

Galatians

Chapter 2, Part 1

- I. Introduction
 - a. Our previous two lessons have given us quite an introduction to this book
 - i. Paul immediately corrects these churches for adding the Mosaic Law back into their supposed “gospel”
 - ii. Knowing he is about to teach that believers aren’t saved or sanctified by the Law, Paul gives a résumé of sorts to show that he fully understood the Law and its purpose
 - b. Today’s lesson begins building some foundational support for the subject of this book

- II. Commentary
 - a. **Verses 1-5**
 - i. Fourteen years after his first visit to Jerusalem, Paul returns
 - 1. In all likelihood, this is referring to the Jerusalem council which considered the very subject in this book – the place of the Law (**Acts 15:1-29**)
 - a. The account in Acts certainly doesn’t mention Titus
 - i. However, there were several that travelled with Paul and Barnabas who probably were not mentioned
 - ii. Paul was led by the Holy Spirit to Jerusalem
 - 1. He did not go there to see if his doctrine was correct for the Lord had taught him the truth
 - a. He was sent there for confirmation to others that his doctrine was correct
 - iii. Paul met with the leaders of the church in Jerusalem in private so not to unnecessarily cause a problem
 - 1. There is always a right way to handle differences and debates
 - a. It’s best to work these things out in private oftentimes before making it public
 - i. Oh how we’d all do well to learn from this example
 - iv. Titus was not “*compelled to be circumcised*”
 - 1. That is, the apostles and the church at Jerusalem didn’t urge Titus to submit to circumcision as if he was under the Law
 - a. In fact, their decree which followed the council plainly states that they never gave a commandment saying that the keeping of the Law and circumcision were required
 - v. Paul did not “*yield submission even for an hour*” to the legalists which were trying to require an adherence to circumcision and the Law
 - 1. This may initially seem contradictory since Paul did urge Timothy to be circumcised (**Acts 16:3**)
 - a. These are totally different situations
 - i. With Titus, Paul didn’t have him circumcised because some legalists that had perverted the Gospel were teaching that it was required for salvation
 - 1. To have circumcised Titus would have been to compromise the truth of the Gospel

- ii. With Timothy, Paul was leaving on a missionary journey to share the Gospel with lost Jews
 - 1. Timothy's circumcision was done to make sure that a door of the Gospel was not closed
 - a. This is an example of becoming "*all things for all men*" (1 Corinthians 9:22)
 - vi. Paul shares this information with the churches in Galatia to prove that his doctrine was in harmony with the apostles that were taught by the Lord
 - 1. Surely, the Judaizers had tried to give the impression that Paul's message somehow differed from Jesus'
- b. **Verses 6-10**
 - i. Paul makes it plain that the approval from those in Jerusalem added nothing to his doctrine
 - 1. He had been taught the truth from God and this was enough
 - a. However, the fact that the very ones who sat at the feet of Jesus and learned agreed with him was a proof of the validity of his doctrine to the churches in Galatia
 - ii. God shows no favoritism to man
 - 1. This is not talking against grace at all
 - 2. This is referring to differences in doctrine
 - a. Ultimately, all that matters is whether our beliefs are consistent with the Bible – not with others
 - i. Let this be an encouragement to us in the proper way to look at our belief system
 - 1. It matters not what "the brethren" think if we are in agreement with God's Word
 - iii. The "*pillars*" in the church at Jerusalem gave Paul and Barnabas "the right hand of fellowship" when they heard of God's work through them
 - 1. The same Lord that had saved many Jews through Peter's and the other apostles ministry was saving Gentiles through Paul and Barnabas
 - 2. They in no way corrected Paul and tried to bring him or Gentile converts under the Law which Christ had freed us from
 - a. Their only instruction to Paul was a practical one – "*remember the poor*"
 - i. Though they didn't correct Paul's theology, let us take note that this is an important part of serving Christ