

Galatians-Chapter 2

Gal 2:1 Then after fourteen years I went up again to **Jerusalem** with **Barnabas**, taking **Titus** along with me.

- This would have been the third time (*A.D. 51 according to McGarvey*) for Paul to have visited **Jerusalem** after his conversion. Notice the passages that confirm such. **Titus** was at least part of the certain other of them he and **Barnabas** took with them on this trip (*Acts 15:2*).

First visit

Gal 1:18 Then after three years I went up **to Jerusalem** to visit **Cephas** and remained with him fifteen days. **19** But I saw none of the other apostles except **James** the **Lord's** brother.

Second visit

Act 11:28 And one of them named **Agabus** stood up and foretold by the **Spirit** that there would be a great famine over all the world (this took place in the days of **Claudius**). **29** So the disciples determined, everyone according to his ability, to send relief to the brothers living in **Judea**. **30** And they did so, sending it to the elders by the hand of **Barnabas** and **Saul**.

Act 12:25 And **Barnabas** and **Saul** **returned from Jerusalem** when they had completed their service, bringing with them **John**, whose other name was **Mark**.

Third visit

Act 15:1 But some men came down from **Judea** and were teaching the brothers, "Unless you are circumcised according to the custom of **Moses**, you cannot be saved." **2** And after **Paul** and **Barnabas** had no small dissension and debate with them, **Paul** and **Barnabas** and some of the others were appointed to go up **to Jerusalem** to the apostles and the elders about this question. **3** So, being sent on their way by the church, they passed through both **Phoenicia** and **Samaria**, describing in detail the conversion of the **Gentiles**, and brought great joy to all the brothers. **4** When they came **to Jerusalem**, they were welcomed by the church and the apostles and the elders, and they declared all that **God** had done with them.

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Gal 2:2 I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the **Gentiles**, in order to make sure I was not running or had not run in vain.

- Having been directed by **Holy Spirit**, **Paul** first went to those of reputation (*the apostles*). Not to receive any instructions concerning his ministry because he was already being divinely led, but to explain that the gospel he taught was to gentiles, post-**Mosaic** law. It had yet to sink in to the overall **Jewish** mindset that **Gentiles** were also to be included in the "Israel of **God**" (*Gal 6:16*) but without having to be initiated (*via circumcision*) as a part of their being proselytized into **Christ**.
- run, in vain- Even though **Paul** would not have needed the approval of the other apostles to continue his ministry to the **Gentiles**, their endorsement would have been necessary to "rebuke those who contradict it. For there [were] many who [were] insubordinate, empty

talkers and deceivers, especially those of the circumcision party.” (*Titus 1:9-10*). There were still those believing and unbelieving **Jews** that looked down their collective noses at the **Gentile** converts as though they weren’t worthy of what they had received from inheritance, i.e., the status as **God’s** holy people. So one of their accusations against **Paul** was that he took a **Gentile** into the temple area which was forbidden under the **Mosaic** dispensation.

Eze 44:6 And say to the rebellious house, to the house of **Israel**, Thus says the **Lord GOD**: O house of Israel, enough of all your abominations, **7** in admitting foreigners, uncircumcised in heart and flesh, to be in **My** sanctuary, profaning **My** temple, when you offer to **Me My** food, the fat and the blood. You have broken **My** covenant, in addition to all your abominations. **8** And you have not kept charge of **My** holy things, but you have set others to keep **My** charge for you in **My** sanctuary. **9** "Thus says the **Lord GOD**: **No foreigner, uncircumcised in heart and flesh**, of all the foreigners who are among the people of **Israel**, **shall enter My sanctuary**.

Act 21:27 When the seven days were almost completed, the **Jews** from **Asia**, seeing him in the temple, stirred up the whole crowd and laid hands on him, **28** crying out, "Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has **defiled this holy place**." **29** For they had previously seen **Trophimus** the **Ephesian** with him in the city, and they supposed that **Paul** had brought him into the temple.

- Through the preaching of the gospel the old law and its ordinances had been nailed to the cross (*Col 2:14*). The **Jews** took it personally because it was a change that they couldn’t accept. Mainly because they were ignorant of the prophecies concerning the end of that system.

Isa 11:10 **In that day** the root of **Jesse**, who shall stand as a signal for the peoples--of **Him** shall the nations inquire, and **His** resting place shall be glorious.

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Gal 2:3 But even **Titus**, who was with me, was not forced to be circumcised, though he was a **Greek**.

- Showing the lack of necessity and to make further proof of his ministry, **Paul** introduces **Titus**, a **Gentile** convert who did not go through the **Jewish** ritual of circumcision because even he didn’t feel it was necessary. It seemed to be **Paul’s** way of making a statement through a more bold approach concerning this controversy.

