

# GALATIANS

“THE LIBERTY WHEREWITH CHRIST HAS MADE US FREE”

**LESSON TWO: Galatians 2:1-21**

- |                                  |                  |
|----------------------------------|------------------|
| 1) The Gospel of Grace Defended  | Chapters 1 and 2 |
| 2) The Gospel of Grace Explained | Chapters 3 and 4 |
| 3) The Gospel of Grace Applied   | Chapters 5 and 6 |

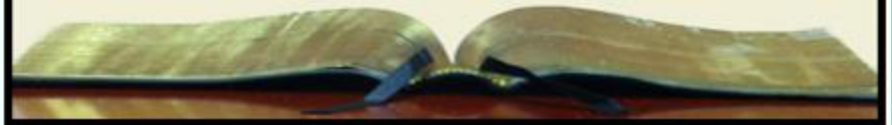
Paul defense of his ministry and message continues.

## Part 2: The Gospel of Grace DEFENDED

Paul continues to affirm the Holy Spirit's governorship over his life, testifying that a full 14 years after his conversion, the Spirit sent him back to Jerusalem to speak privately with the chief apostles.

### Galatians 2:1-2

- <sup>1</sup> Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- <sup>2</sup> **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.



## Part 2: The Gospel of Grace DEFENDED

He was not seeking their approval or validation, but he wanted to ensure there was no division amongst them.

### Galatians 2:1-2

- <sup>1</sup> Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
- <sup>2</sup> 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.**



Acts tells us about the controversy that prompted Paul to visit Jerusalem.

Men from Judah were teaching that in order to be truly saved, a Christian must be marked like a Jew.

### Acts 15:1-2

- <sup>1</sup> And certain men which came down from Judaea taught the brethren, *and said*,  
**Except ye be circumcised after the manner of Moses, ye cannot be saved.**
- <sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

This is the part of the Old Testament the legalists were focusing on.

### **Genesis 17:9-14**

- <sup>9</sup> And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
- <sup>10</sup> This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.
- <sup>11</sup> And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
- <sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.
- <sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.
- <sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

## Part 2: The Gospel of Grace DEFENDED

Titus – a Christian but not a Jew – had come with Barnabas and Paul to Jerusalem. He was welcomed by the apostles, but not by everyone.

### Galatians 2:3-5

- 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- 4 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:
- 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

## Part 2: The Gospel of Grace DEFENDED

These men who claimed to know the true requirements of salvation *were not even saved themselves!*

### Galatians 2:3-5

- 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- 4 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:
- 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.



## Part 2: The Gospel of Grace DEFENDED

These men “by deceit and counterfeit holiness crept in among the faithful.”

GENEVA BIBLE NOTES

### Galatians 2:3-5

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- 4 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:
- 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

## Part 2: The Gospel of Grace DEFENDED

The end game of a legalistic doctrine is bondage. It seeks power and control over God's people.

### Galatians 2:3-5

- 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- 4 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:**
- 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

## Part 2: The Gospel of Grace DEFENDED

After hearing Paul's presentation of the gospel of grace, the chief apostles in Jerusalem had nothing to add or subtract.

### Galatians 2:6

<sup>6</sup> 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:



## Part 2: The Gospel of Grace DEFENDED

Paul is not being disrespectful of the other apostles. He is emphasizing that being right with God is all that really matters.

Romans 2:11

<sup>11</sup> For there is no respect of persons [partiality, favoritism] with God.

**Galatians 2:6**

<sup>6</sup> 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:



## Part 2: The Gospel of Grace DEFENDED

The elders in Jerusalem acknowledged the authenticity of Paul's calling and ministry.

### Galatians 2:7-9

- <sup>7</sup> But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;
- <sup>8</sup> (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
- <sup>9</sup> 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.

## Part 2: The Gospel of Grace DEFENDED

Although both men preached to Jews AND Gentiles, Paul was called to minister particularly among the Gentiles, and Peter served particularly among the Jews.

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- <sup>7</sup> But contrariwise, when they saw that **the gospel of the uncircumcision** was committed unto me, as **the gospel of the circumcision** was unto Peter;
- <sup>8</sup> (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
- <sup>9</sup> 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.

Skipping over the parenthetical remarks makes this passage easier to understand.

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## Part 2: The Gospel of Grace DEFENDED

Cephas is the name Jesus gave to Simon, the son of Jona.

*Cephas* in Aramaic and *Petros* in Greek both mean a rock or stone.

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Cephas is the name  
Jesus gave to Simon,  
the son of Jona.

*Cephas* in Aramaic and  
*Petros* in Greek both  
mean a rock or stone.

### **John 1:42b**

<sup>42</sup> And when Jesus beheld him, he said,  
Thou art Simon the son of Jona:  
thou shalt be called **Cephas**,  
which is by interpretation, A stone.

## Part 2: The Gospel of Grace DEFENDED

The other apostles' only counsel to Paul concerned the care of the poor – something he was already of a mind to do.

### Galatians 2:10

<sup>10</sup> Only *they would* that we should remember the poor; the same which I also was forward to do.



