

Title: The Litmus Test in Jerusalem (Part 1)

Text: Galatians 2:1-2

Central Idea: The Pillars and Paul sing in unison!

Number: 0724Ga2.1-2(10)

Date: July 28, 2024

---

### **[i] Scripture Reading and Prayer**

2:1 Then, fourteen years later, I went up again to Jerusalem with Barnabas, taking Titus along also. 2 But it was because of a revelation that I went up. And I declared to them the gospel that I preach among the Gentiles, but I did so in private to those who were of reputation, lest somehow I might be running, or had run, in vain. 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised. 4 But it was because of the false brethren, secretly brought in, who had sneaked in to spy out our freedom which we have in Christ Jesus in order to enslave us. 5 We did not yield to them in submission for even an hour, so that the truth of the gospel might remain with you. 6 But from those who were of reputation--what they were makes no difference to me (God is not a respecter of men)--for those of reputation contributed nothing to me. 7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, even as Peter to the circumcised, 8 (for He who worked for Peter in respect to [his] apostleship to the circumcised worked also for me in respect to the Gentiles), 9 and knowing the grace given to me, James and Cephas and John, who are considered to be pillars, gave to me and Barnabas the right hand of fellowship, so that we [should go] to the Gentiles and they to the circumcised. 10 [They] only asked us to remember the poor—the very thing I also was eager to do.

---

**[ii] Look closely at the first word of verse 1 (“then”)**

1 word in English – corresp. to 1 word in t/orig. Gk. text (“Ἐπειτα, “then, afterwards, later”).

I have been accused of many things, some of them false  
1 thing true: preaching an entire sermon from a single verse, something I’ve done many times (really not that uncommon).

How about a single word? If I have, I haven’t very often.

You may be thinking that a sermon on 1 word would consist of detailed word studies. But I don’t generally do detailed word studies. In fact, while word studies can be helpful, they can also be downright dangerous if done incorrectly.

Example: Can’t simply pull out a concordance to see how a given word is used in various passages & then choose the meaning you want.

T/meaning of words changes w/context & form. Context' (where does t/word fit in a sent., for examp.) 'form' (words have different meanings depending on their grammar – exp. true w/NT words).

If this is a subject of interest to you, I'd suggest a book (not an easy read, but a good one): “Biblical Words and Their Meanings” by Dr. Moises Silva.

Silva was a translator for both t/NASB & ESV....

In his book, Silva sums up 1 of t/key dangers of word studies “[O]ne may import into a particular passage a meaning discovered elsewhere without noticing that the word in the latter passage is modified by a particular phrase or by some syntactical feature (preposition, article, inflection).” [page 26]

IOW – you might falsely assume that a word means something in a given passage based on how it's used someplace else.

Danger that teachers and preachers succumb to all t/time.

“I did my word studies and I disc. that t/word ‘power’ (δυναμις) can have this meaning & that will really preach if I put that meaning into the passage I'm teaching.”

δυναμις a good example of another type of word-study fallacy: word-association fallacy. Cf. 1 Timothy 1:7 (“dynamite” - anachronism – invented in late 19th c. by Alfred Nobel). Also: φαρμακεια used in 5:20 (“pharmacy”).

**[iii] Why do I tell you all of this? (2 reasons):**

- 1) It's good for you to know. We're a CH that takes t/study of God's Word ser. & we want to “accurately handle it.”
- 2) For t/sake of introduction it brings me back to t/first word of v. 1 Ἐπειτα (then) – a word that is important because of t/context. (add: Have no inten. of preaching an entire message on this 1 word).

“Context my dear Watson”

T/context as it rel. to this 1st word of 2:1 goes all t/way back to 1:11-12.

**[iv] Verses 11-12 – Paul's Thesis**

By “thesis” = his central proposition / his main point out of which he builds his entire argument in t/verses that follow.

11 For I would have you to know, brethren, that the gospel which was preached by me is not according to man. 12 For I

neither received it [the gospel] from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ.

