

# Galatians 2:1-10

Dec. 2, 2007 (PM) - Pastor Ronnie Wolfe

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## I. GOING TO JERUSALEM, Gal. 2:1,3

### A. Concerning Circumcision

1. Some Bible teachers believe that the trip to Jerusalem was made in order to settle the issue about circumcision. This is recorded in Acts Chapter 15.
2. Paul had been doing his work among the Gentiles 14 years beyond the time he met with Peter and James as mentioned in Galatians Chapter One.
3. He had been telling these Gentiles that it was not necessary to be circumcised, which was apparent not only from the logic of it, since the Gospel did not include circumcision, but also that Jesus, no doubt, had taught Paul in the desert for three years and had expressed him that circumcision was unnecessary. The rite of circumcision was part of the law, and man is not saved by the law but by grace.
4. Paul deals with this in this very book of Galatians, Romans, and Ephesians, as well as other passages.

### B. Concerning Titus, verse 3

1. Titus was a Greek, and he evidently had been working with Paul in his ministry. Paul trusted him very much. He sent him to Corinth to collect an offering for poor saints (2 Cor. 8:6), and he later wrote a letter to Titus, which we have as a book in our Bible.
2. Paul insisted that Titus would not need to be circumcised, and the Jerusalem conference had determined through the leading of Lord that circumcision was not required for the Gentiles.
3. The apostles did not require it, and Paul did not require it.
4. But some had come into the church, certain heretics, in order to challenge the doctrine of grace and that Gentiles must be circumcised.
5. But Paul held to his position, and Titus was not required to be circumcised.

## II. COMMUNICATING THE GOSPEL, Gal. 2:2

### A. The Communication

1. Paul went to Jerusalem by revelation, meaning that it was God who directed him to go.
2. It was not meant for the Jews and Gentiles to stay separated but that they come together in the churches of the Lord.
3. Eph 2:14 *For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];*

### B. The Gospel

1. Paul explained the Gospel that he was preaching to the Gentiles, and it was the same Gospel that the apostles were preaching to the Jews.
2. That Gospel is for everyone; there is not one for Jews and another for Gentiles.
3. Some had come in to challenge Paul's Gospel, saying that he was preaching the wrong Gospel, because he was not requiring believers to be circumcised.

4. Paul spoke to these folks privately and showed them that the Gospel was the same and that it did not include circumcision.
5. Paul did this, because, if these false brethren had been able to persuade Gentiles that circumcision was required for salvation, Paul would be preaching in vain.

### III. CONFIRMING THE GOSPEL, Gal. 2:4-6

#### A. The False Brethren, verse 4

1. Because these false brethren and their false doctrine, Titus was not required to be circumcised.
2. Circumcision would not have hurt anything doctrinally except that these false brethren would get a hold on their heresy and would spread it everywhere and use Paul and Titus as ammunition for their position.
3. These false brethren had come into the church at Jerusalem secretly, knowing that they were not true brethren. They wanted to spy out the liberty that the apostles had in Christ, wanting to suppress that liberty, bringing believers back under the law.
4. These false brethren continued their work throughout the New Testament, and Paul had to deal with them throughout his entire life as an apostle.
5. In almost every one of his writings Paul deals in one way or the other with the subject of being free from the law and having liberty in Christ.
  - a. 2 Cor 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.
  - b. Rom 2:25 *For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.*
  - c. Rom 2:28-29 *For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: 29 But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.*
  - d. Rom 6:14 *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

#### B. The Gospel Stands, verse 5-6

1. Paul did not subject himself to these false brethren, nor did they lend any goodness or quality to his ministry. He simply ignored them.
2. They did not influence him to any degree at all, verse 5
3. Even those who seemed to be something (in their own minds), Paul thought of them simply as people, not as leaders. They did not impress him nor did they intimidate him.
4. God does not accept what a man thinks he is, only what he knows he is
5. They added nothing to Paul.
6. He had received the Gospel from God, and he was preaching the Gospel that God gave to him through revelation. This revealed Gospel was the same Gospel that Peter, James and John were preaching in Jerusalem among the Jews, the same Gospel to the Gentiles.
7. Paul did not depend upon anyone's logic or intelligence but simply upon the revelation of Jesus Christ.

#### IV. CONFIRMING THE WORLDWIDE MINISTRIES, Gal. 2:7-10

- A. Contrary to the attempts of the false brethren, the apostles realized that Paul was being used of God to preach the true Gospel to the Gentiles and that God had committed that Gospel of the uncircumcision to him, verse 7
- B. They also realized that to Peter had been committed the Gospel to the circumcision. This was God's plan, and man could not change it nor hinder it, verse 7. The power of God was upon Peter to do the work among the Jews, and it was upon Paul to do the work among the Gentiles, verse 8.
- C. When the great meeting was over, James, Peter, and John realized that Paul's work was just as important as their own, and they gave Paul and Barnabas the right hands of fellowship and agreed that Paul and Barnabas should go to the Gentiles and the apostles at Jerusalem should go to the Jews with the same Gospel.
- D. There was only one thing that the apostles at Jerusalem wanted Paul and Barnabas to do: remember the poor, but Paul already had it in his mind to do that; so even that was guided by the hand of God. Throughout the New Testament we read of how that Paul helped the poor. Remember the collection that he received from Corinth to take to the poor saints at Jerusalem.
- E. Perhaps Peter, James, and John were referring to the saints at Jerusalem when they said to "remember the poor." They may have thought that Paul and his company would tend to forget them because they were Jews, but Paul was determined he would not, and he did not. Read Romans 15:26.
- F. Giving to the poor is a divine characteristic: Ps 112:9 *He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.*

#### **Conclusion**

The poor, the rich, the healthy, the sick, the bound and the free all need the Gospel of Jesus Christ. We are all poor spiritually. We need the riches of Jesus Christ, and especially the riches of his shed blood to redeem us (pay) for our sins. We have nothing with which to pay, but through faith we can received this remission. Faith alone can make the poor rich, the sick well, and the bound to be free. This is the Gospel we preach to every creature.