## Part 2: The Gospel of Grace DEFENDED

Paul defended the gospel of grace even when that required him to openly rebuke Peter.

### **Galatians 2:11**

<sup>11</sup> But when Peter was come to Antioch,  
I withstood him to the face,  
because he was to be blamed.



## Part 2: The Gospel of Grace DEFENDED

In Antioch, Peter was happy to dine with the Gentile Christians – until the legalists arrived.

### **Galatians 2:12-13**

- <sup>12</sup> 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.
- <sup>13</sup> And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation [deceit, hypocrisy].



You could ask, how was Peter's behavior any different from Paul's?

### **1 Corinthians 9:20**

<sup>20</sup> And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;



Peter's behavior was driven by fear.

**Galatians 2:12-13**

- <sup>12</sup> 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.**
- <sup>13</sup> And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation [deceit, hypocrisy].



And the other Jewish Christians were swayed by his example.

**Galatians 2:12-13**

<sup>12</sup> 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.

<sup>13</sup> **And the other Jews dissembled likewise with him;** insomuch that Barnabas also was carried away with their dissimulation [deceit, hypocrisy].



## Part 2: The Gospel of Grace DEFENDED

Peter's act had been seen by many, and his example had great impact, so Paul had no choice but to confront him publically.

### **Galatians 2:14**

<sup>14</sup> 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?





## Part 2: The Gospel of Grace DEFENDED

After his rooftop vision, Peter no longer lived within the confines of the law.

### Galatians 2:14

<sup>14</sup> 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?



## Part 2: The Gospel of Grace DEFENDED

Paul's response to Peter sets forth the doctrine of justification by faith:

### **Galatians 2:15-16**

- <sup>15</sup> We who are Jews by nature,  
and not sinners of the Gentiles,  
<sup>16</sup> 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.



## Part 2: The Gospel of Grace DEFENDED

He speaks to the people of Abraham,  
Isaac, and Jacob – the 12 tribes of Israel.

### Galatians 2:15-16

- <sup>15</sup> *We who are Jews by nature,*  
and not sinners of the Gentiles,  
<sup>16</sup> 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.



## Part 2: The Gospel of Grace DEFENDED

Under the law, the Gentiles were never invited to even *attempt* to keep the ordinances.

### Galatians 2:15-16

- <sup>15</sup> We who are Jews by nature,  
**and not sinners of the Gentiles,**
- <sup>16</sup> 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.



In his letter to the churches in Ephesus, Paul reminds Gentile Christians of their former alienation from the things of God.

### **Ephesians 2:11-12**

- <sup>11</sup> Wherefore remember,  
that ye *being* in time past Gentiles in the flesh,  
who are called Uncircumcision by that which is called the  
Circumcision in the flesh made by hands;
- <sup>12</sup> That at that time ye were without Christ,  
being aliens from the commonwealth of Israel,  
and strangers from the covenants of promise,  
having no hope,  
and without God in the world:

## Part 2: The Gospel of Grace DEFENDED

Here is Paul's conclusion rearranged for ease of understanding:

### **Galatians 2:15-16**

<sup>15</sup> 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  
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and not by the works of the law:  
for by the works of the law  
shall no flesh be justified.



## Part 2: The Gospel of Grace DEFENDED

But what about when Christians sin?

Does this doctrine of liberty mean that  
Jesus approves of sin?

### **Galatians 2:17**

<sup>17</sup> 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.**





## Part 2: The Gospel of Grace DEFENDED

But doesn't man's sinfulness justify reviving the law? Doesn't man NEED the law?

No, says Paul, because as soon as you revive the law, you *condemn* yourself by the law.

### **Galatians 2:18**

<sup>18</sup> For if I build again the things which I destroyed,  
I make myself a transgressor.



## Part 2: The Gospel of Grace DEFENDED

“If I (or any other), who have taught that the observance of the Mosaic law is **not** necessary to justification, should now, by word or practice, teach or intimate that it **is** necessary, I own myself to be still an impure sinner, and to remain under the guilt of sin, notwithstanding my faith in Christ.”

THEOLOGIAN MATTHEW HENRY

### Galatians 2:18

<sup>18</sup> For if I build again the things which I destroyed,  
I make myself a transgressor.



## Part 2: The Gospel of Grace DEFENDED

Paul is not advocating the end of ALL law. He speaks of the end of the law of sin and death, the law of righteousness.

A healthy society needs laws that restrict harmful behavior, but following those laws does not render a person *righteous*. Being a model citizen and being saved from eternal damnation are two very different things!

### Galatians 2:18

<sup>18</sup> For if I build again the things which I destroyed,  
I make myself a transgressor.



## Part 2: The Gospel of Grace DEFENDED

We are FREE from the law because we are DEAD to the law.

### **Galatians 2:19**

<sup>19</sup> For I through the law  
am dead to the law,  
that I might live unto God.



The law has no jurisdiction over the dead. And as Christians, we died in Christ and are therefore dead to the law.

