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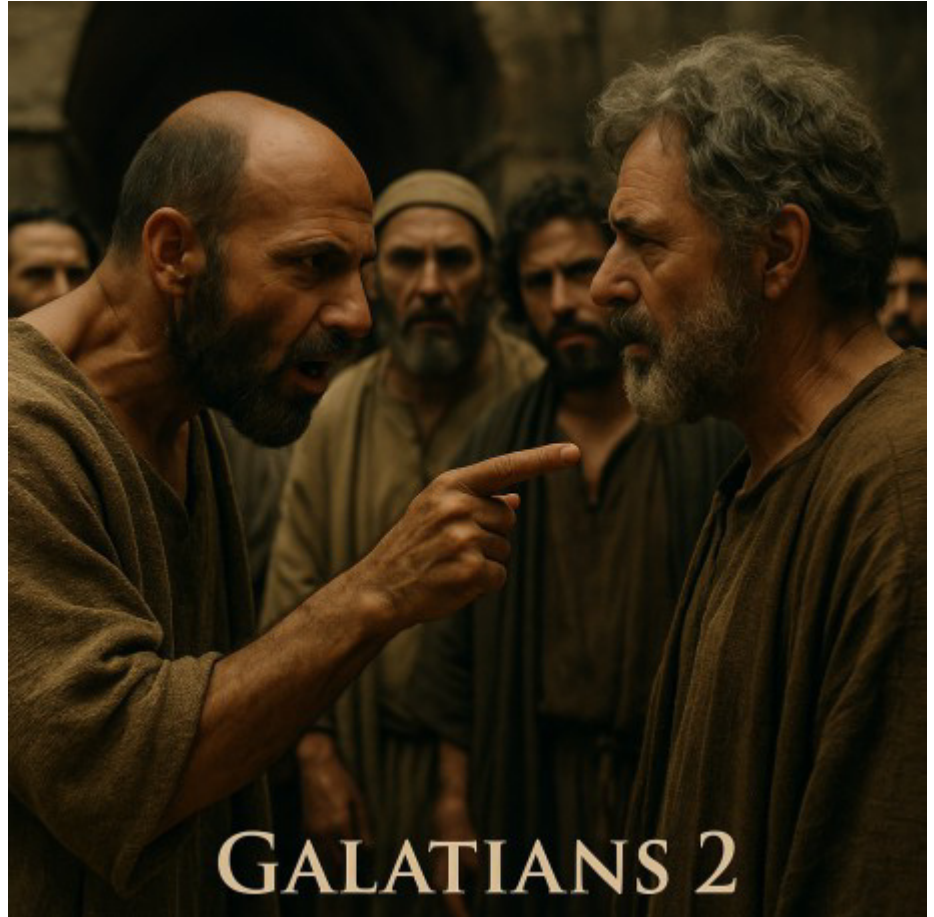
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By Dan Maines

Galatians 2

Galatians 2:1-2

Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. It was because of a revelation that I went up, and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that somehow I might be running, or had run, in vain.

† Paul emphasizes that his journey was by revelation, not human command.

† Titus, a Greek, became a living test case of the gospel's freedom from the Law.

† Josephus (Antiquities 20.2.3) described divisions among Jewish leaders, showing why Paul carefully presented his gospel privately to avoid immediate conflict.

Galatians 2:3-5

But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. Yet it was a concern because of the false brothers secretly brought in, who had sneaked in to spy on our freedom which we have in Christ Jesus, in order to enslave us. But we did not yield in subjection to them, even for an hour, so that the truth of the gospel would remain with you.

† Titus was not forced to be circumcised, confirming freedom from the Law.

† False brothers sought to enslave believers under the Law, but Paul stood firm.

† The Dead Sea Scrolls (CD 6.14-19) spoke of infiltrators corrupting the covenant, parallel to Paul's warning about false brothers.

Galatians 2:6

But from those who were of considerable reputation (what they were makes no difference to me, God shows no favoritism) — well, those who were of reputation contributed nothing to me.

† Paul stresses equality before God, not rank or reputation.

† Even the pillars in Jerusalem added nothing to Paul's gospel, confirming it came directly from Christ.

† Clement of Rome (1 Clement 37) emphasized God shows no favoritism in choosing servants.

Galatians 2:7-9

But on the contrary, seeing that I had been entrusted with the

gospel to the uncircumcised, just as Peter had been to the circumcised (for He who was at work for Peter in his apostleship to the circumcised was at work for me also to the Gentiles), and recognizing the grace that had been given to me, James, Cephas, and John, who were reputed to be pillars, gave me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

† Paul's ministry to the Gentiles was affirmed by the Jerusalem apostles.

† There is one gospel, but distinct missions.

† Ignatius (Letter to the Smyrnaeans 7) highlighted unity among the apostles despite diverse missions.

Galatians 2:10

They only asked us to remember the poor, the very thing I also was eager to do.

† Care for the poor remained central to apostolic mission.

† Acts 11:29-30 records Paul's eagerness to help famine-stricken believers.

Galatians 2:11-12

But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles, but when they came, he began to withdraw and separate himself, fearing those from the circumcision.

† Paul publicly opposed Peter for hypocrisy.

† The fear of man corrupted fellowship in the gospel.

† Josephus (Wars 2.17.2) described fear of pressure groups among Jews, similar to Peter's wavering.

Galatians 2:13

The rest of the Jews joined him in hypocrisy, with the result that

even Barnabas was carried away by their hypocrisy.

† Peter's compromise influenced others, even Barnabas.

† Hypocrisy spreads quickly when leaders stumble.

Galatians 2:14

But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

† Paul exposed hypocrisy publicly because it was public.

† The gospel truth demanded correction, even among apostles.

† Tertullian (Against Marcion 1.20) cited this event as proof of Paul's authority and integrity.

Galatians 2:15-16

We are Jews by nature and not sinners from the Gentiles, nevertheless, knowing that a person is not justified by works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the Law, since by works of the Law no flesh will be justified.

† Justification is by faith in Christ, not by Law.

† This is the heart of Paul's gospel message.

† Philo (On Abraham 270) noted righteousness was credited by faith before the Law, supporting Paul's teaching.

Galatians 2:17-18

But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a servant of sin? Far from it! For if I rebuild what I have once destroyed, I prove myself to be a wrongdoer.

† Paul rejects the idea that grace promotes sin.

† Returning to the Law after receiving Christ makes one a

transgressor.

Galatians 2:19-20

For through the Law I died to the Law, so that I might live for God. I have been crucified with Christ, and it is no longer I who live, but Christ lives in me, and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

† The believer dies to the Law to live to God.

† Life in Christ means Christ living in the believer.

† Origen (On Romans 4.8.3) explained this as the transformation of identity into Christ's life.

Galatians 2:21

I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.

† To seek righteousness by the Law denies the necessity of Christ's death.

† Grace is nullified if the Law still justifies.

† Augustine (On the Spirit and the Letter 15) affirmed that righteousness cannot come by the Law but only by grace.

How it applies to us today

† Galatians 2 warns against compromising the gospel for tradition or pressure.

† Justification by faith alone must never be diluted with human works.

† Courage like Paul's is needed to confront error, even among leaders.

† In the fulfilled kingdom, Christ lives in His people, making the Law obsolete for righteousness.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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