

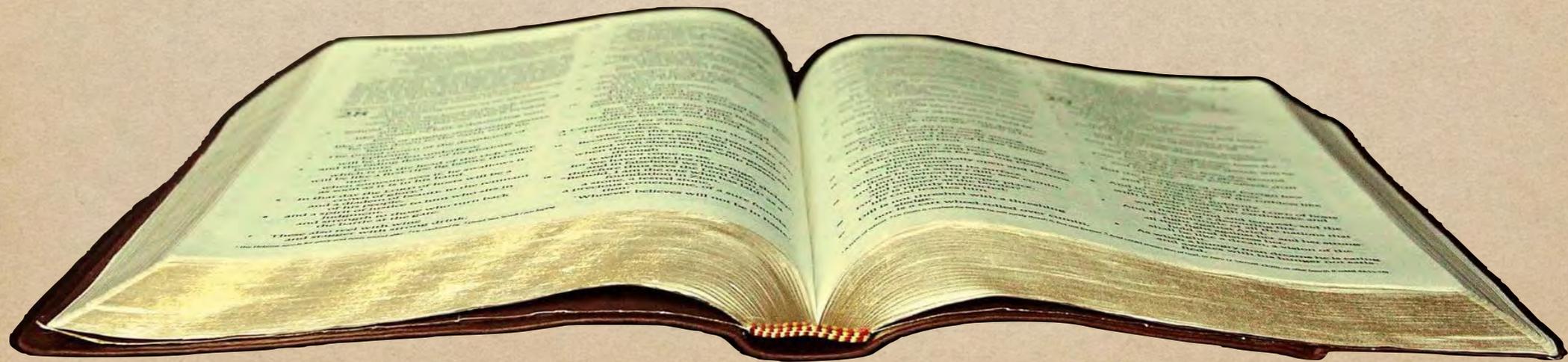


# Galatians

## The Gospel of Grace

**Saul to the Gentiles -**

**Peter to the Jews**





-In the first two chapters of Galatians, Paul is defending the fact that his apostleship and calling came directly from the Lord Jesus Christ and not from any man or group of men. Gal 1:1

-After Saul's conversion, the Lord said to Ananias, "Inquire at the house of Judas for a man from Tarsus named Saul. . .**Go for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel. . .**" Acts 9:15

-Saul did not consult with flesh and blood nor anyone in Jerusalem but was taught directly from Christ in the Arabian desert. Gal 1:16,17

-It wasn't until after three years that he finally met with Peter and James in Jerusalem. Gal 1:18,19

-The other disciples feared him and the Hellenistic Jews wanted him dead, so they sent him off to Caesarea and then onto Tarsus. Acts 9:26-30

-It wasn't until fourteen years after his conversion that he finally met with the pillars of the church in Jerusalem and "**submitted to them the gospel which [he preached] among the gentiles**". Gal 2:2



-This happened when Barnabas and Saul took contributions to the Jerusalem church for relief from the famine in Judea. Acts 11:27-30

-But "false brethren", were there to condemn the "liberty which we have 'In Christ Jesus' in order to bring us into bondage". Gal 2:4

-Saul does not put up with these Judaizers "for even an hour, so that the truth of the gospel would remain with [*the Galatians*]". Gal 2:5

-Saul now declares how God called him, 'an **Apostle** to the Gentiles', and Peter, 'an **Apostle** to the Jews'. Gal 2:7

**-This brings us to our passage today: Gal 2:8-10**

<sup>7</sup> But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised <sup>8</sup> (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles), <sup>9</sup> 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, so that we *might go* to the Gentiles and they to the circumcised. <sup>10</sup> *They only asked* us to remember the poor—the very thing I also was eager to do.



-Normally I would go line by line through this passage, but it is obvious, except for remembering the poor, that just one truth stands out here:

The leaders of the Jerusalem church agreed that Peter's ministry should be towards the circumcised, and Paul's to the Gentiles.

-So, instead of line by line, we will look at three aspects of today's passage.