Sum both of these verses up w/the statement:

*Paul's gospel came directly from Christ who is the Gospel!*

### **[v] Why is that important?**

Because behind all of this stands a group of 1st c. false teachers who were enemies of t/Gospel // of Paul // God – Judaizers. Paul later refers to them as “pseudo-brethren.”

Showed up shortly after Paul & Barnabas left S. Galatia after having est. CH's t/o that region.

Paul's amazement ==>

1:6-7 6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.

### **[vi] They claimed that Paul had changed**

He may have once preached a pure gospel (as they defined it) – a gospel of law & grace – but he had changed as he began to minister to Gentiles & was preaching a lawless gospel of salvation by faith alone. In that regard – they claimed that Paul was not really a “Jerusalem Apostle” but was inferior to men like Peter, James, and John.

John Stott shares these helpful words ==>

“One of the ways in which some false teachers of Paul's day tried to undermine his authority was to hint that his gospel was different from Peter's, and indeed from the views of all the other apostles in Jerusalem. 'as a result,' they said, 'the church is being saddled with two gospels, Paul's and Peter's .

. . Which are we going to accept?' 'Surely,' they went on, 'we cannot follow Paul if he is in a minority of one, and if Peter and the rest of the apostles disagree with him?' This was evidently one of the specious arguments of the Judaizers. They were trying to disrupt the unity of the apostolic circle.”

[Stott, 40]

Rather than rob Peter to pay Paul –  
they exalted Peter to demean Paul.

**[vii] Judaizers falsely claimed to represent t/Jerusalem CH over against what Paul taught**

None of it was true. For one, Paul's gospel wasn't lawless in t/sense of antinomianism. What was true, however, was that t/gospel of salvation in X is apart from human merit.

A gospel based on law/works/merit is anything but good news. It's bad news // horrible news – it can't save. If it can't save then there's no hope; only the fearsome expectation of God's wrath.

**[viii] There's only 1 gospel (cf. 1:6b-7a)**

Only 1 way to be saved from sin (by faith alone in X alone).

Any deviation from that singular truth results in anathema to t/message & all who embrace it (1:8).

**[ix] In saying (v. 11) ==>**

. . . the gospel which was preached by me is not according to man.

Paul ironically states what was true of t/false teachers. They were preaching a damning, false G. which was “accord. to man” not God.

And, as we'll see later, Paul wasn't at odds w/the leaders of t/Jer. CH – they were in complete agreement that salv. was by grace alone thru faith alone in X alone.

See that in t/later determination of t/Jerus. Council of Acts 15 where t/decision was reached not to place a yoke of t/law upon Gentile believers.

**[x] Verse 12 of chapter one (the second half of Paul's thesis) - two negative statements and a positive one**

First neg. statement:

12a For I neither received it from man,

Second neg. statement:

12b nor was I taught it,

He's saying: "I didn't receive t/Gospel through t/Jerusalem Apostles. They weren't respons. for my conversion & I wasn't instructed in t/faith by them."

"How did you receive it, Paul?"

The Positive Assertion:

12c but [I received it] through a revelation of Jesus Christ.

He's not talking as much about t/message as he is the Person.

**[xi] Paul's gospel came directly from Christ who is the Gospel!**

"I received the Gospel when JC was revealed to me in all his Glory." IOW – X is the object, the substance.

G. t/Father was t/One who revealed t/truth to Paul & it was JC who was revealed. He's t/object, t/substance of t/revel.

To know X is to know t/Person of t/Gospel.

Can't be limited to a set of facts or a singular prayer.

As essential as facts are – facts alone will save no one apart from t/object/person behind t/words (X).

John 17:3 “And this is eternal life, that they may know You the only true God, and Jesus Christ whom You have sent.”

Philippians 3:10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

**[xii] It's about knowing Christ — that's eternal life!**

There 1000s of people who claim to know facts. They can tell you what t/gospel is. They can tell you that they prayed a prayer or walked an aisle. But they have no love for X. They don't really know Him so they don't love Him. He's been reduced to a decision or words on a tract.

