

Crucified With Christ - Galatians 2

Introduction:

Galatians 1:11–12 “For I would have you know, brothers, that the gospel that was preached by me is not man’s gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.” We discussed Paul’s defense last Sunday. It was unwise to challenge Paul’s message because it originated with God. The gospel message came by revelation. If one took issue with Paul’s teachings, they took issue with God.

Paul will continue this argumentation. Not only did his message come directly from God and not the apostles, but he was not inferior to the apostles. If Paul’s position wasn’t inferior to the apostles, neither was his message.

Background:

- Paul’s 5 trips to Jerusalem in Acts (Acts 9:26-30; 11:25-30; 15:1-21; 18:22-23(?); 21:3-19).
 - *Let’s read Acts 11:25-30 and take note.*
 - Agabus shared a revelation concerning a coming famine.
 - He came from Jerusalem to Antioch.
 - The disciples sent relief to the brethren in Judea by the hand of Paul and Barnabas.
 - Acts 12:25ff states they returned from Jerusalem after completing their service.
 - *Let’s read Acts 15:1-23 and take note.*
 - Men from Jerusalem traveled to Antioch.
 - They were demanding circumcision to be saved.
 - Paul and Barnabas debate them. Then, they traveled with others from Antioch to discuss this with the elders and apostles in Jerusalem.
 - They shared the good news of Gentile converts to brethren in Phoenicia and Samaria as they traveled.
 - They are welcomed by the church in Jerusalem, and they share the good news with them.
 - Some believers who belonged to the party of the Pharisees challenged them. They taught it was necessary to circumcise.
 - The apostles and elders gathered to discuss the issue at hand (but was the whole church assembled as well? - vs. 12, 22)?
 - Peter, Barnabas, Paul, and James address the assembly.
 - Judgment is made by all to send a letter to the Gentiles in Antioch, Syria, and Cilicia. Instruction is to abstain from idols, sexual immorality, and what has been strangled, and from blood.

Vs. 1-14 The Confrontation

- Having considered the possible background, let’s look at the current text:
 - Travels to Jerusalem 14 years from his first visit (Acts 9:26-30).
 - Barnabas is present (mentioned in Acts 11 & 15) along with Titus (not mentioned in either).
 - Goes because of a revelation (mentioned in Acts 11).

- Necessarily mean no revelation in Acts 15? See Acts 9:26-30 with 22:17-21.
- Shared the gospel in a private meeting (not mentioned in Acts 11, but Acts 15 seems public).
- Titus was not forced to be circumcised, though pressured by false brothers. Not mentioned in Acts 11 or 15.
- Paul was among influential people, but it didn't phase Paul (Acts 15 has influential men).
- Peter, John, and James are mentioned. They gave the right hand of fellowship to Barnabas and Paul. John is not mentioned in Acts 15 (though he may have been present).
- Paul and Barnabas are sent to the Gentiles (Acts 15).
- Told to remember the poor (point of Acts 11 visit).
- Peter traveled to Antioch and acted hypocritically (not eating with Gentile Christians when Jewish Christians were present) along with Barnabas. Occur after Acts 11 or Acts 15?
- Overall point? Paul was not inferior to the other leaders (though he had their support), nor did he put up with such erroneous positions or behavior from anyone.

Vs. 15-21 Crucified With Christ

- Paul began to teach justification through faith in Christ, not works of the Law.
- Preaching the gospel didn't make Christ a servant of sin. Yet, Christ would not support what these false brethren were teaching. So, who's the sinner? Peter's attempt to rebuild what had been torn down didn't make Christ a sinner. It made Peter one. But that means trying to rebuild something that Jesus fulfilled was an error.
- The Law confirmed one could not be justified through works of the Law. Therefore, one must die to the Law to live to God (Romans 7:1ff).
- Paul encouraged the brethren to live by faith and not by flesh. They were being led astray by intimidation (more than likely). When we were crucified with Christ in baptism (Romans 6:1-4), we committed ourselves to join the Lord in His death and resurrection. We understood it meant we were living for Him and not ourselves any longer.
- Trying to justify yourself by law-keeping is an attempt to make Jesus' death useless. One may try, but it won't work.