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Gal 2:4 Yet because of false brothers secretly brought in--who slipped in to spy out our freedom that we have in **Christ Jesus**, so that they might bring us into slavery--

- These false brethren were alleged pretend **Jewish Christians** that attempted to smuggle their way in among those of reputation within the church. They were covert operatives that were opposed to this, what they thought was a, new sect of the **Mosaic** dispensation thinking it necessary to either pervert it or destroy it. It would be difficult to say whether they were sent or if they had the same mindset that **Paul** did when he was the persecutor. Notice **Gamaliel’s** view on **Christianity**.

Act 5:36 For before these days Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who followed him were dispersed and came to nothing. 37 After him Judas the Galilean rose up in the days of the census and drew away some of the people after him. He too perished, and all who followed him were scattered.

- Paul now being on the receiving end of the discrimination saw the goal of these infiltrators of the faith. He was once in their position when he “went unto the high priest, and desired of him letters” (Act 9:1-2) to do the very thing they were attempting to do to him and those who were being converted to “this sect” (Act 28:22) . But now he recognized the liberty(KJV) (Gk.1657-freedom [legitimate or licentious, chiefly moral or ceremonial]) that we have in Christ Jesus as the freedom the law could never afford with all of its ordinances.

2Co 3:15 Yes, to this day whenever Moses is read a veil lies over their hearts. 16 But when one turns to the Lord, the veil is removed. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

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Gal 2:5 to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.

- Paul and his company weren’t intimidated by these false brethren. So he wasn’t concerned with wasting his time to yield to hearing their unholy doctrines only to refute what they were saying anyway. He knew what they were up to and was focused more on meeting with his true fellow apostles. He was more concerned about the truth and the continuance of the gospel and not being hindered by these false brethren.

2Co 11:12 And what I do I will continue to do, in order to **undermine the claim of those who would like to claim** that in their boasted mission they work on the same terms as we do. 13 For such men are **false apostles**, deceitful workmen, **disguising themselves as apostles of Christ**. 14 And no wonder, for even Satan disguises himself as an angel of light. 15 So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.

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Gal 2:6 And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)--those, I say, who seemed influential added nothing to me.

- Now Paul turns to the other apostles at Jerusalem. They must have had a following by that time from his statement seemed to be influential. In comparison they were no different than he was since he too received his apostleship from Christ. Theirs while present with Him in person, and his “as to one untimely born” (1 Cor 15:8). His apostleship was not to be measured by theirs in comparison as to who had the greater authority, nor was theirs to his.

- added nothing to me- Paul wrote to the church at Corinth (2 Cor 12:11) concerning this, what his status in comparison to the other apostles was. He taught and preached the same thing to the Gentiles that the other apostles were teaching to the Jews. And there was nothing more that he could learn from them that he hadn't already received directly from Christ.

2Co 12:11 I have been a fool! You forced me to it, for I ought to have been commended (Gk.4921- to introduce [favorably]: -approve) by you. For I was not at all inferior to these super-apostles, even though I am nothing. 12 The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works.

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Gal 2:7 On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised

- On the contrary- shows that Paul had something of value to **add** to the conference. Even the idea that Gentiles were being admitted to the brotherhood was something new to the Jewish brethren. And his apostleship carried the same weight that Peter's did.

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Gal 2:8 (for He Who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles),

- Holy Spirit was as active in Paul's ministry to the Gentiles as He was in Peter's to the Jews.

Act 11:17 If then God gave the same gift to them (the Gentiles) as He gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?"

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Gal 2:9 and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.

- James, Cephas and John. The inner circle of Jesus. (See Mat 17:2/ Mk 9:2; 14:33) These three had the reputation of being the main supporters of the church. They were aware of the inspired favor granted to Paul by the Lord and of those who were with him.
- right hand of fellowship. This was an open way of expressing their approval of Paul's mission to the Gentiles. It was an acknowledgement by these apostles, that were held in such high esteem within the church (at that time consisting mostly of the Jews), of the confidence they had in Paul and Barnabas to take the truth of the gospel to those outside

of physical Israel. This way the great commission could be accomplished “to the end of the earth” (*Acts 1:8*).

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Gal 2:10 Only, they asked us to remember the poor, the very thing I was eager to do.

- Not that it was a stipulation to be sent to the Gentiles but merely as a reminder to not forget the poor Jewish saints that were still in Jerusalem. Paul had already had a mind to take care of his believing indigent brethren in the flesh. Stating he also was forward to do indicates it was an imperative he had already considered.

