

Galatians Chapter 2

1. **Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with *me*.**
 - A. **Then after fourteen years I went up again to Jerusalem with Barnabas,**
 1. **after fourteen years**
 - a. If we take into account the three years after his conversion that Paul made his first trip to Jerusalem and now fourteen years since that first trip, it had been no less than 17 years that Paul had been saved.
 2. **I went up again-** Gr. **anabaino palin-** *to step up again*
 - a. The first time Paul "went up" to Jerusalem it does not say God told him to go. His trip did not end well the first time. He ended up being shipped down home to Tarsus by the church. [Acts 9:30](#)
 - b. This time Paul goes up again, but this time it is by the Lord's direction and doing. He went up this time by revelation.
 - c. This trip that Paul is talking about here correlates with the church council meeting in Acts chapter 15. Up until [Acts 15](#) the focus of evangelism was on the Jews, but now Gentiles were being saved. Paul was on the leading edge of Gentile ministry. His ministry was being questioned heavily by Jewish believers who felt salvation was only for the Jews or for proselytes to the Jewish religion. They felt Jesus was a Jew sent to the Jews. The revelation given to Paul was that salvation is for all mankind and that it comes by grace through faith and not by the works of the Law.
 3. **Barnabas-** *means son of encouragement*
 - a. Barnabas was an encourager. He came and found Paul in Tarsus and encouraged him to continue on in ministry. Barnabas encouraged the church with his lifestyle of extravagant giving. [Acts 4:36-37](#) Barnabas encouraged young Mark who blew it at his initial efforts in ministry. [Acts 15:37](#)
 - B. **and took Titus with me**
 1. **took-** Gr. **sumparalambano-** *to take together with*
 2. **Titus-** *means honorable or pleasing*
 - a. Titus was both honorable and pleasing to God because of his faith in God, not because of his nationality, credentials, or observance of the Mosaic Law.

- b. Titus was not circumcised. The Judiazers taught that you needed to believe Jesus was the Messiah, but to be right with God or stay right with God you also had to keep the Law, which meant that you had to be circumcised. Titus was pleasing to God through faith, not by the works of the Law. He was honorable in all he did by faith in God's grace, and not the outward observances to the Mosaic Law.
- c. We are called to be honorable and pleasing to God and to live honorably before all men. Titus did this from God's grace and not by his own self efforts and law keeping. He lived honorably from his heart and not as a mere outward show he put on to convince others. We can and will live honorably in our life by living a life of faith in God's grace.
- d. Notice that Paul brought Titus when he was being examined by church leadership. Titus was fruit from his ministry. He brought his fruit to be examined. We will be examined, and what will speak for us is our fruit, not our words. It is the fruit that we produce which will bring the notice of leadership. Again, our calling comes from God Himself, but that calling must be recognized by others. One of the ways it will be recognized is by our good fruit.

2. And I went up by revelation and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

A. And I went up by revelation,

1. **went up-** Gr. **anabaino-** *to take steps up*

2. **by revelation-** Gr. **apokalupsis-** *laying bare, a disclosure of truth, instruction, manifestation*

- a. This means that God revealed to Paul that he was supposed to go to the Jerusalem. Those in Antioch had chosen him to go, but he did not accept that nomination until he heard from the Lord first. [Acts 15:1-2](#)
- b. Notice that Paul went up by revelation. That was true in the natural and it is true spiritually. We are always elevated and exalted through revelation that we receive of the Lord.
- c. Satan sent a messenger to buffet Paul because he was exalted due to the revelations given to him. [2 Cor. 12:7](#) Religion gets stupid here and says that satan sent a messenger to humble Paul

because he was in pride due to his revelations. How stupid can you get and still breathe! Why would satan want Paul to be humble? He would want him in pride because pride comes before destruction! [Prov. 16:18](#) No, satan did not want Paul exalted in influence and effectiveness by the revelations he had received, so he sent a messenger to stop him.

- d. We will be exalted through revelation we receive of the Word by the Holy Spirit. This means we need to spend time studying and meditating in the Word of God.

B. and communicated to them that gospel which I preach among the Gentiles,

1. **communicated**- Gr. *anatithemai*- *to set forth (in words) again*

2. **preach**- Gr. *kerusso*- *to herald a message*

- a. We are not an island to ourselves. Although a man or a body of men did not give the gospel message to Paul, God revealed to Paul that he needed to submit his gospel message to the church leaders in Jerusalem so they could effectively work together to get the Great Commission fulfilled. In the end it was decided that Paul would go the Gentiles with the gospel, and Peter would go to the Jews with the gospel, and both would care for the poor. They would work together to be the most effective they could be for God and the kingdom.

C. but privately to those who were of reputation,

1. **privately**- Gr. *kata idios*- *according to myself*

- a. Paul wisely spoke to the main leadership before presenting his case to the entire crowd that had gathered. It is always best to get the leadership on the same page privately before you present something controversial to the church body at large.

2. **reputation**- Gr. *dokeo*- *held in esteem, held in high opinion*

- a. Some people have a reputation that they have built, others have a reputation that has been grown. Building a reputation has to deal with keeping up an outward appearance. Growing a reputation comes from bearing fruit from your relationship with God by faith in Christ.

D. lest by any means I might run, or had run, in vain

1. **means**- Gr. *mepos pas*

2. **run**- Gr. *trecho*

- a. Paul saw his ministry call as a race to be run. We are the only one running on our racecourse. That means we win by finishing it!

