, 20, 28, 34–35; 11:7–12; 15:7–11). (4) Peter was as much in need of grace as any man ever was (1 Peter 4:10; 5:10, 12; 2 Peter 3:18). Who better than Peter?

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9. How would we give “the right hands of fellowship” today?

- “Perceived the grace that was given unto me.” Before fellowship is acknowledged to another, it should be determined whether or not fellowship with God exists. There can be no fellowship between men that do not have fellowship with God (1 John 1:5–7; 2 John 9).
- “They gave to me and Barnabas the right hands of fellowship...” This was a not fellowship within the local church, but among brethren in general (1 Peter 2:17; *cf.* Acts 9:27; 15:23; 1 Corinthians 16:3; 2 Corinthians 3:1).

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10. In what way should we “remember the poor”?

- “They would that we should remember the poor.” How Paul instructed the Galatian churches to do this? He gave them the same instructions as the churches of Macedonia and Achaia (1 Corinthians 16:1–3)?
- “The same which I also was forward to do...” The word “forward” means “to use speed, be prompt or earnest” (1 Thessalonians 2:17; 2 Timothy 4:9, 21; Titus 3:12; Hebrews 4:11; 2 Peter 1:10; 3:14). We need to understand the importance of prompt action on our part in addressing the known needs of the saints.