

1. **Paul and Barnabas Return to Antioch, Acts 14:23-28**
2. **Peter in Antioch, Galatians 2:11-21**
 - a. What was Peter's apparent position in the Jerusalem church before Paul's 1st missionary journey? See Galatians 2:6-10.
 - b. What was Peter (Paul & Barnabas also) doing before certain men from James arrived?
 - c. What did Peter and eventually Barnabas do when the men from James arrived?
 - d. Why did Paul charge Peter with hypocrisy and not the men from James? Why publically?
 - e. To what status was Peter's actions relegating the Gentile Christians?
 - f. How were Peter and Barnabas' actions "not in step with the Gospel?" (NKJV has "not straightforward about the truth of the gospel...")
 - i. "In Christ, Paul believed and affirmed, there was 'neither Jew nor Greek' (Galatians 3:28), whatever distinctions might persist in the world at large. The middle wall of partition between them had been demolished by the work of Christ; Paul would not stand idly by and see it rebuilt, whether as a religious or as a social barrier. The only logical reason for preserving it as a social barrier would be its continuing validity as a religious barrier, and to recognize such a continuing validity, even if it were only in outward behaviour, would be to nullify the grace of God. If God's redeeming grace was to be received by faith, and not by conformity with the law of Moses, then it was available on equal terms to Jew and Gentile, and to make a distinction in practice between Jewish and Gentile believers, as Peter and the others were doing, was in practice to deny the gospel." (Bruce, Frederick Fyvie (2000-01-01). *Paul Apostle of the Heart Set Free* (Kindle Locations 3228-3234). Wm. B. Eerdmans Publishing. Kindle Edition.)
 - ii. "**nor according to the truth of the Gospel**; though their moral conversations were as became the Gospel of Christ, yet their Christian conduct was not according to the true, genuine, unmixed Gospel of Christ; which as it excludes all the works of the law, moral or ceremonial, from the business of justification and salvation, so it declares an entire freedom from the yoke of it, both to Jews and Gentiles. Now when, and as soon as this was observed, the apostle, without any delay, lest some bad consequences should follow, thought fit to make head against it, and directly oppose it..." (John Gill, commentary on Galatians 2:14)
 - iii. "Paul saw that Peter's behavior threatened the gospel of justification by faith alone because it implied that all Christians had to 'live like Jews' (2:14) in order to be justified before God." (ESV Online Study Bible notes on Gal. 2:14)
 - iv. "Is Christ then a servant of sin?" **vs. 17**. Why does Paul interject this question?
 - (1) Before he goes any further, he meets with the objection which abhorred this doctrine of free justification by faith, because, they say, men are by this means withdrawn from the performing of good works. And in this sort is the objection: if sinners should be justified through Christ by faith without the Law, Christ would approve sinners, and

should as it were exhort them to sin by his ministry. Paul answers that this conclusion is false, because Christ destroys sin in the believers: for so, he says, do men flee to Christ through the terror and fear of the Law, that being acquitted from the curse of the Law and justified they may be saved by him. And in addition he together begins in them by little and little that strength and power of his which destroys sin: to the end that this old man being abolished by the power of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he has received the Gospel, let him not accuse Christ nor the Gospel, but himself, for he destroys the work of God in himself. (Geneva Bible notes)

- (2) “He puts a question, in his usual manner, into the mouth of his antagonists. “If, in consequence of the righteousness of faith, we, who are Jews and were ‘sanctified from the womb,’ (Jer_1:5 Gal_1:15,) are reckoned guilty and polluted, shall we say that Christ makes sin to be powerful in his own people, and that he is therefore the author of sin?”

This suspicion arose from his having said that Jews, by believing in Christ, renounce the righteousness of the law; for, while they are still at a distance from Christ, Jews, separated from the ordinary pollution of the Gentiles, appear to be in some respects exempted from the appellation of sinners. The grace of Christ places them on a level with the Gentiles; and the remedy, which is common to both, shews that both had labored under the same disease. This is the force of the particle also, — we ourselves also, — meaning not any description of men, but the Jews, who stood highest.