Paul's aim was to the finish his course with joy [[Acts 20:24](#)], which he ultimately did! [2 Tim. 4:7](#)

3. **vain-** Gr. **kenos-** *empty, with no purpose*

- a. This does not mean that Paul was in doubt of the divine origin of his gospel. He knew it was from God. We saw that in chapter 1. He knew it was God from revelation and from the fruit it produced wherever he went. It was confirmed by mighty signs and wonders. [Rom. 15:19](#)
- b. Paul said this because the church in Jerusalem had a major influence in the world which had strong implications for both Jews and Gentiles. The decisions made at the council would either greatly help Paul in ministering or greatly hinder him wherever he went. If the Jerusalem council said that the Gentiles had to follow the law to be saved and be right with God, then his ministry would be much harder. He would be fighting to swim upstream everywhere he went. He would be going from running in the ministry to crawling to gain ground inch by inch.
- c. The Judiazers up until this point had been following Paul and when he left a place they would come in and question Paul's teaching and his credentials. Now, if Jerusalem would rule that the Gentiles did not have to keep the law and recognized Paul's ministry, this would greatly help Paul against these false brethren, the Judiazers. He could run without the extra impediments that were being thrown in his way.

3. **Yet not even Titus who *was* with me, being a Greek, was compelled to be circumcised.**

A. **Yet not even Titus who was with me,**

- A. First Paul was not ashamed to be in league with a Gentile believer.
- B. Secondly, Paul brought Titus because he knew Titus was a strong person. Titus would not bow to pressure and fear, although he was not circumcised. Later Paul would choose to circumcise Timothy before he brought him on the road with him. This was because Timothy was weaker than Titus. Paul had to encourage Timothy against being timid and fearful. Paul had Timothy circumcised because he felt Timothy could not take the persecution he would incur from the Jews because he was only a half Jew on his mother's side. [Acts 16:3](#)

B. **being a Greek,**

1. Titus was a full Gentile. Both his parents were non-Jews.

C. was compelled to be circumcised

1. **compelled**- Gr. **anagkazo**- *to necessitate, compel, drive to, constrain by force, threats, etc.*

a. Religion compels people, grace entreats people.

2. **circumcised**- Gr. **peritome**- *to cut around, male circumcision*

a. Circumcision was a sign of the Jewish covenant God made with Abraham in [Genesis 17](#). However, in the book of [Romans 4](#), Paul uses Abraham as an example of one who was declared righteous before he was circumcised and before the law was given. Abraham was declared righteous in [Genesis 15:6](#). Abraham is then a father and example of all those who believe both Jew and Gentile.

b. Circumcision under in the OT was done in the flesh and involved only males. It was done with a natural knife. In the NT circumcision takes place in the spirit, it is for male and female, and is done by the sword of the Spirit. [Rom 2:29](#), [Col. 2:11](#)

c. In the early church the hot topic was circumcision. Today it is baptism. Many churches say that if you are not baptized or if you are not baptized a certain way you are not saved. Both circumcision and baptism are similar in that they are an outward token of an inward reality. Circumcision was given to Abraham as an outward sign or token of the righteousness he had received by faith. [Rom 4:11](#) Baptism is a type of our death, burial, and resurrection we experience in our spirit when we get saved. [1 Pet. 3:21](#)

4. **And *this occurred* because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),**

A. **And this occurred because of false brethren secretly brought in**

1. **false brethren**

a. These men called themselves Christian, but they were not born again. They said they believed in Jesus, but they also relied on their own performance to be saved. The only way you can be saved is by faith in God's grace- period.

2. **secretly brought in**- Gr. **pareisaktos**- *secretly or surreptitiously brought in, one who has stolen in*

a. This took place in Antioch where Paul and Barnabas were ministering. Antioch had a majority of Gentile believers there.

Barnabas was a lover of the grace of God. [Acts 11:23](#) When he came to Antioch, he was refreshed by the liberty that was there. He also knew that the grace movement and message needed to be pastored in Antioch. That is why he sought out Paul and brought him to Antioch to teach on grace in balance and truth. [Acts 11:25](#)

- b. Obviously, there was a small remnant of legalistic folk in the church that did not like what was going on and the message being preached. They sent messengers to Jerusalem telling them about what was going on. Some legalists from Jerusalem, which were not sent by the church leadership, came to Antioch, and secretly joined them in their services and spied out what was going on. They were secretly brought in by someone or some people in the church at Antioch. They were “brought in”. These Judiazers that were brought in then openly came against the leadership and started teaching the need for circumcision for salvation. [Acts 15:1](#) Paul and Titus did not bow to the pressure. The church leadership at Antioch decided to go down to the leaders of the Jerusalem church to get the issue resolved for good. God revealed to Paul that he was to go and stand up for grace and the Gentiles.

B. who came in by stealth to spy out our liberty which we have in Christ Jesus,

1. **stealth-** Gr. **pareiserchomai-** *to enter in addition, come in besides; to come in by the side door*
 - a. These false believers slipped in by the side door! Jesus said that He was the door to the sheep. [John 10:7](#) Jesus is the front door to salvation. It is by faith in what He did that saves us. These false brethren slipped in the side door and were teaching that it is by what you do that saves you and not just what Jesus did for you and by faith in that.
2. **spy out-** Gr. **kataskopeo-** *to look down upon, to investigate to find fault*
 - a. These legalistic Judiazers came in to find fault with and look down upon what was going on. The ancestors of these Judiazers are alive and well in most churches today.
 - b. They came to spy out who was circumcised or not. I do not know how they could tell who was circumcised or not unless they snuck into the bathroom to do their spying...
3. **liberty-** Gr. **eleutheria-** *freedom*

- a. This liberty enjoyed by Antioch would not just be that uncircumcised Gentiles could worship in the church, but also, they enjoyed eating non-kosher foods like pork! We will see later in this chapter that Peter enjoyed this aspect until people from Jerusalem came to visit. Peter had to wipe the pork chop juice off his beard to look holy and dignified before his Jewish brethren that visited! The church no doubt had a fresh expression of praise and worship to the Lord. They were not focused on outward appearances and rules of the law.