If you don't know JC you don't know t/Gospel.

Conversely, if you know t/Gospel you know (love) JC.

In knowing JC Paul knew t/Gospel & was wondrously saved. Not natural; it's supernatural.

You? (cf. Phil. 3:10 above) . . .

**[xiii] Paul's opponents claimed he was a second rate Apostle who didn't speak for God**

Paul counters that he was a true Apostle who was sov. saved & entrusted w/a message that's as immutable as God Himself because it was God Himself who authored it.

From a human perspective, there was a lot at stake here. Galatian Xns were perilously close to apostasy. False teachers were attempting to lead them straight to hell. Truth of t/Gospel was at stake//Reputation of G. was at stake

**[xiv] Paul assumes the role of a defense attorney**

Out of 1:11-12 flow a courtroom drama where Paul takes his stand in front of t/tribunal & systematically unfolds a 4-part defense.

**[xv] 1:13-17 ==>**

***I. Paul's First Defense: Jesus Not Jerusalem (vv. 13-17)***

***A. "Who I Was" (Paul's Pre-Conversion Life as a Jew) – vv. 13-14***

***B. "What I Am" (Paul's Conversion to Christ) – vv. 15-16a***

***C. "Where I Went" (his Post-Conversion Trip to Arabia) – vv. 16b-17***

Verse 13 – Paul's life as an unregenerate Jew

Verse 14 – His accomp. as a Pharisee

Verses 15-16 – His dramatic conversion to X and his calling to preach t/Gospel to the Gentiles

All of that by t/direct revelation of JC.

**[xvi] 1:18-24 ==>**

***I. Paul's Second Defense: Only A Fortnight In Jerusalem (vv. 18-24)***

18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas and I remained with him fifteen days.



**A. Purpose: “To Know Peter Not the Gospel” (18-19)**

Point: “I did go to Jerusalem 3 years later, but it was only to become acquaint. w/Peter, not to get instruction from him or any of t/other As.”

**B. Promise: “The Truth, t/Whole Truth, & Nothing But t/Truth” (20)**

Paul seals his words w/an oath ==>

20 (Now, I testify, before God, that I am not lying in what I write to you!)

**C. Polemic: “Getting out of Dodge” (21) . . . Jerusalem**

Paul spent 15 days in Jerusalem and then went

21 . . . into the regions of Syria and Cilicia.

According to BOA, Paul's first Jerus. visit ended when his attempts to evangelize t/Jews stirred up persec. against him.

To save his life, the Jerusalem believers "took him down to Caesarea and sent him off to Tarsus" (Acts 9:30).

**H. Power: “From Persecutor to Preacher” (23)**

23 But they were only hearing that, “he who once persecuted us is now preaching the faith he once tried to destroy.”

**I. Praise: “Soli Deo Gloria!” (24)**

24 And they were glorifying God in me.

Those words close chapter 1

**[xvii] As far as chapter 2 is concerned we've only covered one word**

2:1 ἔπειτα (“then”) - marks Paul's 3d defense (ends at v. 10).

We're calling this ==>

"The Litmus Test in Jerusalem"

Involves TAP's “14 years later” trip there.

-----

**[xviii] Summed up in a single sentence**

1 of t/disciplines I have when it comes to preparing an exeget. sermon is to sum up whatever passage I'm preaching in a single sentence.

*Paul's second trip to Jerusalem proves that there's harmony between Jerusalem and Antioch.*

What do I mean by “harmony between Jerus. & Antioch”?

Sometimes cities stand repres. of a philosophy or worldview

World politics: Washington vs. Moscow.

Theology: Geneva vs. Rome (reformation orthodoxy vs. Roman catholicity)

Here: Antioch in Syria represents Paul and Barnabas. Why? Acts 13 - it was t/CH in Antioch that sent them out on t/1st missionary journey – a missions trip that we believe birthed t/Galatian CH's.