Far from it. He properly rejects that inference. Christ, who discovers the sin which lay concealed, is not therefore the minister of sin; as if, by depriving us of righteousness, he opened the gate to sin, or strengthened its dominion. The Jews were mistaken in claiming any holiness for themselves apart from Christ, while they had none. Hence arose the complaint: “Did Christ come to take from us the righteousness of the law, to change saints into polluted men, to subject us to sin and guilt?” Paul denies it, and repels the blasphemy with abhorrence. Christ did not bring sin, but unveiled it; he did not take away righteousness, but stripped the Jews of a false disguise.

- (3) **I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.** (Galatians 2:21 ESV) **Galatians 2:21 then is Christ dead in vain;** then Christ died to no purpose, or without any just cause: the reason of this must be, because it was the main and principal end of Christ’s death, to procure or purchase a righteousness wherein sinners might stand before God, *to bring in an everlasting righteousness*, **Dan_9:24** (“Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.” (Daniel 9:24 ESV)) If the most proper effect of the death of Christ be taken away, then his death is made causeless, and to no purpose. Thus the apostle concludeth his thesis, laid down **Gal_2:16**: That none shall be *justified by the works of the law*, from two absurdities that would follow upon the contrary, viz. justification by the works of the law, the rejecting of the grace of God, and the frustration, or making void, of the death of Christ. (Matthew Poole’s commentary)

Gal. 3:1-9: Did you receive the Spirit by works of the law or by hearing with faith? (Cornelius)

3. Summary of Galatians

Outline of Galatians, Matthew Poole's commentary on Galatians

Gal 1:1-5 After saluting the churches of Galatia,

Gal 1:6,7 Paul testifieth his surprise that they should so soon have forsaken the truth of the gospel which he had taught them,

Gal 1:8,9 and pronounceth those accursed who preach any other gospel.

Gal 1:10-12 He showeth that his doctrine was not concerted to please men, but came to him by immediate revelation from God,

Gal 1:13,14 to confirm which he relateth his conversation before his calling

Gal 1:15-24 and what steps he had taken immediately thereupon.

Gal 2:1,2 Paul showeth for what purpose after many years he went to Jerusalem

Gal 2:3-5 That Titus, who went with him, was not circumcised, and that on purpose to assert the freedom of the Gentile converts from the bondage of the law.

Gal 2:6-10 That no new knowledge was added to him in conference with the three chief apostles, but that he received from them a public acknowledgment of his Divine mission to the Gentiles

Gal 2:11-13 That he openly withstood Peter for dissimulation with respect to Gentile communion.

Gal 2:14-20 Expostulating with him, why he, who believed that justification came by faith of Christ, acted as though it came by the works of the law.

Gal 2:21 Which was, in effect, to frustrate the grace of God.

Gal 3:1-5 Paul asketh what had moved the Galatians to depend on the law, having already received the Spirit through faith.

Gal 3:6-9 As Abraham was justified by faith, so they who are of faith inherit his blessing.

Gal 3:10-12 The law brought men under a curse, and could not justify.

Gal 3:13,14 Christ hath freed us from the curse, and laid open the blessing to all believers.

Gal 3:15-18 Supposing that the law justified, God's covenant with Abraham would be void.

Gal 3:19-22 But the law was only a temporary provision against sin till Christ's coming, and in no wise contrary to God's promises.

Gal 3:23,24 Serving as a schoolmaster to prepare men for Christ.

Gal 3:25-29 But faith being come the law is at an end, and all believers are, without distinction, become children of God, and heirs of the promise.

Gal 4:1-3 The Jews were for a while held under the law, as an heir under his guardian till he be of age.

Gal 4:4-7 But Christ came to redeem those that were under the law, and to give both to Jew and Gentile the adoption, and consequently the freedom, of sons.

Gal 4:8-10 Paul therefore reproveth the Galatians, who from serving idols had been received of God, for falling back to the bondage of legal observances.

Gal 4:11-20 He expresseth his fears and tender regard for them, and calleth to mind their former respect and good will to him, from which he admonisheth them not to be seduced in his absence.

Gal 4:21-31 He allegorically describeth the Jewish and Christian churches under the types of Agar and Sara, and inferreth that we, being children of the free-woman are free.

Gal 5:1 Paul exhorteth the Galatians to maintain their Christian liberty,

Gal 5:2-6 and showeth that by being circumcised they would forfeit their hopes in Christ,

Gal 5:7-12 he disclaimeth the preaching of circumcision himself, and condemneth it in others.

Gal 5:13-15 He adviseth them not to abuse their liberty, but to serve one another in love, which comprehendeth the whole law.