C. that they might bring us into bondage

1. bring into bondage- Gr. *katadouloo*- *to bring down into slavery and bondage*

- a. The Jews were slaves under the law. They were slaves to their own sin and depravity. The law could only reveal their sin, not help them get free from it. Now, the Jews were trying to bring Gentiles into bondage who had been liberated from sin and guilt by faith in grace. They were trying to get the Gentiles to accept the law and be circumcised. This would bring them down into bondage.
- b. Grace and faith will bring you into glorious freedom and sonship. It brings you into the inheritance of sons.
[Rom. 8:21](#), [Rom 8:17](#), [Acts 20:32](#)
- c. Living under the Mosaic Law brings one into bondage and slavery.
[Gal. 4:9, 24-25, 5:1](#)
- d. I think this is a good place to talk about the balance between restricting your rights in order not to offend a brother, which Paul discusses in [Romans 14-15](#), and not bowing to the pressure of other's beliefs that will bring you into bondage, as here in Galatians. What is the difference? In Romans, Paul is talking about not doing something you believe you have liberty to do in the presence of a weak brother that causes them to stumble in their faith. We are not to do this. In this case you would be accosting others with your liberty. In the case here in Galatians there were unbelievers [false brethren] accosting believers with their unscriptural beliefs that would bring the believers into bondage and erode the very fabric of Christianity itself. This is happening today in America I might add! We are not to accost another believer with our legitimate liberties and offend them, but if someone accosts us with their beliefs that would rob us of

our liberty and faith in Christ, we must stand our ground. I hope you see the difference.

5. to whom we did not yield submission even for an hour that the truth of the gospel might continue with you.

A. to whom we did not yield submission even for an hour,

1. yield- Gr. **eiko-** *properly to be weak, that is, yield*

- a. Paul and Titus were not weak and did not yield to the pressure from others to give up their faith.
- b. They did not yield. Yielding is the start of failure. Notice that yielding will lead to submission. Our submission to God starts with yielding, but it is true with the enemy as well!

2. submission- Gr. **hupotage-** *obedience, subjection*

- a. The enemy wants to subjugate us. It starts by yielding to him. We are not to give any place to the enemy. [Eph. 4:27](#)
- b. Yielding to the pressure of legalism is dangerous! A little leaven will leaven the whole lump. [Gal. 5:9](#) This means that small areas where you trust in yourself instead of Christ will impact other areas of your life. It is difficult to operate in self-righteousness in some areas but trust in Christ's righteousness in the others. Either your heart is proud, or it is humble towards God.

3. even for an hour

- a. The ploy of the enemy is to get you to yield just a little bit. He wants you to say, "Ok, I will just a little bit, and then I will stop". He wants you to say, "Ok, I will for just a little while, and then I will stop." If you give the enemy an inch, he will take a mile. If you crack the front door to the enemy, he will be rummaging through your refrigerator before you know it!
- b. Paul did not yield ***even for an hour***. There is a temptation to yield to pressure for just an hour. If you do it, you will be going full time soon.

B. that the truth of the gospel might continue with you

1. truth of the gospel

- a. Paul and Titus did not yield because they would be living a lie and would hinder them from helping others come into the truth. It is knowing and living in truth that makes someone free. [John 8:32](#) You cannot lead others to freedom when you are a slave.

b. When we allow ourselves to be brought into bondage, we are unable to help anyone else in our life. We need to walk in victory not just for ourselves. We also need to do it so we can help others be free as well. Our life is bigger than just us. Our life impacts many around us.

2. **continue-** Gr. **diameno-** *to stay permanently, remain permanently, continue*

a. Up until this point Paul and Titus were operating in truth. They did not yield to legalism, so the truth could continue. If Paul and Titus would have given into pressure, then the future ministry to the Gentiles would have been hindered or halted. If men and women did not stand their ground in the truth throughout church history, we might not be saved today. God operates through people. That is why the dark ages were so dark. It was because most people had been deceived by legalism and everyone was in bondage. No one could help anyone else! It was not until a few men like Martin Luther understood grace and stood their ground at the face of death, without compromise, that the truth of the gospel could continue on to us today.

b. This shows us that we cannot rest upon our stand for the Lord in years past. We need to be current in the Word of God and prayer. We need to keep standing in the truth of grace and faith today, so the truth may continue in our lives and into the next generation.

6. **But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed *to be something* added nothing to me.**

A. **But from those who seemed to be something**

1. **seemed to be something**

a. In our eyes there are people that seem to be something and others that are not. God does not see that way. Each person is valuable and important to Him.

b. In the kingdom of God, He will elevate certain people who seem to become something special. However, the purpose of their elevation is to minister and bless others that are also special to God. Big names in the church world are not elevated so they could have a great name, but to minister to and serve the other special

people that are His children. Servants are not really the big people in life. The people they serve are! Well, ministers are to be servants of God's people. All of God's people are the special ones!

- c. If a man thinks he is something, when he is nothing, he deceives himself. [Gal. 6:3](#)
- d. Paul realized that he was nothing in himself, but who he was; it was by the grace of God. [2 Cor. 12:11](#), [1 Cor. 15:10](#)
- e. We are to no longer know any man according to the flesh. [2 Cor. 5:16](#) The natural distinctions of the flesh should not cause us to treat people differently- more valuable or less valuable.

B. whatever they were

- 1. This may sound highly arrogant here, but it is not. Paul had a true understanding of man's status outside of Christ, which is a sinner, and man's status inside of Christ, which is righteous. None of us are esteemed by God or accepted by our own merits, status, or achievements. We are accepted in the Beloved. [Eph. 1:6](#) We obtain favor in Christ.

