

**All verses are copied from <https://biblehub.com/> in King James.**

## **Galatians 2**

**Galatians 2:1** Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

Paul was going to go to Jerusalem on a mission, but this mission took 14 years to come about. Paul was busy carrying out the great commission to the Gentiles in Galatia and other parts of Asia Minor and Arabia. The thing that got Paul's attention was this false teaching of being in bondage to the Law and not free in God's Grace.

**2** 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.

Paul was cautious in his approach to the other apostles; they were not part of the team he was on preaching the Good News to the Gentiles. These were the original apostles who were sent to the Jews and had spent their time in Judea and surrounding areas. Most of those they were teaching were steeped in Jewish tradition and the Law and gave no consideration to Grace.

The first part of this verse declares that Paul received a revelation to make this journey. Even though not specifically stated this

revelation was from the one who had enlisted Paul in the first place; Jesus Christ. Included in that revelation was the instructions to take this “new” doctrine to the Church in Jerusalem. This “new” doctrine of Grace over Law was tenable to Paul and the Gentiles but may have been met with derision by the Church in Jerusalem.

Paul was given wisdom to speak privately before the Apostles John and Peter and the Elders which included James the half-brother of Jesus. James was the head Elder in the Jerusalem Church even though not a disciple he was vested with great authority within Jerusalem.

Paul made no apologies for what he was teaching as it had been revealed by Jesus to him. Paul was sent to those in Jerusalem by God. Paul wanted to be cautious which is meant by him stating;

**Vs 2..... lest by any means I should run, or had run, in vain.**

Paul knew that if the Apostles and Elders took exception to this doctrine of Grace over Law that his ministry would be sorely hampered; that a division would occur in this New Church that had but a few years under its belt.

So, Paul makes his case before these mature men who were leading the Church in Jerusalem, but not to the entire Church in Jerusalem.

In making his case, Paul brought with him as a manner of show and tell Titus; a Greek by birth and 100% gentile. Meaning unlike Timothy who had one Jewish parent and one gentile parent Titus's parents were both Gentiles.

**3But neither Titus, who was with me, being a Greek, was compelled to be circumcised:**

Paul lays out the foundation of this doctrine by example; Titus who was a believer, who taught with Paul had not be circumcised. This was a calculated move by Christ to have Paul do this because they would be meeting in Jerusalem the Holy City of God that was still steeped in the Law of Moses. To bring a "dog" a gentile into their midst could be a catastrophic move on Paul's part but he did so at the behest of Christ through his revelation to Paul on this matter. Those whom they met with did not make a big deal out of Titus not being circumcised; if they had then Titus would have had to been circumcised but he was not

**4And 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:**

Paul boldly speaks of the freedom in which salvation had come to the gentiles; by Grace are they saved and not by any work. These Judaizers had tried to force the Gentiles in Asia Minor/Galatia to be circumcised as a work to conform to Jewish Law before they could be considered saved. These men had in essence snuck into Galatia as if undercover to see what it was that Paul and Barnabas were teaching. When they saw they did not teach the law of circumcision they tried to tell the Gentile Christians that they had not received the whole Gospel. They did not come to find fruit but to find fault. It came down to freedom vs bondage.

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

Paul makes it clear that they did not give these Judaizers a day nor even an hour to spread their lies and deceive us of our freedom in Christ. The Truth was more important than getting along with those who came to find fault even though they were supposed Christians from Jerusalem.

**6But 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:**

In our vernacular this verse would sound something like this; I feel dumber having listened to these guys and their misinformation

about the Good News and our Freedom in Grace from Jesus Christ.

**7But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel of the circumcision was unto Peter*;**

Peter was sent by Christ to the Jews and Paul was sent by Jesus to the Gentiles. Peter would have to deal with the Law of Circumcision and Paul was freed from that by Grace. Peter would have to catch up to where Paul was, but Peter had to deal with centuries of Law and Paul was able to deal with Gentiles who neither knew the law nor were enslaved by it. They were saved by Grace and free. Paul's argument was why would we try to make them Jews when they are free of the Law when born again.

**8(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)**

The author of both men's ministries was the same Jesus the Christ.

**9And 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.**

A bit of a snide remark by Paul when he states these men “seemed to be pillars”; James the half-brother of Jesus and the lead Elder in Jerusalem along with two of the most prominent Apostles Peter (Cephas) and John “seemed” to be apparent pillars of the Church in Jerusalem. None of us are anything, it is always Christ and Him alone.

However, these men of Jerusalem perceived or observed the Grace that was given to Paul and Barnabas. They could not deny what they saw and heard and being convicted by the Holy Ghost recognized this Grace to be from Christ. In that knowledge they extended their solidarity with Paul and his teaching about Grace.

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

Do your jobs as directed but remember the Christians in Jerusalem were poor mainly due to the ostracization by the Jews toward those of the Way. They were challenged to make a simple living in Jerusalem and in the broader Judea.