Rom 15:25 At present, however, I am going to Jerusalem bringing aid to the saints. 26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

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Gal 2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

- This is where Paul is contrasting his outward, public example with the false brothers secretly brought in (*v. 4*). His was an example to all the saints where if a transgression is done openly and in public it should be handled in like manner. Not like the whispering that went on in the shadows about him and his mission. If they were so against his apostleship they should have gone to him openly. They went behind his back because they knew they had a formidable foe on their hands. This also shows the fallacy of the Catholic doctrine where Peter was the first pope. If the pope is understood to be infallible, this passage alone would have disqualified Peter as their first pontiff. Such a doctrine didn't even come along until centuries after the church was established on Pentecost around A.D. 33.

This doctrine was defined dogmatically in the [First Vatican Council](#) of 1869–1870, but had been defended before that (*as early as 1302*), appearing already in medieval tradition and becoming the majority opinion at the time of the [Counter-Reformation](#) (*considered a response to the Protestant Reformation*).

Wikipedia

- Peter was indeed in the wrong here. This would also demonstrate to the Galatians that Paul was on the same level as was Peter. Only in this case he was on a level above him.

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Gal 2:12 For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party.

- Whether these were disciples of James or were in his company while at Jerusalem, they would have been Jewish converts that Peter **thought** would have been displeased with his eating with Gentiles. And not that this was the way James felt either. It was a perception on Peter's part. (*Remember, it was Peter who was the first to understand “that God shows no partiality” when Cornelius, a Gentile, was converted –Acts 10:34*) Once they arrived, what he was doing before they came, he ceased. He withdrew from

fellowshipping with the Gentiles in the common meal because he was afraid of how the Jewish brethren would react to it. This goes to show that at that time there were Jewish brethren that still observed certain parts of the Old Covenant and these were at Antioch to impress their doctrine as “Judaizing” Christians.

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Gal 2:13 And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy.

- These rest of the Jews weren't the ones that came from James and were more than likely Christian converts living in Antioch who respected Peter because of the office he held as an apostle. They followed Peter's lead in his act of hypocrisy because they didn't want those who did come from James to think they had been associating with Gentiles. But such blatant snobbery should never have affected humble Barnabas, the one Jew whose surname meant “The son of consolation”. He became caught up as an innocent bystander not really knowing what the proper protocol was in such cases.

Act 4:36 Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, **37** sold a field that belonged to him and brought the money and laid it at the apostles' feet.

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Gal 2:14 But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"

- before them all- Not only did Paul withstand Peter to his face, he did it openly in front of those who were both witnesses and conspirators to Peter's sinful behavior. This was also Paul's way of making it known to the Galatians that if Peter didn't rebuke Paul in return for what he was admonished for, then Paul had to be an equal to him since no such thing would have been done by the common, uninspired believer. Thus in another way Paul was able to send a warning to the Judaizes in Galatia that he wasn't about to let them off the hook for their, also very blatant, behavior. And if the gospel pertained to all then the truth of the matter was that even an apostle could be in violation of its standards.

Col 3:11 Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

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Gal 2:15 We ourselves are Jews by birth and not Gentile sinners;

- Still addressing Peter before them all, Paul points out the fact that they of his Jewish brethren by birth were born such through lineal descent and not outside the “commonwealth of Israel” (**Eph 2:12**) as were the Gentiles. They had the covenant and promises the Gentiles didn't.

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Gal 2:16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

- We ... Jews, Paul states concerning those converted to **Christianity**, know that our justification never came through the **Law of Moses**. Justification for anyone, **Jew or Gentile**, can only be found through faith in Jesus Christ, through the gospel. **Jesus** didn't need to have faith because of the very definition as being "the assurance of things hoped for, the conviction of things not seen" (*Heb 11:1*). **Jesus** had already been to **Heaven**. Therefore of (KJV) has to do with the faith "**concerning**" **Jesus** which is the gospel.

- Works of the law had to do with the sacrificial system and the continual offering for sin. The gospel (*the death, burial and resurrection of Jesus Christ*) nullified that sacrificial system by **Christ** having blotted out "the record of debt that stood against us with its legal demands. This **He** set aside, nailing it to the cross" (*Col 2:14*).

Rom 3:20 For by works of the law no human being will be justified in **His** sight, since through the law comes knowledge of sin.

Rom 7:7 ... if it had not been for the law, I would not have known sin.

Rom 7:13 ... sin ... through the commandment might become sinful beyond measure.