Gal 5:16-18 The opposition between the flesh and the Spirit,

Gal 5:19-21 the works of the flesh,

Gal 5:22-24 the fruits of the Spirit.

Gal 5:25,26 Advice to walk in the Spirit, and not in vain glorious emulation.

Gal 6:1 Paul adviseth them to reform the faulty with gentleness,

Gal 6:2 and to bear one another's burdens.

Gal 6:3-5 A caution against vanity.

Gal 6:6-8 He exhorteth to be liberal toward spiritual instructors,
Gal 6:9-11 and not to be weary in doing good,
Gal 6:12,13 He showeth the carnal views of those who preached circumcision,
Gal 6:14-17 and his own professed dependence on Christ only, regardless of the world.
Gal 6:18 He concludeth with a prayer.

ESV Study Bible:

Gal. 2:16 “Justified” means “counted righteous” or “declared righteous” by God (see esv footnote). If people were sinless and perfectly obeyed all of God’s perfect moral standards, they could be justified or “declared righteous” on the basis of their own merits. But Paul says that this is impossible for any Gentile or even for any Jew to do (cf. Romans 1–2). **we know that a person is not justified by works of the law.** Paul saw that Christ had taught justification by faith, and so he called God the one “who justifies the ungodly” (Rom. 4:5). Paul will soon show that this view was taught even in the OT (see Gal. 3:6–18), though it was not the view of most of first-century Judaism. (For example, a 1st-century-b.c. Jewish writing states, “The one who does righteousness stores up life for himself with the Lord, and the one who does wickedness is the cause of the destruction of his own soul” [Psalms of Solomon 9.5]). In Gal. 2:16, “works of the law” means not only circumcision, food laws, and Sabbath, but any human effort to be justified by God by obeying a moral law. **faith in Jesus Christ.** Some contend that the Greek means the “faithfulness of Jesus Christ.” But “faith in Jesus Christ” seems much more likely since “faith in Jesus Christ” is synonymous with the next phrase, “we also have believed in Christ Jesus.” “But through faith in Jesus Christ” is the opposite of depending on one’s own good deeds for justification, since justification comes through faith in Christ alone. **We also have believed in Christ Jesus, in order to be justified by faith in Christ** implies that justification is the result of saving faith. The contrast **and not by works of the law** shows clearly that no human effort or merit can be added to faith as a basis for justification. (This verse was frequently appealed to in the Reformation by Protestants who insisted on “justification by faith alone” as opposed to the Roman Catholic doctrine of justification by faith plus merit gained through the “means of grace” administered by means of the Roman Catholic sacraments such as penance and the Mass.) Paul concludes decisively: **by works of the law no one will be justified** (cf. 3:10–14; Acts 13:39; Heb. 10:1–14). On justification, see also notes on Rom. 4:25; Phil. 3:9; James 2:21.

Key Themes in Galatians (ESV Study Bible)

1. In his sin-bearing death, Christ is a substitute for all Christians, whom he brings into a new realm of freedom and life. (1:4; 2:20; 3:13)
2. This gospel of Christ is for humanity, but there is no sense in which it has its origin in humanity: it comes only from God. Paul is himself an illustration of this: his conversion to Christ and his apostleship were not through human consultation but through the direct revelation of Christ. (1:1, 11–12, 15–20)
3. The gospel is appropriated not by works of law but by faith, which is the route to justification. (2:16; 3:11; Hab. 2:4)
4. To require circumcision and other Mosaic ceremonies such as dietary laws and Jewish holidays as a supplement to faith is to fall back from the realm of grace, faith, and freedom, and to come under the whole law and its curse, since comprehensive observance of the law is impossible. (2:12–14, 16; 3:10; 4:10; 5:3)
5. OT Scripture itself testifies to the truth of justification by faith, both in the life of Abraham and in the prophecy of Habakkuk. (Gen. 15:6; Hab. 2:4)
6. The Christian life has its source in the believer having died with Christ to sin, and thereby having renounced the flesh. (2:20; 5:24; 6:14)
7. The Spirit is the source of power and guidance in the Christian life, and the work of the Spirit produces love and faith. (5:6, 16, 18, 25)
8. The Christian life consists not in pleasing people but in pleasing Christ our master and being willing to suffer persecution for the sake of his cross. (1:6; 6:12, 14)