Acts 13:2 – T/Holy Spirit said, “set apart for Me Barnabas and Saul for the work to which I have called them.” So, they laid their hands on them and sent them off.

Antioch = Paul, along with Barnabas and Titus

Jerus. = Peter, along with James & John (“pillars” of v. 9)

*Paul's second trip to Jerusalem proves that there's harmony between Jerusalem and Antioch.*

Little more memorable =>

*The Pillars and Paul sing in unison.* (harmony, not discord).

Our outline for the next few weeks (“C”)

**I. Paul's Third Defense: A Litmus Test in Jerusalem (2:1-10)**

**A. The Consequent Journey to Jerusalem: Paul's Second Trip (vv. 1-2)**

**B. The Confrontation in Jerusalem: Titus and the Test Case (vv. 3-5)**

**C. The Confirmation in Jerusalem: Gospel of Grace Affirmed (vv. 6-9)**

**D. The Contribution to Jerusalem: Remembering the Needy (v. 10)**

Today ==>

***A. The Consequent Journey to Jerusalem: Paul's Second Trip (vv. 1-2)***

I'm going to use a famous poem by Rudyard Kipling as a means to guide us in our outline.

(Cf. Haddon Robinson's "Biblical Preaching.")

*I keep six honest serving-men*

*(They taught me all I knew);*

*Their names are What and Why and When*

*And How and Where and Who.*

*I send them over land and sea,*

*I send them east and west;*

*But after they have worked for me,*

*I give them all a rest. . . .*

*Their names are What and Why and When*

*And How and Where and Who.*

***A. The Consequent Journey to Jerusalem: Paul's Second Trip (vv. 1-2)***

1st "faithful friend" ("when")

**1. WHEN was the trip? (v. 1a)**

**1 Then, fourteen years later, I went up again to Jerusalem with Barnabas, taking Titus along also.**

**a. As it relates to the text**

**1 . . . fourteen years later . . .** (“after 14 years”)

**(1) After what?**

To be consistent w/the chronology here & in t/BOA – same event as in 1:18 “three years later” – i.e. 3 years after his conversion in Damascus.

Here ==>

**1 . . . fourteen years later . . .**

May be 14 years after his conversion.

**(2) Keep in mind that in Paul's day years weren't counted with the same exactness as we do today**

Example: Could arrive in Samaria in late 67 AD & leave in early 69 AD & say you were 3 yrs in Samaria. That may only be something like 16 months.

But in antiquity each year was counted. 67-68-69.

Years ago I was at a bank in AZ on Good Fri. One of the tellers remarked, “Jesus was supp. to be in t/grave 3 days. But if he was crucified on Fri. & resurrected on Sun. that's only like 2 days.” Parts of Days are counted as whole days – Fri (1); Sat. (2); Sun. (3).

Same here. 14 years later could be 14 complete years after Paul's conversion, or it could be 12. Or likely somewhere in between. Seems to fit t/chronology of the BOA.

**(3) Point is that Paul's ministry was independent of the Apostles in Jerusalem**

Emph. in Paul's first defense in 1:13-17 (“Jesus Not Jerusm”)

Out of 14 years Paul spent a whopping “fortnight in Jerus.” (or 14 days + 1). 15 days out of 14 yrs pretty much

establishes that Paul was not a product of t/Jer. apostles or under their authority.

As it relates to our first main point ==>

***A. The Consequent Journey to Jerusalem: Paul's Second Trip (vv. 1-2)***

Bigger ? is where does chapter 2 fit into t/BOA (history).

***1. WHEN was the trip? (v. 1a)***

**b. As it relates to the Book of Acts**

Some scholars think that Paul's visit to Jerus. (2:1-10) was during the events of Acts 15.

Noted in our intro. this wasn't t/case.

**(1) There are similarities between the two**

Same people: Paul & Barnabas; Peter & James. Judaizers; issue of circumcision and the law as it relates to Gentile believers.

