

Galatians 2:1-10
Paul's Authentic Apostleship part 1

Introduction: In this passage we see the apostles in Jerusalem officially embrace Paul. In Galatians 1 we saw that Paul's knowledge of the Gospel was independent from the apostles, but those same apostles are now said to agree with what he has been preaching.

Paul returns to Jerusalem for a meeting that is intended to be private—2:1-2 ¹ *Then* [ἔπειτα] (cf. 1:18, 21) *I went up* [aor. act. ind. ἀναβαίνω] *again to Jerusalem*

- 1) When? *after fourteen years* (from 1:15; probably related to Acts 11:30)
- 2) With whom? *with Barnabas, taking Titus along also.*
 - a) It appears that Paul has become the leader by this time.
- 3) Why?—2:2
 - a) Because of revelation—² *Now* [δέ] *I went up because of revelation* [ἀποκάλυψις],
 - i) What is this revelation? the prophet Agabus (Acts 11:28)
 - ii) i.e. Paul was not summoned to the principal's office
 - b) Because of humility and teachability—and *set before* [ἀνατίθημι] *them the gospel that I preach* [κηρύσσω] *among the Gentiles,*
 - i) *but* [δέ] *privately to the recognized ones* [pres. act. ptc. δοκέω],
 - (1) Why? *lest in some way I was not running, or had not run, in vain* [κενός].
 - (a) He is not thinking that his ministry might be illegitimate.
 - ii) Paul's primary concern is that false teachers might encourage a rift to develop between the two aspects of ministry—Jewish and Gentile.

But there was no pressure from the apostles—2:3-5

- 1) A particular example—2:3 ³ *But* [ἀλλά] *not even Titus, who was with me, was compelled to be circumcised, being a Greek.*
- 2) The danger is actually from others who are not apostles—2:4
 - a) Who are they? ⁴ *Now* [δέ] *this was because false brothers* [ψευδάδελφος]
 - b) How did they enter? *brought in with false pretenses* [παρείσιακτος]
 - c) What are they doing? (*who* (stealthily) *sneaked in* [παρεισέρχομαι]
 - i) They infiltrate the ranks of genuine believers (cf. 2nd Peter 2:1)
 - ii) For what purpose? *to spy out* [κατασκοπέω] *our liberty that we have in* [ἐν] *Christ Jesus,*
 - d) Why? *that* [ἵνα] *they might enslave* [καταδουλόω] *us,*
 - i) They don't come in with an open mind. They have an agenda.
- 3) Paul's reaction to them—2:5 ⁵ *to whom we did not yield* [aor. act. ind. εἴκω] *in subjection* [ὑποταγή] *for even a moment,*
 - a) Why? *so that* [ἵνα] *the truth* (not a truth) *of the gospel might be preserved* [aor. act. subj. διαμένω] *with* [πρός] *you*^{pl}.

What is the response of the apostles in Jerusalem?—2:6-10

- 1) Negatively—the apostles place no restrictions on Paul—2:6 *because* [γάρ] *those who were recognized* [pres. act. ptc. δοκέω] *added nothing to me.*
 - a) ⁶ *But* [δέ] *from those who were recognized* [pres. act. ptc. δοκέω] *to be something*
 - i) —*whatever they were, it makes no difference to me;*
 - ii) *God shows no favoritism between people—*
- 2) Positively—the contrast—2:7-10 ⁷ *But* [ἀλλά] *on the contrary* [τούναντίον],
 - a) The apostles observe that Paul has a different audience—2:7-9a
 - i) *when they saw* [ὁράω] *that the gospel for the uncircumcised had been entrusted* [pf. pass. ind. πιστεύω] (by God) *to me, just as Peter to the circumcised,*
 - (1) To the Jews—⁸ *(for He who worked effectively* [aor. act. ptc. ἐνεργέω] *through Peter for the apostleship to the circumcised,*
 - (2) To the Gentiles—*also worked effectively* [aor. act. ind. ἐνεργέω] *through me to the Gentiles),*
 - ii) ⁹ *and when Jacob/James* (not Jesus' half-brother), *Cephas, and John, who were recognized to be pillars, perceived* [γινώσκω] *the grace that had been given to me,*
 - (1) “Pillars” referred to great teachers of the law in Jewish thought
 - iii) Notice the parallel between what the apostles observed: gospel = grace
 - b) The apostles give their approval—2:9b-10 *they gave me and Barnabas ...*
 - i) What? *the right hand of fellowship,*
 - (1) i.e. what we would say, “shook hands to show their agreement”
 - ii) For what purpose?—*that* [ἵνα] ...
 - (1) **we** (on the one hand) [μέν] *should go to the Gentiles,*
 - (2) and **they** (on the other hand) [δέ] *should go to the circumcised;*
 - iii) A specific reminder of their duty to the poor—2:10 ¹⁰ *only that we should remember* **the destitute** [πτωχός] (emphatic), *the very thing also I made every effort* [σπουδάζω] *to do.*
 - (1) Helping the poor is not the gospel, but it is one necessary result of the Gospel.

Take-home truth: The church can allow diversity of mission **only** where there is unity of message. The gospel itself sets the limits on our cooperation with others who call themselves Christians. We may compromise on some things, but we must be completely obstinate when it comes to the Gospel.