I. The Timing of This Meeting (somewhat of a review)

II. The People Involved in This Meeting

III. The Outcome of This Meeting

## I. The Timing of This Meeting

-After Saul's Conversion, **he visited Jerusalem five times in Acts.**

1. Three years after his conversion he met with Peter and James in Jerusalem. Acts 9:26-30

-After spending 3 years in Damascus, some of that time in the Arabian Desert, he escaped the city in the middle of the night and went to Jerusalem.

-Most Bible teachers think that Saul's public ministry started when he got to Antioch. But:



-Saul had been proclaiming Jesus as the Christ during those three years and they plotted against him to put him to death.

-In Jerusalem he tried to associate with the disciples, but they were all afraid of him.

-Barnabas, who befriended Saul, introduced him to Peter and James, but to no other apostles.

-He boldly spoke out in the name of Jesus, but the Hellenistic Jews wanted him dead.

Acts 9:28 **And he was with them (Peter and James), moving about freely in Jerusalem, speaking out boldly in the name of the Lord.**

-He was ushered off to Caesarea and then onto Tarsus for several years.

-While in Tarsus he was actively preaching the gospel.

**Gal1:23-24 <sup>23</sup> but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." <sup>24</sup> And they were glorifying God because of me.**



2. Fourteen years after his conversion he went to Jerusalem once again.

-The church in Antioch was thriving, especially with Gentile converts.

-Barnabas was sent from Jerusalem to investigate what was going on.

-When he arrived and witnessed the “grace of God” and how the church was growing, he went to Tarsus to find Saul to help in the ministry.

-When Agabus arrived, the church sent Barnabas and Saul to Jerusalem to deliver relief for the famine in Judea.

**-It was at this time Saul introduced his Gentile ministry, found in today's passage. Galatians 2:1-10**

3. Saul, now called Paul, went to Jerusalem a third time to defend his gospel to the Gentiles in Acts 15. This is known as the Jerusalem Council.

-This happened at the end of his first missionary journey.



4. At the end of Paul's second missionary journey he stopped by Jerusalem before going back to Antioch.

-The KJV indicates that this was for some feast, but most manuscripts leave that out. Acts 18:21

5. The last visit recorded in Acts was at the end of his third missionary journey before being arrested and sent off to Caesarea and then on to Rome.

-Acts ends with Paul under house arrest in Rome where he wrote the four prison epistles.

**Our passage today has us in Jerusalem at Saul's second visit.**

## **II. The People Involved in This Meeting**

-Along with Paul and Barnabas we have the "reputed pillars" of the church.

-James, Cephas, and John. It is never indicated, but James was probably the head elder of that church.

-All three were considered apostles.



# 1. James

-Although not one of the twelve, James was an apostle due to his qualifications just as Barnabas was.

-This was brought out when Barnabas was in Lystra:

Acts 14:14,15 <sup>14</sup> But when **the apostles** Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out <sup>15</sup> and saying, “Men, why are you doing these things? We are also men of the same nature as you. . .

-I see two classes of apostles in scripture which I have always call Apostles with a capital ‘A’, and apostles with a small ‘a’.

-Ron Merryman uses the terms ‘Strict Sence’ and ‘Loose Sence’

-The Twelve Apostles are distinct as they are the foundation of the church appointed by Christ.

-They also support The New Jerusalem in Revelation 21:

Rev 21:14 And the wall of the city had twelve foundation stones, and on them *were* the twelve names of the twelve apostles of the Lamb.



-James was the half brother of Jesus, the son of Joseph and Mary.

Matt 13:55,56 <sup>55</sup> Is not this the carpenter's son? Is not His mother called Mary, and His brothers, **James** and Joseph and Simon and Judas? <sup>56</sup> And His sisters, are they not all with us?

-James became a believer after Christ's resurrection and was one of the early witnesses to that resurrection.

John 7:5 For not even His brothers were believing in Him.

