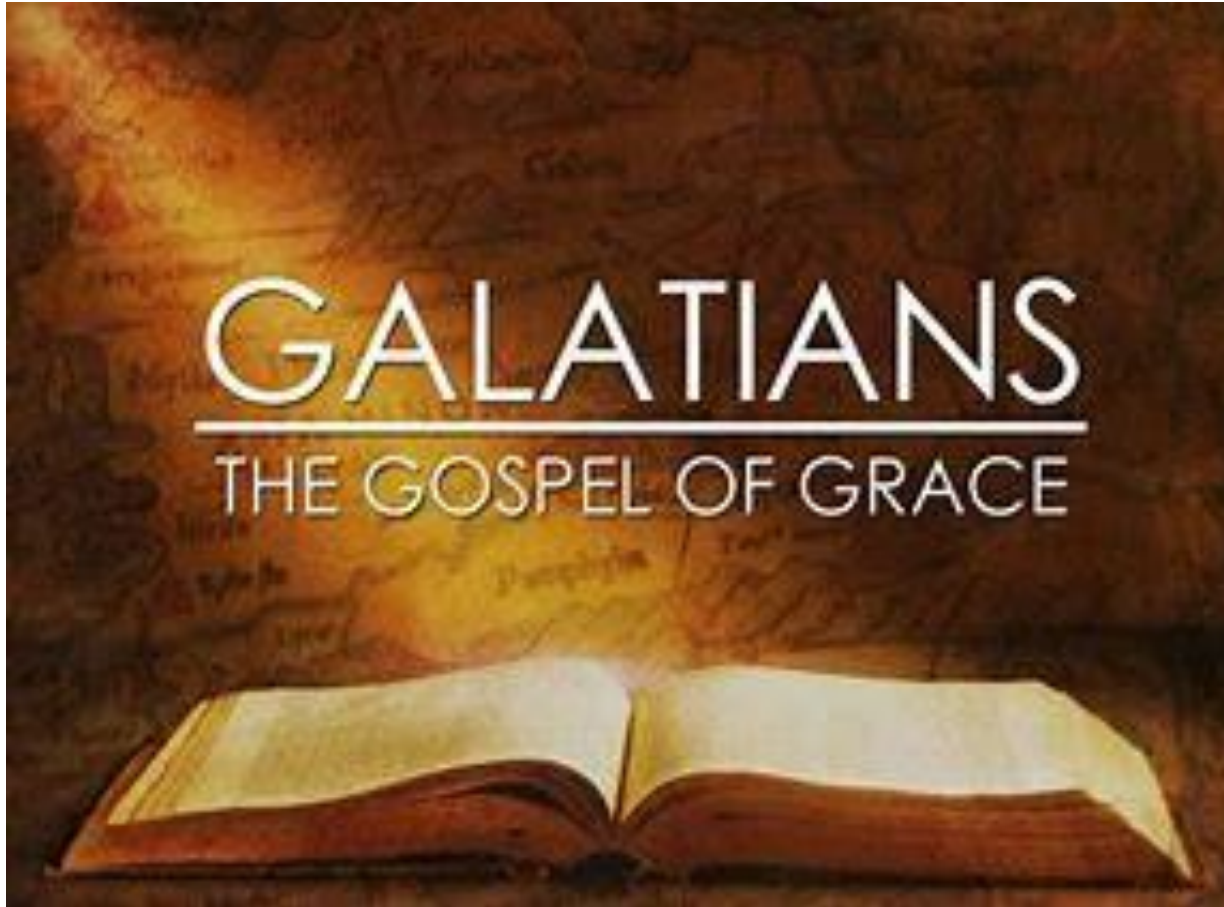


Gal 2:7-10 Jerusalem Conference - Conclusion



Outline*



Paul at the Jerusalem Conference

- a. Paul's Plan at the Jerusalem Conference :1-2
- b. Paul's Victory at the Jerusalem Conference :3
- c. Paul's Opponents at the Conference :4
- d. Paul's Courage at the Conference :5a
- e. Paul's Insight at the Conference :5b
- f. Apostles Didn't Contribute Anything to Paul :6
- g. Apostles Did Confirm the Ministry of Paul :7-10

Review of Galatians 2:1-6



- ^{1a} Then after an interval of fourteen years I went up again to Jerusalem - the last time was 11 years ago
- ^{1b} with Barnabas, taking Titus along also.- Paul had a plan!
- ^{2a} It was because of a revelation that I went up;
- according to something especially revealed by God
- ^{2b} and I submitted to them the gospel which I preach among the Gentiles, - there is only one Gospel which I am continually proclaiming (them = brethren in Jerusalem)
- ^{2c} but *I did* so in private to those who were of reputation, for fear that I might be running, or had run, in vain.
- at least Peter, James & John

Review of Galatians 2:1-6



³ But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

Titus was accepted as a believer by “men of reputation”

^{4a} But *it was* because of the false brethren secretly brought in,

lit: the smuggled in ones (wanted law but not grace!)