- The law exposed and defined lawlessness. It was a temporary system which made way for a covenant "much more excellent than the old as the covenant **He** mediates is better, since it is enacted on better promises" (*Heb 8:6*). It was never intended to remove sin because it was established on imperfect animal sacrifices which made it necessary for the continuation of that system until a final, perfect sacrifice should be offered.

Heb 10:1 For since the law has but a shadow (*a shadow only visually, indicates the presence of an actual item and cannot be a substitute for it*) of the **good things to come** instead of the true form (*Gk.1504- representation*) of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. **2** Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?

1Pe 3:21 Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an **appeal to God for a good conscience**, through the resurrection of **Jesus Christ**,

- And the **One Who** fulfilled the role of being the final perfect sacrifice that would "destroy the one who has the power of death, that is, the devil" (*Heb 2:14*) was the only **One** to possess the **Godly nature of His Father**.

Mat 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them **but to fulfill** them.

Rom 3:31 Do we then overthrow the law by this faith? By no means! On the contrary, we **uphold** the law.

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Gal 2:17 But if, in our endeavor to be justified in **Christ**, we too were found to be sinners, is **Christ** then a servant of sin? Certainly not!

- Just because there is a freedom that exists in no longer being under the **Mosaic Law** doesn't mean there exists the liberty to sin. **Paul** deals with that notion here. **Christ** was not to be thought of as an escape from the confining commandments they were subjected to under the **Mosaic Law**, only to justify sinning through **Christ** having removed it via **His** sacrifice.

- servant of sin- **Paul** asked them a rhetorical question that went against the very nature of **Christ's** position as the atoning sacrifice **Who** died to remove sin. Was **He** now the promoter of what **He** came to destroy? **Paul's** answer was a resounded no!

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Gal 2:18 For if I rebuild what I tore down, I prove myself to be a transgressor.

- For if I rebuild- Here, stating his argument in the first person, **Paul** was making a point that all those present would understand. If **Peter** and the others were going to practice the **Old Law** when it fit them, they would essentially be rebuilding what **Christ** came to eliminate through **His** sacrifice. This "on again off again" approach to the **Old Law** verses **God's** grace, according to **Paul**, would place them in violation of what **God** had set as the ultimate plan to redeem the world from sin.

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Gal 2:19 For through the law I died to the law, so that I might live to **God**.

- Through the law- **Paul** speaking of "the law of the Spirit of life in Christ Jesus" that made him dead to **Old Law** of **Moses**.

Rom 7:9 I was once alive apart from the law, but **when the commandment came**, sin came alive and I died.

Rom 8:1 There is therefore now no condemnation for those who are in Christ Jesus. **2** For the **law of the Spirit of life** has **set you free in Christ Jesus from the law of sin and death**. **3** For God has done what the (*Mosaic*) law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, **4** in order that the righteous requirement of the law (*love God, love your neighbor- Lk 10:27*) might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

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Gal 2:20 I have been crucified with **Christ**. It is no longer I who live, but **Christ Who** lives in me. And the life I now live in the flesh I live by faith in the **Son of God, Who** loved me and gave **Himself** for me.

- **Paul** lived by the gospel. It was his guiding principle. Life was no longer about self. He was deeply influenced by the message of the **One** he once persecuted (*Acts 9:4*). He understood the atoning sacrifice that **God** gave through **Christ** and was determined to dedicate his life accordingly.

Php 3:8 Indeed, I count everything as loss because of the surpassing worth of knowing **Christ Jesus** my **Lord**. For **His** sake I have suffered the loss of all things and count them as rubbish, in order that I may gain **Christ** **9** and be found in **Him**, not having a righteousness of my own that comes from the law, but that which comes through faith in

Christ, the **righteousness** from God that **depends on faith**-- 10 that I may know Him and the power of His resurrection, and may share His sufferings, becoming like Him in His death, 11 that by any means possible I may attain the resurrection from the dead.

Rom 1:16 For I am not ashamed of **the gospel**, for it is the **power of God** for salvation to everyone who believes, to the Jew first and also to the Greek.

1Co 1:24 but to those who are called, both Jews and Greeks, **Christ the power of God** and the **wisdom of God**.

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Gal 2:21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

- Frustrate(KJV)- Gk.114- (αθετω- *ath-et-eh'-o*) to set aside. In his rebuke to Peter, Paul made his point clear; he was not going to set God's favor aside, that he had through the perfect sacrifice of His Son at Calvary, to approve of any attempt to seek favor under an old sacrificial system made null and void by it. He drove his point home with a final exclamation. Christ, as the spotless Lamb of God, went through such a brutal torment and death for nothing if justification could be granted by sacrificing mere animals. So, "why, Peter, would you of all people, wish to deny Him once again?"

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