1 Corinthians 15:4-8 <sup>4</sup>He was raised on the third day according to the Scriptures, <sup>5</sup> and that He appeared to Cephas, then to the twelve.<sup>6</sup> After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;<sup>7</sup> **then He appeared to James**, then to all the apostles; <sup>8</sup> and last of all, as to one untimely born, He appeared to me also.

-He was the head of the Jerusalem church, wrote the first book of the New Testament, and was martyred around 62 AD



## 2. John

- John was one of the Apostles with his brother James – not the same James here in Galatians.
- As Apostles, they were known as “the Sons of Thunder” They got that name because of their personalities.
- John was part of Jesus’ inner circle along with Peter and James. The three of them were with Jesus on the mount of transfiguration speaking with Moses and Elijah.
- John is known as the Apostle of love. This is evident from his gospel. Also, Jesus charged John with the care of His mother at the crucifixion:

John 19 25-27 <sup>25</sup>But standing by the cross of Jesus was His mother. . . <sup>26</sup> When Jesus then saw His mother, and the disciple whom He loved standing nearby, He \*said to His mother, “Woman, behold, your son!”<sup>27</sup> Then He \*said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own *household*.



- He was the author of five books of the New Testament.
  - Gospel of John, 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> John, and Revelation.
- Extra-biblical history states that he took Mary, the mother of Jesus, and moved to Ephesus where she spent the rest of her life.
- Later the Roman government exiled John to the Island of Patmos where he wrote Revelation.

### 3. Barnabas

- We've talked a lot about Paul but not that much about Barnabas.
- He was a Jewish Levite who was from Cyprus named Joseph.
- We first hear about him in Acts 4:36

<sup>36</sup> Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), <sup>37</sup> and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.



-Normally Levites are not allowed to own land, but that only applied to land in Judah. Barnabas' land was on the Island of Cyprus.

-Shortly after Pentecost, the Jerusalem believers decided to pool their resources together and Barnabas sold some of his real estate and gave it to the Apostles. Was this something like a commune?

-It was common back then to rename those who started a new phase of their life or were called on a lifetime mission.

-Joseph got the name Barnabas, (Son of Encouragement) by the Apostles because he was willing to help and do whatever was needed in the church.

Acts 11:22-24 The Jerusalem church <sup>22</sup>sent Barnabas off to Antioch. <sup>23</sup> Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord; <sup>24</sup> for he was a good man, and full of the Holy Spirit and of faith.



-This can be seen:

-When Barnabas supported the struggling church in Jerusalem Acts 4:36,37

-When Saul came to Jerusalem the first time, it was Barnabas who supported him. Acts 9:26,27

-It was Barnabas who brought Saul to Antioch from Tarsus. Acts 11:25,26

-It was Barnabas who mentored Saul on the first missionary Journey Acts 13 and 14

-After the first missionary journey, Barnabas took his cousin John Mark under his wing and mentored him. Acts 15:37-39

-Barnabas is mentioned just one other time when Paul argues for the church to support financially those who minister to them. 1 Cor. 9:3-7

-Extra-biblical history has Barnabas evangelizing Northern Africa, especially Alexandria, and then retiring in his hometown Salamis on the island of Cyprus.



## 4. Peter

-Concerning his name:

-He was born 'Shimon Bar Yonah' Hebrew

-Jesus renames him Cephas, which is Aramaic for Rock.

-Rock in Greek is Petros; where we get the name Peter.

-His birth name, 'Shimon Bar Yonah', or 'Simon Barjona' means 'Simon the son of John'.

-He lived in Capernaum with his wife and ran a fishing company with his partners James and John (not the same James in Galatians 2).

-Andrew, a disciple of John the Baptist, brought Peter, his brother, to meet Jesus. Jn 1:42

-Later, on the shore of Galilee Jesus found Peter, Andrew, James, and John and said "follow Me, and I will make you fishers of men" Mk 1:17

-These four along with Philip and Bartholomew make up the first six Apostles.



-For the next three years Peter became the spokesman for the twelve and was the first to confess that Jesus was the Messiah.

