

Galatians 2:1-10

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Fulfillment of the Law

- Galatians
 - Curse requirement fulfilled by **Jesus** (3:10-14)
- Luke
 - Messianic prophecy fulfilled by **Jesus** (16:31, 24:25-27)
- Sermon on the Mount
 - Fully filled interpretation by **Jesus** (5:17-20)

Galatians 2:1-10

- Setting (vv. 1-2) – Paul’s Jerusalem visit
- Verdict (v. 3) – Titus not forced
 - Parenthesis (vv. 4-5) – Judaizers rejected
- Verdict (v. 6-9) – Added nothing, welcomed
- Request (v. 10) – Remember the poor

**Apostle Paul's Travels BEFORE
First Missionary Journey
33 - 44 A.D.**



- 1. Conversion enroute Damascus (Gal. 1:15-16)
- 2. Off to Arabia (Gal. 1:17)
- 3. Back to Damascus (Gal. 1:17)
- 4. Jerusalem to visit Peter (Gal. 1:18-20)
- 5, 6. Sent off to Tarsus via Caesarea (Acts 9:30)
- 7. Barnabas brings him to Antioch (Acts 11:25-26)
- 8, 9. Aid to Jerusalem & back (Acts 11:27-12:25)

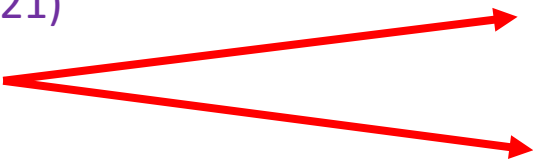
Account of Paul's Life

Galatians: Selective Autobiography

- Conversion enroute Damascus (1:15-16)
- Off to Arabia (1:17)
- Back to Damascus (1:17)
- Jerusalem to visit Peter (1:18-20)
- In regions of Syria & Cilicia (1:21)
- Journey to Jerusalem (2:1-10)
- Conflict in Antioch (2:11-14)

Acts: Luke's Biography

- Conversion enroute Damascus (9:1-19)
- Proclamation in Damascus (9:19-22)
- Meeting the disciples in Jerusalem (9:26-29)
- Sent off to Tarsus (9:30)
- Barnabas brings him to Antioch [Base] (11:25-26)
- Aid to Jerusalem & back to Antioch (11:27-13:1)
- First missionary journey (13:2-14:28)
- Jerusalem Council & back to Antioch (15:1-35)
- Second Missionary Journey (15:36-18:22)
- Third Missionary Journey (18:23-21:14)
- Journey to Jerusalem, Arrested (21:15-23:30)
- Imprisonment in Caesarea (23:31-26:32)
- Journey to Rome (27:1-28:16)
- Imprisonment in Rome (28:17-31)



Themes

- Gospel Unity (v. 2)
- Gospel (Un)Necessity (v. 3)
- Gospel Liberty (vv. 4-5)
- Gospel Purity (vv. 4-5)
- Gospel Integrity in Paul (vv. 2, 6-9)
- Gospel Equality (vv. 6-9)
- Gospel Charity (v. 10)

Gospel Unity (v. 2)

- Why did Paul go to Jerusalem?
 - Divine revelation
 - Not in fear of his gospel being flawed
 - Not summoned by the apostles to examine his doctrine
- What was Paul's fear?
 - That his gospel was incorrect?
 - Then what about the anathemas (1:8-9)
 - The revelation of Jesus Christ (1:11-12)
 - The church might be divided
 - Paul laboring in a different missionary context than the Jerusalem apostles
 - If the apostles accepted or even tolerated the "false brothers"
- "Missions is the mother of theology." – Martin Kähler

Gospel (Un)Necessity (v. 3)

- Titus: A Greek, i.e., a Gentile
 - Known to the Corinthians, likely to the Galatians too.
 - Became a believer through Paul's ministry
 - "my true child in a common faith" (Titus 1:4)
- Concrete test case / Verdict pre-statement
- Faith => necessary; circumcision => not necessary.
- Why then was Timothy circumcised? (Acts 16:3)
 - For missional effectiveness among the Jews (1 Cor. 9:19-23)

Gospel Liberty (v. 4-5)

- Freedom in Christ
 - Freedom from the curse of the law (ch. 3)
 - Freedom from slavery to the law
 - Freedom from guilt because of its infinitely high standard (ch. 5)
- Gospel is Culture-Free
 - Gentiles not forced to adopt identity-markers or lifestyle of the Mosaic Law
 - Jews free to obey them but for different reasons
 - Both called to live morally according to the Law
 - Again for different reasons. Law is not a “system of salvation” (Keller, p. 42)
 - **HUGE IMPLICATIONS FOR CHRISTIAN MISSION!**

Gospel Purity (v. 4-5)

- Paul is zealous and jealous for the gospel and its purity
- Does not slavishly submit to everyone for the sake of (false) “unity”
- Discernment, boldness, proper conduct
- Not self-concern but deep concern for the church of God
 - “so that the truth of the gospel might be preserved *for you*” (2:5)

Gospel Integrity in Paul (v. 2, 6-9)

- How does Paul describe the Jerusalem apostles?
- “Ironic flavor”¹
 - “what they were makes no difference to me”
 - “seemed influential”
 - Not name dropping to claim credibility / power / fame.
- Calling sought from God, not church.
 - Jerusalem apostles “perceived the grace given to me by God” (v. 9)
- Yet tirelessly seeking the unity of the church.
 - “set before them (privately) the gospel that I proclaim” (v. 2)
 - They gave the right hand of fellowship to Barnabas and me (v. 9)

Gospel Equality (vv. 6-9)

- “God shows no partiality” (2:6)
 - Both Jews and Gentiles need the gospel => Mosaic Law is insufficient
- Jews and Gentiles on the same plane (2:7,8,9).
- You can anticipate: “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (3:28).
 - Note: Beware of proof-texting
 - “A text without a context is a pretext for a proof text.” (Anonymous)

Gospel Charity (v. 10)

- (Next week!)

Bibliography

- Keller, Timothy. *Galatians For You* (Good Book, 2013).
- Luther, Martin, *Commentary on Galatians*.
- Moo, Douglas. *Galatians*, BECNT (Baker, 2013).
- Schreiner, Thomas R. *Galatians*, ZECNT (Zondervan, 2010).