C. it makes no difference to me

- 1. **no difference-** Gr. **diaphero-** *it makes no difference, does not matter, is of no importance*
 - a. It matters to many how important they look to others. To Paul it did not matter. It used to be when he was a Pharisee, but no longer. He was dead to the world, and the world was dead to him. [Gal. 6:14](#) He no longer sought prestige, honor, and esteem from man.

D. God shows personal favoritism to no man

- 1. **personal favoritism to no man-** Gr. **lambano anthropos prosopon-** *receives no man's face; person*
 - a. God really only shows personal favor to one man- that is Jesus. Those who believe upon Him and receive what He has done are placed in Him and get to share in all that favor! That is why I pray in the name of Jesus and not in the name of Rick!
 - b. God does not show personal favoritism- [Act 10:34](#); [Rom 2:11](#); [1Pe 1:17](#) However, all people are special to God, and God desires to show favor to all through Christ. If you realize that and tap into God's favor by faith, you will look like you are God's favorite to everyone around you and that God is being partial to you! Most

people are not tapping into the favor God has for everyone through Christ. We cannot make God have more favor towards us, but we can grow in grace and draw more and more on that favor by faith. It will appear in people's eyes that God is becoming more favorable to us.

E. for those who seemed to be something added nothing to me

1. added nothing to me- Gr. *prosanatithemi*- *to lay upon in addition to*

- a. Peter, James, and John did not add anything to Paul's message or ministry.
- b. It is important to realize that no person, no matter how important they may seem, can add anything to who you are as a person. They might be able to impart blessing or knowledge, but they cannot add to your significance or value as a person. You are complete in Christ. Many are seeking out acceptance and favor from seemingly important people so they can feel better about themselves. Paul used to do this in his old life as Saul of Tarsus. However, when Paul turned in his man-pleaser card to God this had to stop! We are all on equal ground at the foot of the cross. Grace is the great equalizer of mankind. None of us can boast at the foot of the cross. None of us can put our thumbs behind our suspenders and boast of our works, achievements, or status. Christ receives all the glory for ever and ever, amen!

7. But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel* for the circumcised *was* to Peter

A. But on the contrary,

1. contrary- Gr. *tounantion*- *rather, the opposite*

B. when they saw that the gospel for the uncircumcised had been committed to me,

1. saw- Gr. *eido*- *to know or perceived by sight*

- a. This the basis for being ordained into the ministry. Man does not call someone into the ministry. They are called by God. Leadership can only confirm that calling. This confirmation is based upon what can be clearly seen in a person and ministry. You can see the grace of God on someone and also operating through them. [Gal. 2:9](#) Men only recognize God's calling on someone. This meeting was a sort of ordination of Paul by recognized church leaders. Paul was doing ministry for a number of years before this time. His

fruit had become quite evident to all and was fully recognized by the church at this time.

2. **committed-** Gr. **pisteuo-** *to be entrusted with*

- a. Our ministry office and call are not really ours to use as we want to. We are just stewards over it. It was committed or entrusted to us by God. Paul was entrusted with preaching the gospel to the Gentiles. Paul did good when he focused on the Gentiles, but Paul had a penchant to try to minister to the Jews as well. That is when he usually encountered the most trouble, resistance, and persecution. Paul could have avoided some of his trouble if he had just gone to the Gentiles like God told him to and not tried to minister to the Jews.

C. **as the gospel for the circumcised was to Peter**

1. Peter was graced to minister to the Jews. It is interesting how God called Paul and Peter. You would think that Paul, being steeped in OT theology, would have been better to reach the Jews. Peter was an ignorant fisherman. You would think that Peter would do better with the ignorant Gentiles. However, God's ways are not like ours. God's call on Paul and Peter forced each one to be totally dependent upon Him to show up and work through them. Paul could not use all his theological knowledge in most cases in ministering to the Gentiles. They were ignorant of the OT. Paul had to rely on the power of the Holy Spirit and the simple gospel message. Paul learned this in Corinth, a largely Gentile city. [1 Cor. 2:1-5](#) Likewise, Peter could not draw from theological training in ministering to the Jews. Peter relied on the power of God and the simple gospel and God worked through him mightily. When Paul tried to minister to the Jews, he would invariably get into debates with them and instead of them being won to the Lord they were stirred up like a hornet's nest! Peter simply preached Christ crucified and risen again and then worked miracles among them. Paul with the Gentiles simply preached Christ crucified and risen again and then worked miracles among them. This is what will win the lost!

8. **(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),**

A. **for He who worked effectively in Peter for apostleship to the circumcised**

1. **worked effectively-** Gr. **energeo-** *to be operative, be at work, put forth power to effect; to display one's activity, show one is self-operative*

- a. You can tell where your ministry calling is. It is where the most effective work is done through you. We can do a lot of things, but we are most effective and graced where God has called us and to those whom He called us to.
- b. Successful ministry is not really something you do at all. It is what God does in you and through you. God's grace works in us effectively to accomplish His end and plan.
- c. Some ministers are fooled into thinking that they are graced for everywhere, to do anything, and to minister to everyone. This is not true. We can try to go everywhere, do everything, and minister to everyone but we each have a specific field we are most effective in. That is our calling from God.

2. in Peter

- a. Jesus worked in Peter best towards the Jews. God did use Peter sometimes in ministering to the Gentiles, but he was most effective when he ministered to the Jews.

B. also worked effectively in me toward the gentiles

1. worked effectively

- a. We can ascertain our ministry call by prayer, by finding out what our passion is and what we are good at. However, one of the greatest ways to discover our ministry calling is to see what we are most effective at doing and what produces the greatest fruit.

2. in me

- a. Jesus worked in Paul best towards the Gentiles. God did use Paul sometimes in ministering to the Jews, but he was most effective when he ministered to the Gentiles.