**(2) But there are striking differences that I just can't ignore**

In Acts 15 Paul & Barnabas are sent from t/CH at Antioch as an official delegation to address t/issue of t/Judaizers.

Here in chapter 2 we see that it was a divine revelation that moved Paul to go to Jerusalem (look at later).

Council of Acts 15 was public.

This meeting that he talks about in in Gal. was private (v. 2).

Chronology of t/South Galatian theory lends itself to an earlier visit than the one in Acts 15.

BIGGEST consid. is that nowhere in Gal. does Paul refer to t/outcome of the Jerus. Cncil & t/written apostolic decree that he & Barnabas later distributed among t/CH's in Syria, Cilicia, & GALATIA (Acts 16).

F.F. Bruce writes: “After the publication of the apostolic decree of Acts 15 . . . , it would have been difficult for Judaizing preachers invoking the authority of the leaders of the Jerusalem church to impose circumcision on Gentile Christians.” [cited in George, 137]

John Calvin, writing in the 16th c., seems to agree==> While [Paul's] opponents [i.e. Judaizers] were falsely pleading the name of the [Jerusalem] apostles, and earnestly striving to ruin the reputation of Paul, what carelessness would it have [been for] him to pass by the decree [of Acts 15] universally circulated among them, which struck at those very persons [Judaizers]! Undoubtedly, this one word would have shut their mouth . . .”

Why doesn't Paul mention that universal decree of all t/Apostles & Elders that obedience to t/Law is not part of t/Gospel? Why don't t/Galatian CH's know about that decree? Only answer is that it hadn't happened yet.

### ***1. WHEN was the trip? (v. 1a)***

If Paul was converted in A.D. 32 or 33 (likely). We add t/14 years later of 2:1 w/the understanding that 14 yrs by ancient reckoning could be less than that, we can date Paul's 2d visit to Jer. (2:1-10) to around A.D. 44–46

This would mean that the events of Gal 2:1–10 parallel the “famine visit” Paul and Barnabas made to Jerusalem as recorded in Acts 11:25–30 (B4 t/dec. of t/Council in ch. 15)

(2d faithful friend) ==>

## **2. WHO went? (v. 1b)**

**1 . . . I went up again to Jerusalem with Barnabas, taking Titus along also.**

3 men: Paul; Barn.; Titus. We know about Paul.  
What about t/other 2?

### **a. Barnabas**

We first read of Barnabas in Acts 4 ==>

36 And Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means, Son of Encouragement), 37 and who owned a tract of land, sold it and brought the money and laid it at the apostles’ feet.

His name was “Joseph” but his nickname was “Barnabas” which no doubt reflected on his character. Was an encourager (thank G. 4 them).

He was a great encouragement to Paul.

It was Barnabas who convinced t/apostles that Paul was truly a Xn and no longer a threat (Acts 9:27) // later recruited Paul for the work in Syrian Antioch (11:25–26).

B. was P's traveling companion on t/1st great miss. journey recorded in Acts 13–14 (when t/Galatian CH's were established, they knew Barn). Barn. later joined Paul in defending t/Gospel during t/Jer. C of Acts 15.

Wasn't perfect. It was B. was caught up in Peter's hypoc (2:13).

Even t/best of men and t/best of friends can have their troubles. Hence P & B's famous disagreement about whether they should take John Mark on t/2d missionary trip. That dispute led to a parting of t/ways.

God in His grace brought restoration. I believe that Paul & Barnabas were restored, as were Paul & Mark.

Lesson there for all of us in our relationships. There's hope for fractured relationships. "As far as it depends on you be at peace with all." Sometimes that's not possible. We live in a Gen. 3 world where ppl., even Xns, don't get along.

Grieves me to think of those who are at enmity w/me or t/CH

I treasure t/day when we will all have t/same mind in X & those things that have divided us will fall by t/wayside. We will sit tog. around t/throne of JC and those fractured, splintered relationships will be healed forever.