### **Paul Confronts Peter**

This gets really interesting.

**11But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.**

Peter makes a trip to Antioch north of Jerusalem right on the border of today's Turkey and Syria but at the time Galatia. Paul was not going to have any of what Peter eventually did and Paul called Peter and even Barnabas out on their hypocrisy. Peter showed up before a larger contingency of Jewish Christians from Jerusalem arrived.

**12For 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.**

Before this larger contingency arrived, Peter ate and fellowshiped with the Gentile believers including sharing in the Lord's Supper. He was one of the boys who lived free due to God's Grace; undeserved, unmerited favor.

**13And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.**

But when the religious pious folks from Jerusalem showed up all of a sudden Grace disappeared and bondage showed back up. Have you ever as a Christian been doing something in freedom in Christ and then another Christian or maybe a Pastor shows up and all of a sudden you feel guilty and stop walking in your freedom. That is what happened here, Peter had a reputation to

maintain and he could not be seen walking in Grace when he and the other still taught the law as part of salvation.

Peter had been chastised by God about a dream that he had had.

***Acts 10: [9](#)On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: [10](#)And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, [11](#)And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: [12](#)Wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. [13](#)And there came a voice to him, Rise, Peter; kill, and eat. [14](#)But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. [15](#)And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. [16](#)This was done thrice: and the vessel was received up again into heaven.***

This was a lesson in Grace; the law clearly said as Peter had pointed out the Law forbid the eating of unclean animals. But here Peter is told not to call unclean what God has called clean. So Peter knowing what he had done with the gentile brothers was not forbidden in Grace he was drawn back into bondage by his heritage and hypocrisy. Even worse, Paul's closest ally and friend in the ministry to the Gentiles is pulled back into legalism along with Peter at the appearing of these "religious folks from Jerusalem".

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**14But 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?**

God has an interesting way of trapping religious people in two faced practices; and yes, God is not a respecter of persons.

***Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:***

***Romans 2:11 For there is no respect of persons with God.***

The Jews in these verses think they are walking in righteousness but find out that their perceived righteousness is really bondage. Paul points out, that Peter while with the Gentile brothers and sisters walked in freedom, and then was willingly drug back into bondage by the mere presence of those Christian Jews from Jerusalem. If Peter recognizes that then, why would he and the religious folks from Jerusalem want to drag the Gentiles who were walking in the freedom of Grace into bondage of the Law?

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

Jewish people looked down on the Gentiles as those who were sinners without hope because they had not the Law. The Jews on

the other hand were favored by God by the nature of their ancestry their blood lines their bona fides. They believed they had a leg up on the Gentile Christians simply by being Jewish by heritage.

**16Knowing 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.**

Paul chastises the lot of them for denying their knowledge of the truth. The truth is that we are saved by Grace and that no work can save us, that is both for Gentile and Jew. That work would include birthing as a Jew. They were not saved just because they were born Jews, they were saved the same way that the Gentiles were saved and that was by Grace. It appears they knew the truth but were afraid to walk in it because of their reputations as Jewish men.

**17But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. 18For if I build again the things which I destroyed, I make myself a transgressor.**

If we approach salvation as our deciding to be saved and ignore the Grace that God extends to us then we are still in our sins. The decision we make if it tries to stand by itself it is a work but if we

understand that even being allowed to say “yes” by the Grace of God then it is not a work of our it is a work of His by His Grace.

It would be the same if we thought baptism saves us; to believe the act of baptism saves someone simply means we are in fact unsaved sinners. Paul is arguing against the idea that any of this could happen without God’s Grace; “undeserved, unmerited favor” by God; then like Paul we fight and deny the very thing we know, the very thing that Paul had at first fought against and then saw the Truth. God’s Grace saves us through the Blood of the Lamb. How could he or we deny that Truth ever again?

**19For I through the law am dead to the law, that I might live unto God.**

If we live to the law, rely on the law, turn to the law we are as dead to God. God has offered a New Covenant and, in that Covenant, we are freed from the Law because Christ fulfilled the Law and by His Blood we are saved by Grace; undeserved, unmerited favor from God.

**20I 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.**

As believers we have understood that we were crucified with Christ, our sins were the cause of His Crucifixion and so it is with

our sins causing His death that we died with Him. Baptism is an act of our will to align with God's Will, an outward sign of an inward event; the death we suffered with Christ and the resurrection we will experience with Him as He delivers us from death to life with Him. Now in this life Christ lives in us as we have been pulled from death to life. We are dead but we live the remainder of our lives through Christ.

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

If we rely on the law for any righteousness, then we will frustrate (irritate) God in the process of living our lives. If on the other hand, we recognize our righteousness is from Jesus; then we are in right standing with God. God when He looks at us sees His Son.

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