### Romans 7:1 and 4

- <sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
- <sup>4</sup> Wherefore, my brethren, **ye also are become dead to the law by the body of Christ;** that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.



## Part 2: The Gospel of Grace DEFENDED

Here is the fullness of Christ's victory over sin and death. He was not alone on the cross. We were crucified with him. He was not alone when he died, or when he rose from the dead. We died and were raised with him.

### **Galatians 2:20**

<sup>20</sup> 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.



When you see Christ on the cross,  
you are meant to see *yourself*.  
He died for *you*, in *your* place.

### **Romans 6:3-4**

- 3 Know ye not, that so many of us  
as were baptized into Jesus Christ  
were baptized into his death?
- 4 Therefore we are buried with him  
by baptism into death: that like as  
Christ was raised up from the  
dead by the glory of the Father,  
even so we also should walk in  
newness of life.



All the punishment our sins deserve has already been borne by “the Lamb of God, which taketh away the sin of the world” (Jn 1:29).

This is the eternal perspective we need to hold on to.

## **2 Corinthians 4:18**

<sup>18</sup> While we look not at the things which are seen, but at the things which are not seen:  
for the things which are seen *are* temporal; but the things which are not seen *are* eternal.





As difficult as it can sometime be,  
we must learn to see ourselves and  
other Christians on the *other side* of  
the cross.

## **2 Corinthians 5:16-17**

- <sup>16</sup> Wherefore henceforth know we  
no man after the flesh:  
yea, though we have known Christ  
after the flesh, yet now henceforth  
know we *him* no more.
- <sup>17</sup> Therefore if any man *be* in Christ,  
*he is* a new creature:  
old things are passed away;  
behold, all things are become new.



## Part 2: The Gospel of Grace DEFENDED

If men could be justified by keeping the works of the law, there would be no need for the sacrifice of Christ. He would have died without purpose.

### **Galatians 2:21**

<sup>21</sup> I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.



## Part 2: The Gospel of Grace DEFENDED

But man could *never* be justified by works. Therefore, to reintroduce **WORKS** into the gospel of **GRACE** is like sticking your finger in Christ's eye!

### **Galatians 2:21**

<sup>21</sup> I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.



## Part 2: The Gospel of Grace DEFENDED

And so, as Paul said earlier, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).”

### **Galatians 2:21**

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## Part 2: The Gospel of Grace DEFENDED

And so, as Paul said earlier, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).”

### **Galatians 2:21**

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End of Chapter Two



## COMING UP NEXT:

- 1) The Gospel of Grace Defended
- 2) The Grace of God Explained
- 3) The Grace of God Applied

Chapters 1 and 2

Chapters 3 and 4

Chapters 5 and 6

## Key Points from Galatians 2:

- 1 Who directed Paul to return to Jerusalem with Barnabas and Titus?

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- 1 Who directed Paul to return to Jerusalem with Barnabas and Titus?  
The Holy Spirit. Paul said, “I went up by revelation” (2:2).



## Key Points from Galatians 2:

2 In verse 4, who came in to “spy out our liberty which we have in Christ Jesus”?

## Key Points from Galatians 2:

- 2 In verse 4, who came in to “spy out our liberty which we have in Christ Jesus”?  
“false brethren unawares brought in”

## Key Points from Galatians 2:

3 What was their intention?

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3 What was their intention?

“they might bring us into bondage” (Gal. 2:4)

## Key Points from Galatians 2:

4 To whom was committed “the gospel of the uncircumcision”?

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4 To whom was committed “the gospel of the uncircumcision”?

“the gospel of the uncircumcision was committed unto me [Paul]” (Gal. 2:7)

## Key Points from Galatians 2:

5 To whom was committed “the gospel of the circumcision”?

## Key Points from Galatians 2:

- 5 To whom was committed “the gospel of the circumcision”?  
“the gospel of the circumcision was unto Peter” (Gal. 2:7)



## Key Points from Galatians 2:

6 What was the hypocrisy Paul saw in Peter?

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6 What was the hypocrisy Paul saw in Peter?

“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?” (Gal. 2:14)

## Key Points from Galatians 2:

7 Verse 15 talks about “Jews by nature.” Who are they?

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7 Verse 15 talks about “Jews by nature.” Who are they?

They are the people born into Judaism, the descendants of Abraham, Isaac, and Jacob who are the 12 tribes of Israel.

## Key Points from Galatians 2:

8 In verse 16, how is a man justified?

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“not by the works of the law, but by the faith of Jesus Christ”

## Key Points from Galatians 2:

- 9 What is meant by “If I build again the things which I destroyed, I make myself a transgressor”?

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- 9 What is meant by “If I build again the things which I destroyed, I make myself a transgressor”?

As soon as I reinstitute the law, I am condemned by the law.



## Key Points from Galatians 2:

10 In 2:21, how can someone “frustrate the grace of God”?

## Key Points from Galatians 2:

- 10 In 2:21, how can someone “frustrate the grace of God”?  
By believing that righteousness can come by keeping the law.



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