Paul, Barnabas, John Mark are evidence of the hope that is there when God grants that restoration.

***a. Barnabas***

**b. Titus**

Titus played a major role in t/city of Corinth. His name appears all over 2 Cor. Paul later wrote a letter to Titus bearing his name. It's there that Paul calls him his "true child in a common faith" (Titus 1:4).

Most significantly, Titus was an an uncircumcised Gentile & a product of the very ministry the Judaizers were attacking. Titus becomes a litmus test as it relates to circumcision.



**A. The Consequent Journey to Jerusalem: Paul's Second Trip (vv. 1-2)**

“when” - “who” - 3d. F.F. ==>

**3. WHY did they go (to Jerusalem)? (v. 2a)**

**a. This point relates to the first questions of “WHEN”**

We said that t/events of Gal 2:1–10 parallel t/“famine visit” P. & B. made to Jer. in Acts 11:25–30.

**3. WHY did they go? (v. 2a)**

Paul didn't go to Jer. because he was called on t/carpet under t/auth. of t/apostles there (what t/Judaizers would have said).

**2 But it was because of a revelation that I went up. . . .**

**b. What “revelation”? – Turn to Acts chapter 11 (11:19-30)**

19 So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. 20 But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a large number who believed turned to the Lord.

22 And the news about them reached the ears of the church at Jerusalem, and they sent BARNABAS off to ANTIOCH. 23 Then when he had come and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord; 24 for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord.

25 And he [Barnabas] left for Tarsus to look for Saul; 26 and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called Christians in Antioch.

27 Now at this time some prophets came down from Jerusalem to Antioch. 28 And one of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. 29 And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. 30 And this they did, sending it in charge of Barnabas and Saul to the elders.

Tacitus, Suetonius and Josephus – all near contemp. historians, record t/fact in their writings that there were food shortages at this time.

Collection is taken for t/brethren in Judea which P. & B. deliver to Jer.

That's t/connection to t/time of Paul's visit & t/events recorded here in Galatians 2:1-10. Prophecy of Agabus.

WHEN, WHO, WHY ==>

#### **4. WHAT happened? (v. 2b)**

**2 . . . And I declared to them the gospel that I preach among the Gentiles . . .**

Paul declared to Peter James & John the truth of t/gospel he was preaching to t/Gentiles over t/course of 14 years.

**a. That's the whole issue as it relates to the book of Galatians**

Does Paul preach an accurate Gospel? Does he preach to t/Gentiles t/same message that Peter preaches to t/Jews? Judaizers were claiming that it was a different message // Gospel. Here's a test case: t/Jewish preacher to t/Gentiles goes to Jer. to confer w/the preacher to t/Jews.

*Paul's second trip to Jerusalem proves that there's harmony between Jerusalem and Antioch.*

*The Pillars and Paul sing in unison.*

**b. Even though Barnabas & Titus are with him - Paul uses the 1st person singular**

**2 . . . the gospel that I preach among the Gentiles . . .**

Goes back to 1:16:

[God was pleased] to reveal His Son in me, that I might preach Him among the Gentiles . . .

**5. WHERE did it happen? (v. 2b) - “in private”**

**2 . . . but I did so in private to those who were of reputation . . .**

Note first that Paul refers to Peter, James, & John as “those of reputation” - literally “those who appear” or “those who seem.” Diff. to translate.

Phrase used in Greek to refer to people of influence; those who were of high standing.

2:6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality

Some have taken this to be a slight by Paul. Subtle criticism.