9. and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we *should go* to the Gentiles and they to the circumcised.

A. and when James, Cephas, and John

- 1. James- *means supplanter*
- 2. Cephas- *Aramaic name which means stone*
- 3. John- *means God's gift of grace*

B. who seemed to be pillars,

- 1. pillars- Gr. *stulos- column, prop, support*

- a. Ministers are called to support the church. However, many seek the church to support them! Ministers are to build up the church, but many seek the church to build up their ministry.
- b. In the Old Testament, Solomon made two pillars to hold up the temple. They were named Jachin and Boaz. Jachin and Boaz mean Established and Truth. Together they were "Established in Truth". You become a pillar in the church when you become established in the truth of the finished work of Christ and how to walk in faith to bring forth fruit for all to see and partake of. You should not be a leader in the church if you are not established in the truth of the Word of God.

C. perceived the grace that had been given to me,

- 1. **perceived**- Gr. **ginosko**- *to know by gaining experience with, a progressive knowledge*
- 2. **given**- Gr. **didomi**

D. they gave me and Barnabas the right hand of fellowship,

- 1. **gave**- Gr. **didomi**
- 2. **right hand of fellowship**- Gr. **dexios koinonia**

- a. The right hand was the place of honor, favor, and fellowship. If you wanted to show someone special favor, honor, and that they are in covenant fellowship with you, then they would be seated at your right hand. Shaking with the right hand meant acceptance to friendship.
- b. It is important to note here that we have been raised with Christ and seated at the right hand of God. God has given us the right hand of fellowship! This is to show that we have received His favor, honor, and covenant fellowship He sat us at His own right hand.

E. that we should go to the Gentiles and they to the circumcised

- 1. When Paul kept this straight, he prospered in the ministry. When he did not, he usually found himself beaten or in a prison as he was when he stubbornly went to Jerusalem to minister to the Jews.

10. They desired only that we should remember the poor, the very thing which I also was eager to do.

A. They desired only that we should remember the poor,

- 1. **remember**- Gr. **mnemoneuo**- *hold in memory, keep in mind*

2. **poor**- Gr. **ptochos**- *reduced to beggary, begging, asking alms; destitute of wealth, influence, position, honor helpless, powerless to accomplish an end; poor, needy*

- a. What they meant was that Paul should remember the poor Gentiles that he was ministering to. Paul however sought to minister to the poor Jews in Jerusalem, which got him into trouble.

B. the very thing which I also was eager to do.

1. **eager**- Gr. **spoudazo**- *be speedy in, make haste, give diligence to*

- a. This is seen in that before Paul came down to Jerusalem, before the council in Acts 15, he had come down to minister to the poor in Jerusalem from Antioch during a previous famine. [Acts 11:30](#)

11. Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed.

A. Now when Peter had come to Antioch,

- 1. Sometime after the Jerusalem council verdict Peter himself visited the city of Antioch and enjoyed the grace and freedom there. He ate with the Gentiles and ate what they ate. That meant bacon and eggs in the morning, ham sandwiches for lunch, and pork chops for dinner. Peter was letting his hair down in Antioch...until Jewish brethren from James in Jerusalem came to visit.

B. I withstood him to his face,

1. **withstood**- Gr. **anthistemi**- *to stand against- we get our English word antihistamine from this.*

2. **face**- Gr. **prosopon**- *in front of him, in his presence*

- a. Paul confronted Peter to his face unlike what most people do, which is to stand against someone privately by speaking to others behind their back.
- b. Peter was sinning openly in front of the church, so Paul confronted him publicly.

C. because he was to be blamed;

1. **to be blamed**- Gr. **kataginosko**-*to know something against-to find fault with, blame to accuse*

- a. No one should be publicly addressed unless something is well known against them publicly.

12. for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

A. for before certain men came from James,

1. James- *the Lord's brother.*

- a. He was the head pastor of the church at Jerusalem. I do not have any other way to put this, but that James was a bit of a legalistic Christian. James still adhered to the Jewish Law. Those at the Jerusalem church still adhered to the law. We know this because when Paul came to Jerusalem to give the Gentile offering to the poor, he met with James. James told him to take a Jewish vow, sacrifice the animals that went with the vow, and show all Jews that Paul still kept the law. James believed the Gentiles did not need to keep the law, but Jewish believers did. Unfortunately, Paul bowed to this pressure from James. James must have been an imposing figure. Here we see Peter bowing to the pressure from James, and later Paul would do the same thing! Paul was about to sacrifice animals that represented Jesus dying for him!
- b. The book of James is flavored with references about the law, but the book of James was inspired by the Holy Spirit and is the Word of God. Not all of James' beliefs and actions in his life however were inspired by God, just like not all of our beliefs and actions are inspired!

B. he would eat with the Gentiles,

1. He had bacon and eggs for breakfast, ham sandwiches for lunch, and juicy pork chops for dinner!
2. Peter had been previously taught of the Lord that there was no difference between Jews and Gentiles and that Gentiles were not to be considered unclean. [Acts 11:9](#)
3. Peter had been called on the carpet for coming under the roof of a Gentile. That was a big step for Peter. Just coming under the roof of a Gentile was big for Peter! Now, he had taken another giant step and was actually eating with the Gentiles! In his old life this was an abomination! We cannot be too hard on Peter. Peter had grown up all his life being taught you could not even visit a Gentile house, not to speak about eating with them too! In-grained beliefs are hard to get over!

C. but when they came,

1. Peter had withstood racist persecution over his visit to Cornelius, and he withstood racist persecution at the council of Jerusalem, but now Peter crumbled. This was a pattern in Peter's life. One moment he was strong in faith, the next he got into fear. He walked on the waves, but later sank because of fear. He stood up the night Jesus was betrayed and promised his allegiance to death, but then denied Him to a servant girl because of fear. Here again he was falling to fear after having been strong before.