^{4b} who had sneaked in to spy out our liberty which we have in Christ Jesus (**grace!**), in order to bring us into bondage.

they stole in/slipped in with a purpose to bring us into bondage (living under a law system is synonymous with being in bondage)

Review Galatians 2:1- 6



5a But we did not yield in subjection to them for even an hour, lit: to give way and line up under them – was immediately rejected!

5b so that the truth of the gospel would remain with you.

6a But from those who were of high reputation James and Cephas and John

6b (what they were makes no difference to me; God shows no partiality) their high reputation did not give them any advantage in knowing the truth

6c well, those who were of reputation contributed nothing to me added nothing to Paul's authority or his gospel



⁷ But on the contrary, **[[**seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised ⁸ **((**for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles**))**, 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.

- Gal 2:7-9 is one sentence (with a key verb)
- The parenthetical section explains why the apostles gave the right hand of fellowship to Paul and Barnabas
- Gal 2:7-9 is in contrast to Gal 2:6
- The contrast: The apostles added nothing to Paul's authority or his gospel but on the contrary gave to him the right hand of fellowship

7- 9 But on the contrary, --- 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.



gave – *didōmi* – to give of one’s own accord and with good will (past point fact)

James, Cephas & John gave “right hand of fellowship” to Paul and Barnabas

What is the significance of “right hand” in Scripture ?

Why did they* do this now rather than 11 years ago?

7- 9 But on the contrary. --- James and Cephas and



The “right hand” in Scripture:

Ps 18:35a You have also given me the shield of Your salvation, And Your right hand upholds me

Ps16:11b In Your presence is fullness of joy;
In Your right hand there are pleasures forever.

Rom 8:34b Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God,

Eph 1:20b when He raised Him from the dead and seated Him at His right hand in the heavenly places,

Col 3:1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

The custom of giving the hand as a pledge of friendship or agreement has been found among both the Hebrews and the Greeks.

On Roman coins there often is seen two hands joined, with various inscriptions speaking of concord and agreement. (Wuest)

Key statements in the parenthetical section!



7 But on the contrary, [seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised 8 (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles), 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.



Those of reputation (James, Cephas & John)
gave the right hand of fellowship because:

A. --- seeing that I (Paul) had been entrusted with
the gospel to the uncircumcised

note: Peter was also entrusted with the gospel to
the circumcised

B. --- recognizing the grace that had been given
to me (Paul)



A. --- seeing that I (Paul) had been entrusted with the gospel to the uncircumcised

seeing - *oida* – to see, not only with eyes but also perceiving something with mind and senses

- example of child not wanting to eat his favorite meal
- Rom 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

I had been entrusted with - to entrust, commit in trust to someone

1 Thess 2:4a but just as we (Paul) have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God

B. --- recognizing the grace that had been given to me (Paul)



recognizing - *ginōskō* - to know by experience and observation

1 John 3:16a We know love by this, that He laid down His life for us;

James, Cephas & John came to know by experience and observation the grace that was given to Paul

Peter testifies to that grace when he says:

Acts 15:11 "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."

⁸ (for He who effectually worked for Peter in *his*



Now verse 8 is a parenthetical statement
about how God
is working in Peter's and Paul's life to
reach both Jew and Gentile



⁸ (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles),

for He who effectually worked for Peter

lit: God having worked effectively

having worked - *energeō* - to put forth power, be operative, to work (a past point fact)
see 1 Thess 2:13

in *his* apostleship to the circumcised

in – with respect to

the circumcised - the Jews

effectually worked for me (Paul) also to the Gentiles

lit: also worked in me for the Gentiles

¹⁰ They only asked us to remember the poor - the very thing I also was eager to do.



They only asked us* (Paul's team) to remember the poor

lit: that we should “keep on” remembering the poor

poor - ptōchós - from *ptōssō* to crouch,
cower like a beggar

This passage implies that there was a state of chronic poverty there, as does Paul's efforts in collecting money on his missionary journeys. (Wuest)

¹⁰ *They only asked us to remember the poor - the very thing I also was eager to do.*



the very thing I also was eager to do

example in Paul's ministry:

Acts 11:27 Now at this time some prophets came down from Jerusalem to Antioch. 28 One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. 29 And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. 30 And this they did, sending it in charge of Barnabas and Saul to the elders.