

Discover the New Testament – Galatians 2

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Paul is explaining his efforts against the teachings of the Judaizers.

Galatians 2:1-5 – **1** Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also. **2** I went in response to a revelation (*justification apart from the works of the law*) and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain. **3** Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. **4** [This matter arose] because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. **5** We did not give in to them for a moment, so that the truth of the gospel might remain with you.

The council at Jerusalem

Acts 15:1-2,6-11 – **1** Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved." **2** This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

6 The apostles and elders met to consider this question. **7** After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. **8** God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. **9** He made no distinction between us and them, for he purified their hearts by faith. **10** Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? **11** No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."

Paul confronts Peter's hypocrisy and dual life.

Galatians 2:11-16 – **11** When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. **12** Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. **13** The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. **14** When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs? **15** "We who are Jews by birth and not 'Gentile sinners' **16** know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

Peter expresses the controversy regarding "Paul's Revelation."

II Peter 3:15-16 – **15** Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. **16** He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

Paul shares the very essence of the message of the gospel in two short verses. (Galatians 2:20-21)

Galatians 2:20-21 – **20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. **21** I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

Paul confronts the Galatian church about reverting to the works of the law to be justified.

Galatians 3:1-3 – **1** You foolish or stupid Galatians! Who has bewitched or cast a spell on you? Before your very eyes Jesus Christ was clearly portrayed as crucified. **2** I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? **3** Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?

Paul shows how the covenant of Abraham provided a promise of salvation apart from the law.

Galatians 3:6-9 – **6** Consider Abraham: "He believed God, and it was credited to him as righteousness." **7** Understand, then, that those who believe are children of Abraham. **8** The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." **9** So those who have faith are blessed along with Abraham, the man of faith.

We are redeemed from the "Curse of the Law!"

Galatians 3:10-14 – **10** All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." **11** Clearly no one is justified before God by the law, because, "The righteous will live by faith." **12** The law is not based on faith; on the contrary, "The man who does these things will live by them." **13** Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." **14** He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

The "Law" doesn't set aside the role of the covenant of Abraham.

Galatians 3:15-18 – **15** Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. **16** The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. **17** What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. **18** For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

The role of the "Law."

Galatians 3:21,24-29 – **21** Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. **24** So the law was put in charge to lead us to Christ that we might be justified by faith. **25** Now that faith has come, we are no longer under the supervision of the law. **26** You are all sons of God through faith in Christ Jesus, **27** for all of you who were baptized into Christ have clothed yourselves with Christ. **28** There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. **29** If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.