D. he withdrew and separated himself,

1. **withdrew-** Gr. **hupostello-** *to draw back to withdraw: of a timid person; to cover, to shrink- used of those who from timidity hesitate to avow what they believe; to shrink from declaring, to conceal*
 - a. Peter was hiding his light under a bushel. He had a tendency in his flesh to shrink in fear during pressure from others. We saw it the night he betrayed Jesus. Peter, the rock, crumbled under the pressure put on him from a little servant girl. Here Peter, the rock, crumbles under the pressure from those visiting from James.
 - b. Nothing is said about the visitors from James telling Peter he should not eat with the Gentiles. Peter withdrew because he was worried about what they MIGHT think. He really cared about what James thought! How often are we held prisoners by the fear of what people MIGHT think about us? We might be surprised about how much people do not think about us!
 - c. Withdrawing was the action Peter took, the result was a clear separation from his Christian brothers and sisters.
2. **separated-** Gr. **aphorizo-** *to mark off from others by boundaries, to limit, to separate in a bad sense: to exclude as disreputable*
 - a. What a horrible sin this is! To mark yourself off with a separating boundary and treat other Christians as disreputable is a horrible sin against Christ!
 - b. This is the result of legalism and self-righteousness. This kind of sin

is what made Jesus angriest during His earthly ministry. This is why Jesus rallied against the Pharisees.

- c. God hates it when we do the same things as others, but then tell them to stand away from us because we are more holy than they are. An example was for a Jew to eat pork and then tell others to stand away from them because they were not as holy as he was! We see this in the book of Isaiah. [Isa. 65:4-5](#)

E. fearing those who were of the circumcision

1. fearing- Gr. **phobeo-** *we get the English word phobia from this*

- a. Religion is based upon fear. The first reaction Adam and Eve had to their sin was fear. They immediately made fig leaf coverings to hide. This was the start of religion.
- b. Religion is based on the unhealthy fear of God and fear of other people. God did not give us a spirit of fear, but of power, love, and a sound mind. [2 Tim. 1:7](#) Grace will remove the unhealthy fear of God and the fear of people.
- c. This kind of fear comes by looking at yourself. We will be freed from fear by looking to the Father and focusing on His love for us. Perfect love casts out fear. [1 John 4:18](#)
- d. The fear of man brings a snare. [Prov. 29:25](#)

13. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

A. And the rest of the Jews also played the hypocrite with him,

1. played the hypocrite- Gr. **sunupokrinomai-** *to act hypocritically in concert with*

- a. Peter was being a hypocrite. He was acting outwardly different than to who he was.

B. so that even Barnabas was carried away with their hypocrisy

1. carried away- Gr. **sunapago-** *to take off together, that is, transport with*

- a. Legalistic peer pressure is a powerful force. If Peter and Barnabas could be carried away by it, we can too if we are not very careful and remain strengthened in grace by our personal walk with the Lord.
- b. Our flesh is very religious and legalistic. If we yield to our flesh, we will be carried away by legalistic peer pressure and fear.
- c. Legalism and fear are contagious. It will spread like wildfire,

especially if it is begun by church leadership. The attitude of legalism in James caused this ripple effect all the way to Antioch. It started by a fear of what James might think.

2. **hypocrisy**- Gr. **hupokrisis**- *acting under a feigned part, the acting of a stage player*

- a. A big problem in the church is the masks that people wear to cover up.
- b. Being established in grace will cause us to take off our masks. We really are all the same when the masks are removed, aren't we? We are the same in our flesh, but also, we are the same in our new creation. We need to stop seeing ourselves and others according to the flesh and see ourselves and others in the new creation in Christ Jesus.
- c. It would be glorious to live among people who have all taken off their masks and are living by faith in God's grace! It would be heaven on earth. We will never fully reach this ideal in this life, but we can strive for it!

14. **But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"**

A. But when I saw that they were not straightforward about the truth of the gospel,

1. **straightforward**- Gr. **orthopodeo**- *to walk straight*

- a. When you stray from the truth of the gospel in any way it will always affect your walk! To stray from the truth will cause you to walk crooked.

B. I said to Peter before them all

1. Peter had been sinning before all the church, so Paul confronted him in front of all the church.
2. An open rebuke is better than concealed love. [Prov. 27:5-6](#) Peter was concealing his love for the Gentile saints, but Paul revealed his love for them by rebuking Peter openly.

C. If you being a Jew

1. Peter was a full-blooded Jew.

D. live in the manner of the Gentiles and not as the Jews,

1. Peter was not living like a full-blooded Jew when he was at Antioch. He

was eating non-kosher food with the Gentiles and enjoying every minute of it! This was until he looked out the window one day and saw some messengers from James. In a moment of panic, he wiped the pork chop juice out of his beard, and probably popped in a breath mint to conceal the smell of pork!

E. why do you compel Gentiles to live as Jews

1. compel- Gr. *anagkazo*- *to necessitate, compel, drive to, constrain*

- a. Notice that the Gentiles were being compelled to live like Jews because of Peter's actions. It did not say that Peter preached to them orally that they now had to keep the law to be right with God. He just preached a strong message with his actions!
- b. We often preach a compelling message to others by our actions, whether good or bad. By Peter separating himself from the Gentiles he spoke very loudly to them, "You are not good enough!" He shouted, "You are not holy enough!" He screamed, "You are not right with me or God, unless you now become like me!" This kind of thing does great damage and hurt to the faith and heart of young believers.
- c. The message being conveyed to the Gentiles at Antioch was that they were not good enough, and to be good enough they needed to adopt the law.

