

## Gal. 2:1-10

In this section, Paul is dealing with the accusation that he had changed, perverted the Jerusalem gospel

Here he stressed the agreement on the Gospel

He did not need their approval, but they approved of him

They accused Paul of being separate from the apostles and changing the gospel

He responds that he is independent, but in agreement

### I. I went to Jerusalem and presented my Gospel (1-2)

#### A. I went to Jerusalem with Titus who was uncircumcised (1-2a)

##### 1. I went up again to Jerusalem with Barnabas and Titus (1)

a Then, after 14 years, I went up into Jerusalem again with Barnabas. (1a)

b Taking along Titus. (1b)

##### 2. I went up according to a revelation – cf. Acts 11:27-30 (2a)

The trip was not to get approval, but responding to the prophetic call to give famine aid –  
cf. v. 11

#### B. And I presented my Gospel before the leaders of Jerusalem (2b-d)

##### 1. And I laid the Gospel which I preached among the Gentiles before them privately, to those who were recognized as being important (2b)

##### 2. To safeguard that I was not exerting myself in vain (2c-d)

a Lest I was exerting myself in vain (2c)

b Or I exerted myself [in vain] (2d)

From a truth standpoint, Paul does not need their approval

But their disapproval would be disastrous from a practical standpoint

PR and public reputation is not important, but necessary in a certain respect

PR and public reputation is not important, but lack of it, or bad press can harm

### II. The Jerusalem leaders agreed with me that Titus did not need to be circumcised (3-10)

#### A. We defended Titus from being circumcised to protect the truth of the Gospel (3-5)

##### 1. But Titus was not compelled to be circumcised (3)

a Even though he was Greek (3a)

Note that Timothy, who was Jewish is a different case

b But neither Titus, who was with me was compelled to be circumcised (3b)

Was Titus urged, i.e. not even pushed?

No, this scenario does not fit with the mention of the attitude and actions of the false-brothers

Was Titus Forced, i.e. Titus did it voluntarily because of social pressure?

No, this scenario does not fit with the main purpose of Galatians, to keep them from submitting, no matter the pressure

They tried to force him, but failed

Most likely Paul and Titus did not give in (with the approval of the apostles)

2. Specifically: Even though some tried to enslave us, we would not yield (4-5)
  - a Some false-brothers snuck in to observe our freedom and enslave us (4)
    - The reason this was an issue is ‘false-brothers’
    - Paul’s evaluation of them is clear –
    - Paul is inspired, they were false
    - 1) Because of the false-brothers who snuck in under false pretense (4a)
      - They are described as infiltrating, sneaking in, weaseling in
      - The devil never shows up in red long johns and pitchfork
      - False teachers never show up as false teachers
      - Paul will make this point strongly later in Galatians
    - 2) They weaseled in to spy out our freedom and enslave us (4b-c)
      - a) They snuck in to secretly observe our freedom, which we have in Christ Jesus (4b)
        - They slipped in for the purpose of spying out (lying in wait/ambushing) our freedom which we have in Christ
        - They are looking for it and looking for an opportunity
      - b) In order to enslave us (4c)
        - So that they can enslave us/subject us to slavery
- b We did not give in to subjection so that the truth of the Gospel would remain (5)
  - 1) We did not give in to submission to them for a moment (5a)
    - Some things need compromise and dialogue and unity
    - Some things need “Here I Stand” uncompromised
    - It takes wisdom and grace to know the difference
    - BTW what won Rome was ordinary Christians willingly joyously going to the lions and the flames
    - There were Christian parents who took their children with them to the Coliseum because they knew it was better for them to die as Christians than to be raised as Pagans – most loving thing to do
    - We need that kind of fortitude
  - 2) So that the truth of the Gospel would remain toward you (5b)
    - Paul’s action in Jerusalem had implications for the Galatians

- B. And those who were leaders in Jerusalem validated my ministry and Gospel (6-10)
1. Those who were leaders validated us so that we would preach to the Gentiles (6-9)
    - a. Those who were recognized as leaders did not contribute anything extra to me (6)
      - 1) From those who were recognized to be something (6a)
      - 2) Even though their status was not the important issue (6b-d)
        - a) Their status or standing is irrelevant (6b-c)
          - (1) What sort of men they were made no difference to me (6b)
          - (2) Reason: God shows no partiality to people (6c)

Paul describes this carefully  
God does not look at the status of people, does not show favoritism  
God is not deceived by propaganda or status or title or reputation, neither is He impressed  
Paul is not putting down the Apostles at all  
But he is careful to not give them more importance than they deserve  
Do not put human leaders on a pedestal  
Don't call anyone teacher, you have one teacher, the Christ  
Human status is not, never will be, cannot ever be the determining factor for truth  
It is not true because a certain human leader said it  
Although we can recognize and celebrate true things when they say it  
And we can recognize that some people say true, helpful things more often than others
        - b) Reason: Those who were recognized added nothing to me (6d)

- b But the recognized leaders recognized and endorsed Paul's Gospel (7-9)
    - 1) They saw that I was just as much entrusted with the Gospel as they (7-8)
      - a) But on the other hand, Seeing/noticing [and thereby knowing] (7a)
      - b) What they noticed (7b-8)
        - (1) I was entrusted with the Gospel like they were (7b-c)
          - (a) I was entrusted with the Gospel to the uncircumcised (7b)
          - (b) Just as Peter was entrusted to the circumcised (7c)
            - This is shorthand for Jew and Gentile
            - This was the typical way of describing both because this was a blatant difference and boundary marker
            - But it entailed so much more – it really was shorthand for all the Jewish Law system and beliefs
            - i.e., Jewish females were also part of the 'circumcision' even though they were not circumcised
            - Because this call did not come from Jerusalem to either Peter or Paul, both received it from God
            - God is the One working in Peter for apostleship to the circumcision
            - The same God is working in Paul to the Gentiles
        - (2) Reason: The one working in Peter into apostleship of the circumcised was also working in me to the Gentiles (8)
    - 2) The result: They recognized and endorsed us to our ministry (9)
      - a) The pillars of the Jerusalem church recognized and endorsed us (9a-b)
        - (1) Knowing the grace that was given to me (9a)
        - (2) James, Peter and John – those recognized to be pillars – gave to me and Barnabas the right hand of fellowship (Agreement, partnership) (9b)
      - b) The Purpose: That each of us would fulfill our scope of ministry (9c-d)
        - (1) So that we would go to the Gentiles (9c)
        - (2) And they to the circumcised (9d)
2. They only insisted that we remember the poor (10)
  - a Only they insisted that we remember the poor (10a-b)
    - 1) Only [They insisted/mentioned] (10a)
    - 2) That we would remember the poor (10b)
  - b And we were zealous/took pains to do this very thing (10c)
    - They didn't even need to add this, because Paul was already passionate to do the very thing
    - Paul is independent from Jerusalem, but in agreement with Jerusalem
    - There is agreement on the Gospel, no need for agreement on personality or credentials or organization