

Galatians 2

GAL 2:1 Then after an interval of fourteen years [after my conversion] I went up again to Jerusalem with Barnabas, taking Titus along also.

- “sunparalambano” - It means to take along as a companion.
 - The “fourteen years” dates back to his conversion - not added to the “three years.” (Gal. 1:12).
 - Seventeen years would make his conversion too early based on the Jerusalem Conference in A.D. 50.
1. This visit was about A.D. 50, the approximate date of the Jerusalem Conference.
 - a. The Jerusalem Conference concluded with the decision that the Gentiles had no obligation to be circumcised, and keep the other ceremonial laws. (Acts 15:29).
 - b. The private meeting Paul and Barnabas would have with the apostles also confirmed that Gentiles were not to be compelled to be circumcised.
 2. **If this be correct, Paul was converted in about A.D. 36.**
 3. Paul had made previous visits to this one recorded in Galatians 2:1.
 - a. **1st visit.** (Gal. 1:18). A.D. 39
 - b. **2nd visit** (Acts 11:27-30). A.D. 44?
 - 1) Barnabas was also with him on this trip.
 - 2) There is no evidence he even had contact with the apostles; much less be taught by them. (Gal. 1:18, 19, 2:1-9).
 - c. **3rd visit** (Gal. 2:1; Acts 15). A.D. 50.
 - 1) Barnabas was also with him on this trip.
 - 2) This was second visit in which he had contact with the apostles. (Gal. 1:18, 19; 2:1-9).
 4. He had taken relief funds “to the brethren who lived in Judea. (Acts 11:29,30).

ACT 11:29 And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. 30 And this they did, sending it in charge of Barnabas and Saul to the elders.

- a. This was probably about A.D. 44 just prior to the death of James the son of Zebedee.
 - b. This was before his 1st missionary journey about 45-49 A.D. (Acts 13:1-14:23).
 - c. The sending of funds was in response to the preaching of Agabus, the prophet. (Acts 11:27, 28).
 - d. He and Barnabas had given these funds to “the elders” probably from more than one congregation. (Acts 11:30).
 - e. The “great famine” occurred “during the reign of Claudius.” (Acts 11:28). **Emperor 41-54 A.D.**
5. It was during a period of persecution when James the son of Zebedee and Peter were under the power of Herod, and when the other apostles were probably scattered. (Acts 12).
 6. Here in Galatians he is interested only in his visits to that city which involved his relation to the 12 apostles and the doctrine he preached.
 - a. The visit he made taking benevolence to Antioch did not take away anything from his argument.
 - b. **It was not for instruction. He was not taught by his alleged superiors.**

GAL 2:2 And it was because of [according to] a revelation that I went up [to Jerusalem]; and I submitted to them the gospel which I [continue to] preach among the Gentiles, but I did so in private to those who were of reputation [the leaders, recognized eminence], for fear that I might be running, or had run, in vain [uselessly].

1. “Revelation” - The details of revelation are not given.
 - a. It is assumed that the revelation was to Paul which is likely correct.
 - b. It is possible the revelation was given to both Paul and the church at Antioch of Syria
 - c. The text does not specify.
2. The point is that he was told by God to go to Jerusalem.
 - a. **He did not go for instruction.**
 - b. His instruction came from Christ. (Gal. 1:12).

GAL 1:12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

3. His visit was to manifest was on equal footing with all the apostles, and jointly they were obeying Christ’s commission to preach the gospel to every creature.
 - a. Paul was focusing on Gentiles.
 - b. The others were focusing more on Jews.
 - c. **Note:**

- The New Testament ,beginning with Acts , tells us very little about the activities of the majority of the apostles.
 - Only Peter, James and John, the sons of Zebedee, are mentioned by name after Acts 1:13.
 - Paul, Barnabas, and James, the Lord's brother, are also mentioned.
- d. See Acts 23:37, 43, 4:33, 36; 5:12, 18, 29, 40; 6:6; 8:4, 14; 9:27; 11:1; 14:4; 15:2, 4, 6,22, 23; 16:4; Rom. 16:7; 1 Cor. 4:9; 9:5; 1 Cor. 15:9; 2 Cor. 11:5; 12:11; Gal. 1:19.

4. Paul was afraid if the Judaizers prevailed his labor, past and present, would be in vain.

5. All the Gentiles who attempted to be saved by the law would be lost.

Note:

- It would seem that Paul went up to Jerusalem because the church at Antioch commissioned him to go and in addition to this he received a revelation from God directing him to go.
- Peter had a similar experience. The servants of Cornelius requested that Peter come to the home of Cornelius and God gave him a vision preparing him for his mission to Gentile home. (Acts 10:21,22, 9-16).

Titus

Titus was a common Lat. name, Grecized Titos).

- He was a fellow laborer of Paul.
- We find no mention of Titus in the Acts and must draw materials for a biography of him from 2 Corinthians, Galatians, and Titus, combined with 2 Timothy. (2 Cor. 2:13; 7:6, 13, 14; 2 Cor. 8:6, 16, 23; 12:18; Gal. 2:1, 3; 2 Tim. 4:10; Tit. 1:4).

GAL 2:3 But not even Titus [my co-worker] who was with me, though he was a Greek, was compelled to be circumcised.

1. The dispute over the necessity of Gentile circumcision took place at the Antioch church, and was successfully resisted there. (Acts 15:1,2).
2. The church at Antioch sent its decision to the Jerusalem church to see if it would sustain its decision. (Acts 15:1, 2).