Matt 16:15-17 <sup>15</sup> He \*said to them, “But who do you say that I am?” <sup>16</sup> Simon Peter answered, “You are the Christ, the Son of the living God.” <sup>17</sup> And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.

-We are not sure which happened first, Peter taking the gospel to Cornelius, a Gentile, or Saul going to the Gentiles. They may have occurred about the same time.

-According to Acts 9,10, and 11, it appears that both Peter’s and Saul’s accounts parallel each other, with possibly Saul in Tarsus when Peter meets with Cornilius.

-We could spend hours on Peter’s life, but because of the context of Galatians 2 we’ll just focus on his personality.

-Although used mightily by God, Peter could be over enthusiastic, strong-willed, impulsive and at times stubborn.



-Here's a few examples of that:

-Early on Peter thinks he can walk on water without any one's help. Matthew 14:28-33

-Jesus speaks of his death and Peter rebukes Him. Matthew 16:23

-Peter tells Jesus to "wash my whole body, not just my feet". John 13

-Peter along with two others fall asleep while watching with Jesus in the Garden. Matthew 26:36-46

-He cuts off the ear of the high priest's slave in the Garden. John 18:10

-Peter denies three times that he ever knew Jesus. Matthew 26:69-75

-He refuses the food lowered on a sheet by God in the vision in Joppa. Three different times. Acts 10:13-16

-Finally, Paul has to deal with him in Antioch. Gal 2:11-14



## 5. Paul

-After the last several weeks in Galatians, we've pretty much covered who Paul is.

**-Which brings us to our last point:**

### III. The outcome of the meeting

-It is obvious that Peter's calling is to the Jews (the circumcised), and Paul's is to the Gentiles (the Uncircumcised).

-Peter's calling came many years earlier while Christ was still on this earth.

-Paul's calling came after his conversion in Damascus when the Lord told Ananias:

**“Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel. . . Acts 9:15**

**-But take note-** Paul is still only defending his Apostleship here in Galatians 2.



-Even though Paul speaks of the gospel in verses 1-10 his emphasis is on “the gospel which **I preach**”. He is still defending his Apostleship.

-And his conclusion in those verses is – Yes! The leaders of the Jerusalem church have “entrusted [*me*] with the gospel to the uncircumcised”. Gal 2:7

-The same one who called Peter to the Jews, has called Paul to the Gentiles.

-That would be the Lord Jesus Christ.

Gal 2:8 for He (*Christ*) who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles

-They recognized the grace that had been given to Paul.

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, so that we *might* go to the Gentiles and they to the circumcised.



**-Right here, there is a major turning point in the book of Galatians.**

-Paul, having established his Apostleship, will now turn to the second part of Galatians in chapter 3: **II. Defending Justification by Faith Alone.**

**-But before he does-**

-Paul must deal with that strong-willed, and stubborn Peter in verses 11-21.

-He will do that at a different place and time. When Peter goes to Antioch.

-Which we will deal with at a different time – next week.

-But before we quit this morning; notice verse 10:

*Gal 2:10* They only asked us to remember the poor—the very thing I also was eager to do.

-Which was the main reason they went there in the first place.



-One concern Paul had throughout his ministry was for the well-being of the saints in Jerusalem.

-This was something he was eager to do, not obligated.

-In Macedonia, and Achaia (Greece) there were a great number of Gentiles that supported The Jewish saints in Jerusalem.

Rom 15:26,27 <sup>26</sup> For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.<sup>27</sup> Yes, they were pleased *to do so*, and **they are indebted to them**. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

-This support was for the Jewish believers in Jerusalem.

-But our support for Israel in general is also brought out in Galatians 3.

Gal 3:13,14 <sup>13</sup> Christ redeemed us from the curse of the Law, having become a curse for us. . .<sup>14</sup> in order that in Christ Jesus **the blessing of Abraham might come to the Gentiles**, so that we would receive the promise of the Spirit through faith.

-As believers, supporting Israel is just as important today as it was back then.



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**Peter to the Jews**