15. We *who are* Jews by nature, and not sinners of the Gentiles,

A. We who are Jews by nature,

1. **by nature-** Gr. *phusis*- *birth, physical origin; the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics*

B. and not sinners of the Gentiles

1. sinners- Gr. *harmartolos*- *those that miss the mark*

- a. Paul is using irony here. The Jews called the Gentiles "sinners" because they were not part of God's covenant and did not keep His law. This phrase revealed the proud and deluded heart of the legalistic Jew. Peter had fallen back into this pride and delusion.
- b. There was a time that both Paul and Peter called Gentiles sinners. However, both of them had come to the revelation that they too were equal sinners before God and were justified by faith in Christ Jesus. [Rom. 3:9](#) shows that both Gentiles and Jews are equally guilty before God and are sinners.

16. **knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.**

A. knowing that a man is not justified by the works of the law but by faith in Jesus Christ,

1. **knowing-** Gr. **eido-** *to perceive or know by sight*

a. We must know that we cannot be justified by the law and works. We must know that we are justified by faith in Christ.

b. Israel was a test case taken out of humanity to show that man cannot be justified by works or the law. Man can only be justified by faith in Christ Jesus.

2. **justified-** Gr. **dikaioo-** *to declare one innocent or just as they ought to be*

3. **works of the law**

a. To be justified by the law you would have to keep the whole law perfectly your whole life. If you stumble in one point you have broken the entire law! [James 2:10](#)

b. It is clear; no one can be justified by the law. [Acts 13:39](#), [Gal 3:11](#)

4. **faith in Jesus Christ**

a. Jesus Christ is the end for righteousness. He is the reality of and the end goal of righteousness. [Rom. 10:4](#)

b. We cannot become more righteous than we are in Christ Jesus. The least in the body of Christ that has been justified in Christ is greater than all those in the Old Testament! [Matt. 11:11](#)

B. even we have believed in Christ Jesus,

1. **even we**

a. Paul is referring to him and Peter who were full blooded Jews.

2. **believed-** Gr. **pisteuo-** *to consider to be true, to be persuaded of, to credit, place confidence in*

C. that we might be justified by faith in Christ and not by the works of the law;

1. Justification is not a mere declaration that man is right with God. It is based upon a legal transaction in which the sins of man were transferred to Jesus Christ and the perfection of the man Jesus Christ is transferred to those who believe on Him.

2. Justification is undergirded by perfection. God is a perfect God and demands perfection. Man could not become perfected under their self-effort under law. The law could make no person perfect. [Heb. 7:19](#), [Heb.](#)

[9:9](#) Jesus Christ make people perfect when they have faith in His finished work. Believers are not just declared righteous by faith, but they also are made righteous in their new birth. [2 Cor. 5:21](#)

D. for by the works of the law no flesh shall be justified

1. no flesh shall be justified

- a. Flesh cannot be justified. [Rom. 3:20](#) Flesh can only be crucified! The flesh is hopelessly corrupt and rebellious against God. Only spirits can be justified and that by faith in Christ.
- b. Religion is nothing more than flesh trying to look right and make itself right with God and people. This is why Jesus called the religious Pharisee's white-washed tombstones. Outwardly they looked good, but inwardly there was death and a stench.

17. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!

A. But if, while we seek to be justified by Christ,

1. seek- Gr. *zeteo*- *to seek in order to find; to crave; require, demand*

- a. **You must seek to be justified by Christ.** You do not automatically become justified by God. Universalism teaches that all people are automatically justified by God whether they want to be or not.

This is error. Notice here Paul said, "while we **SEEK** to be justified by Christ".

B. we ourselves also are found sinners,

1. found

- a. The law was designed to find you out! It found you out that you were a sinner that needs salvation. The law found out men that they were guilty sinners. The law gave the knowledge of sin.

[Rom. 3:20](#)

C. is Christ therefore the minister of sin?

1. minister of sin- Gr. *diakonos hamartia*- *deacon of sin*

- a. There have been plenty deacons of sin in church history, but Jesus was not one of them!
- b. What is Paul saying here? This is what he was saying to Peter. By believing upon Christ, you had admitted that you were a sinner and needed to be saved. You however now are going back and declaring by your actions that you are not a sinner like the Gentiles are and you are righteous by your own deeds of the law.

- c. The Jews had labeled Jesus a "minister of sin" because they said he seduced people from following the law and thus were making people "sinners". They saw all who forsook or did not keep the law as sinners.
- d. Jesus does not make anyone a sinner. He just reveals to men that they are sinners. Since they are sinners, they need to be saved.
- e. Now that Peter had jumped ship from the law to Christ, and back again from Christ to the law, he is seen as a transgressor on both sides! He had admitted to Christ he was sinner when he trusted in Him for salvation. Now that he tried to come back to the law, he was admitting to those still under the law that he was a sinner by leaving the law in the first place! The Jews would not receive him back because he had rejected the Mosaic Covenant. They saw him as an unsavable sinner now.
- f. This reminds me of the story of a man in the civil war that tried to wear two different uniforms at one time. He wore a blue coat that the union wore, but he wore gray pants which the confederates wore. He thought that he would be safe from being shot at from both sides; however, he ended up getting shot by both sides! Peter was getting shot from both sides now because he was trying to wear two different uniforms! Peter was seen as a turncoat by the Jews by going to Jesus. Now Peter was a turncoat from Jesus going back to the religion of the Jews. No one likes a turncoat!

18. For if I build again those things which I destroyed, I make myself a transgressor.

A. For if I build again those things which I destroyed,

1. build again- Gr. *oikodomeo palin-* *to build a house again*

- a. Every Jew living under the law was making a vain attempt at building a house for God to dwell in. However, the best were only constructing a filthy shack with holes in it.