ACT 15:1 And some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders concerning this issue.

3. Titus may have been sent with Paul as a challenge to the Judaizers since he was a Greek Christian.

GAL 2:4 But it was because of the false [Judaizing] brethren who had sneaked in [into church] to spy out our liberty [freedom] which we have in Christ Jesus, in order to bring us into bondage [to the law of Moses].

1. They had entered the church to defeat the doctrine of grace, and teach salvation was by keeping the Law of Moses.
2. Paul strongly questions the sincerity of these individuals, though they may have thought they were sincere.
3. They had sneaked into the church to overthrow it with their doctrine of works.
4. There had been a gradual infiltration of these false brothers into the church.
5. Some do this today introducing either legalism or liberalism.
 - a. Those who do this naturally do not introduce themselves as “false teachers.”
 - b. Most often they work slowly and disguise themselves. (Matt. 7:15; 2 Cor. 11:15).

GAL 2:5 But we did not yield in subjection to them [Judaizers] for even an hour [a moment], so that the truth of the gospel might remain with you.

1. “The truth of the gospel” is man is not save by any kind of meritorious works including the works of the Law of Moses.
2. Paul had circumcised Timothy on his second missionary journey.

ACT 16:1 And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, 2 and he was well spoken of by the brethren who were in Lystra and Iconium. 3 Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

- a. Paul circumcised Timothy because his mother was Jewish. (Acts 16:1).
- b. He did this not to offend the Jews.
- c. Timothy’s circumcision was not done as a matter of salvation, but to avoid unnecessarily placing a stumbling block before the Gentiles.
- d. All Jewish boys were circumcised - that was just the way it was.

GAL 2:6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)-- well, those who were of reputation contributed nothing to me [my teaching].

- “Those who were renowned (whatever they were does not matter to me, for God does not accept a man because of his reputation) contributed nothing to me” McCord.

1. Paul meant no disrespect as some English translations suggest.
2. They did not teach him is the point he is making.
3. The gospel he preached came from Christ. (Gal. 1:12). He is asserting his own independence of them.
4. “God shows no partiality” - Rom. 2:11; Acts 10:34, 35; 2 Pet. 3:9.
5. **The idea may be that God is not partial and neither am I.**

Note: “those who were” -

- The fact they had been with Christ made no difference to him.
- He also had been commissioned by Christ.
- **This is not a put down, but once again affirming he was not inferior in his qualifications.**

Paul’s Stewardship

GAL 2:7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised [Gentiles], just as Peter had been to the circumcise [Jews].

1. There are not two gospels. See Gal. 1:8.
2. The same gospel was preached to two different groups of individuals.
3. The words “circumcision” and “uncircumcision” are genitives of connection denoting to whom the gospel was to be preached.

Note: Paul was appointed to preach the gospel to the Gentiles. (Gal. 2:7).

ACT 26:16 'But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you;
ACT 26:17 delivering you from the Jewish people and from the Gentiles, to whom I am sending you,
ACT 26:18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

GAL 2:8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), See notes above

“(for he who made Peter an apostle of the circumcision, also made me an apostle for the Gentiles) McCord

“The Right Hand Of Fellowship”

Five Men

GAL 2:9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised.

1. Identities

- a. This is James the brother of the Lord. (Gal. 1:19).
 - b. “Cephas” is the Aramaic name of Peter. (Jno. 1:42).
 - c. John was the apostle and the brother of James who had been killed by Herod. (Matt. 10:1,2; Acts 12:1, 2).
 - d. Barnabas was a faithful Christian, and an apostle. (Acts 14:14; 4:36, 37).
- Barnabas was a native of Cyprus and a Levite by extraction. Possessing land, he generously disposed of it for the benefit of the Christian community and laid the money at the apostles' feet (ACT 4:36-37).
 - As this transaction occurred soon after the Day of Pentecost, he must have been an early convert to Christianity.
 - **See Barnabas references** (Acts 9:27; 11:22, 30; 12:25; 13:1, 2, 7, 42, 43, 46, 50; 14:12, 14, 20; 15:2, 12, 22, 25, 35, 36, 37, 39; 1 Cor. 9:6; Gal. 2:1, 9, 13).

2. James, Cephas and John recognized the grace that had been given to Paul.

3. They extended to them full fellowship.

Note:

- James may have been mentioned first because he was so well-known for his belief that the Law of Moses was to be observed in some ways by Christian Jews.
- He was one of the principle leaders at the Jerusalem Conference. (Acts 15:13).

4. **These five men shook hands as equals in the work of the Lord.**

5. Paul knew that the gospel was to the Jew first. (Rom. 1:16; Acts 13:46ff), but his special ministry was to Gentiles (Rom. 15:16).

ROM 15:16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that my offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.

Paul Asked To Continue To Remember The Poor

GAL 2:10 They only asked us to remember the poor-- the very thing I also was eager to do.

1. The Greek literally has “keep on remembering” NIV “we should continue to remember.”

2. Paul was a man who devoted himself to preaching of the gospel and benevolence to the saints.
3. He was “eager” to do this. See Acts 11:29; Rom. 15:26; 1 Cor. 16:1.
4. We must not neglect the saints. See Matt. 25:31-46.
 - a. Evangelism and edification are important, but so is benevolence.
 - b. Many saints are needy throughout the world, and they must not be forgotten.

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