As Tom Schreiner writes ==>

It could be understood as a dismissive comment: the leaders in Jerusalem have a name that is unwarranted. Alternatively, the term can be read positively: Peter, James, and John deservedly enjoyed a high reputation. Perhaps an interpretation between these two options is best. Paul did not doubt the stature and position of these leaders. Nevertheless, he cautioned against overestimating their authority. Final authority does not reside in any person but only in the gospel (1:8). Leaders are to be respected but not venerated, honored but not exalted above the gospel. [Schreiner, 121–122]

### **5. *WHERE did it happen? (v. 2b) - “in private”***

Why was this meeting private? Paul tells us (last ?) ==>

#### **6. WHAT was Paul's concern? (v. 2c)**

**2 . . . and I declared to them the gospel that I preach among the Gentiles, but I did so in private to those who were of reputation, lest somehow I might be running, or had run, in vain.**

#### **a. What is that all about?**

##### **(1) Let me tell you what Paul isn't saying**

He isn't saying is that he had doubts about what he taught // concerned that his gospel wasn't accurate.

That sort of schizophrenic interpretation doesn't fit t/context.

Paul was an A. by t/direct ordin. of God (1:1) // warned about those who 'distort' t/Gospel & prom. God's wrath upon them (1:7-9).

## **6. What was Paul's concern? (v. 2c)**

Paul's concern was that should his mission to t/Gentiles be shot down by those in Jerusalem, great damage would be done to t/cause of X. Could only imagine competing CH's in Jerusalem & Antioch.

Judaizers would have a heyday had Paul been rejected by those in Jerus.

So Paul's concern was selfless. 2 Cor. 11:28. Unity. That's t/heart of a true shepherd.

But as we'll see later, Paul's anxieties were unfounded.

*Paul's second trip to Jerusalem proves that there's harmony between Jerusalem and Antioch.*

*The Pillars and Paul sing in unison*

What have we seen in these 2 vv.?

### ***I. Paul's Third Defense: A Litmus Test in Jerusalem (2:1-10)***

#### ***A. The Consequent Journey to Jerusalem: Paul's Second Trip (vv. 1-2)***

##### ***1. When was the trip? (v. 1a)***

14 years after his conversion. Ties into Acts 11 – famine relief to Jer.

##### ***2. Who went? (v. 1b)***

Paul, Barn. (son of encouragement), Titus (uncircumcised Gentile)

##### ***3. Why did they go? (v. 2a)***

It was because of a “revelation” (Agabus pred. of coming famine). Ultimately, so that t/Gospel would be vindicated.

#### ***4. What happened? (v. 2b)***

Paul declared to the “pillars” / “those of reputation” (Peter, James, John) the gospel he preached to the Gentiles.

#### ***5. Where did it happen? (v. 2b)***

Privately.

#### ***6. What was Paul's concern? (v. 2c)***

Should Jer. reject his ministry t/CH's he founded may be disheartened & t/Judaizers given even greater ability to wreck havoc in t/CH.

Well I covered more than 1 word. More than 1 verse (2 vv.).

We'll save our 2d main point for next time ==>

### **B. The Confrontation in Jerusalem: Titus and the Test Case (vv. 3-5)**

3 C's ==>

#### **1. Circumcision and Titus (v. 3)**

#### **2. Christians In Name Only (v. 4)**

#### **3. Celebrating the Freedom of the Gospel (vv. 4-5)**

### ***3. Celebrating the Freedom of the Gospel (vv. 4-5)***

John 8:36 – application to believers. Easy to fall into t/bondage of performance; unrealized expectations; feeling that you have to earn God's love; weight of sin – Gospel liberates and continues to do so.

If you're not a genuine believer . . .

### ***2. Christians In Name Only (v. 4) (CHRINO)***

{Gospel - Religion vs. Regeneration}

John Piper ==>

“Saving faith is the cry of a new creature in Christ. And the newness of the new creature is that it has a new taste. What was once distasteful or bland is now craved. Christ Himself has become a Treasure Chest of holy joy. The tree of faith grows only in the heart that craves the supreme gift that Christ died to give: not health, not wealth, not prestige, but God!” [www.whatchristianswanttoknow.com/john-piper-quotes-28-top-sayings/#ixzz3Fw1hwN3K]

Jesus Christ is the Gospel – In His very Person He is t/revelation of t/sinner's hope, joy, and redemption.