2. destroyed- Gr. *kataluo-* *to dissolve, disunite, to destroy, demolish; to overthrow, i.e. render vain, deprive of success, bring to naught*

- a. When Peter realized he was a sinner and could not qualify for salvation in his own works or satisfy God's demands he tore down his shack and trusted fully in Christ to save him. When Peter

became born again. he became the dwelling place for God. He became His temple.

- b. However, in Antioch, Peter had gone back to building his dirty shack for God again!

B. I make myself a transgressor

1. transgressor- Gr. *parabates*- a lawbreaker

- a. Peter, by going back to the law to make him as he ought to be before God, was making himself a lawbreaker! In the religious Jew's eyes Peter was a lawbreaker because he left the law in the first place. If Peter went back to the law, he must admit that he was a transgressor of the law by rejecting the law in the first place. This made him a sinner no different than a Gentile! Also, in leaving Christ to go to the law, Peter was a transgressor of God's law of faith! [Rom. 3:27](#)

19. For I through the law died to the law that I might live to God.

A. through the law

1. The law condemns those who break the law, to death.

B. died to the law

1. Jesus in our place fulfilled the law and then fulfilled the penalty of breaking the law by dying in our place.
2. In Christ we died. We died both to sin [[Rom. 6](#)] and to the law [[Rom. 7](#)]

C. might live to God- [[Rom. 8](#)]

1. By our faith in the resurrection of Jesus we are given new life through the new birth in which we become the branches to the Vine and bear the fruit of Christ to God. [John 15:5](#)
2. We are now in living union with Christ and live from Him, not for Him as those who attempt to do so under the law.

20. I have been crucified with Christ; 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 for me.

A. I have been crucified with Christ

1. **crucified-** Gr. *sustauroo*- *to crucify together*
 - a. This verse is the gospel message in a nutshell!

- b. On the cross Jesus chose to fully identify with humanity. That means He became identical to humanity. He took all of humanity's sin in His own body, and He became sin. He bore the death penalty for us and as us. He was our legal representative on the cross. What happened to Him, happened to us. We were crucified with Christ when He was crucified!

B. it is no longer I who live,

1. Under the law people attempted to live for God by their own vain efforts and evil hearts. Each person must realize they can never live up to God's demands because they are sinners and are worthy of death. When we accept Christ by faith, we accept our death sentence from God. Instead of us having to die ourselves, Jesus by grace took our death sentence for us! We die in Christ before we live in Christ. If someone dies, they no longer live. We are forever dead in trying to live for God independent of Him. We are dead to the law - trying to live for God by our own efforts.
2. When we accept Christ by faith we choose to identify with Jesus. We become identical to Him. Our old spirit dies and is reborn with the life of Jesus in it! Our spirit is made one with the Spirit of God. [1 Cor. 6:17](#)

C. but Christ lives in me,

1. We no longer have to try to live for God by our own efforts! Christ now lives His life in us! We need to trust in His life in us and we will bear His fruit. [Gal. 5:22-23](#) We now are not to live FOR God, but FROM God in us!

D. and the life which I now live in the flesh I live by faith in the Son of God,

1. Our old man was crucified with Christ, [[Rom. 6:6](#)] and we have been raised up with Christ to a new life. How is the new life to be lived? Many still try to live the Christian life by self-effort and will power. This will bring the defeat seen in [Rom. 7](#).
2. We can only live the Christian life by **FAITH** [trust] in Jesus Christ. For example, we do not need to try to love people, but trust that Christ in us, who is love, will love people through us. Instead of trying to manufacture love, we must take spiritual inventory of the love already in us, and by faith we distribute that love to others!

E. who loved me and gave Himself for me;

1. **loved me**- *This is present tense in the Greek- is loving me*
 - a. Now that Jesus is living in us, His love is constantly flowing towards us!
2. **gave Himself**- *This is present tense in the Greek- is giving Himself for me*

- a. Now that Jesus is living in us, He is constantly giving His life to us and through us! It is a river of life that always flows to us and He wants to flow through us to others!
- b. Living under the law is like an electronic item being battery powered. The batteries run out. Living under the law is living by your own energy and resources. They run out. However, living under grace is like an electronic item being plugged into electricity. It can keep on running. When we are joined to Christ, He is always supplying His life to us to live a supernatural life that glorifies God.

21. I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain.

A. I do not set aside the grace of God;

- 1. **set aside-** Gr. *atheteo-* *to do away with, to set aside, disregard to thwart the efficacy of anything, nullify, make void, frustrate; to reject, to refuse, to slight*

- a. When we do something to merit and be the basis for receiving from God, we set aside the grace of God. We reject, refuse, and slight God's grace. When we reject, refuse, and slight God's grace we are rejecting, refusing, and slighting God's Son and what He did to give us that grace.

B. for if righteousness comes through the law,

- 1. The gift of righteousness is the portal through which God pours out His grace and provision. Righteousness gives God the legal right to be good to us. Jesus legally fulfilled all of God's righteousness by His perfect life. He legally fulfilled righteousness in that He was fully punished for mankind on the cross. Jesus did this legally by being our full representative in life, death, and resurrection. The gift of righteousness through Christ, given to us by faith, is the base of operation through which God can unload all his benefits and blessings to us in a way that He is still righteous Himself.

C. then Christ died in vain

- 1. What a terrible thing to make the death of Christ a vain thing in your life. It cannot be made vain, but it can be made vain in your experience. It hurts the heart of the Father to see the suffering of His Son go to waste in many lives. We make what Jesus did for us vain by unbelief. One of

the worst forms of unbelief is legalism and religion. You cannot trust in Jesus and also trust in you to be right with God. It is all or nothing. The death of Christ will either produce great fruit in your life or it will become vain in your life. The determination is if you receive God's grace by faith in Christ. If you trust in your own works, then the death of Christ is made vain to you.