

Title: The Litmus Test in Jerusalem (Part 2)

Text: Galatians 2:3-5

Central Idea: The pillars and Paul sing in unison

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[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] Illustration

Years ago I heard this allegorical story of a CHs gradual slide into apostasy.

It's a story about an old church in England that had a motto etched across the top of the granite doorway that read "We Preach Christ" And as often happens in England, ivy grows upon the buildings--as it did on this old church. The ivy grew across the front of the building, and before long all that could be read of the motto was "We Preach." And the ivy grew even more covering up t/word "Christ." It then simply read, "We." The Ivy was alive, yet t/CH was dead. [adapted from

John MacArthur, 1 Timothy, 143]

Symbolic of CH's that once upheld t/Gspl w/o compromise – who once preached X – but as time goes on, like t/slow growth of ivy upon a building, the message of t/cross is replac. w/that of fallen men. All that's left is “we”

Much of what we see in t/US – a “we” centered CH.

May it always be said that we at CC unswervingly “Preach X

[iii] Christ is the Gospel (we've been talking about t/past sev. weeks)

To preach X is to preach t/Gospel. In t/NT the phrase “to preach X” and “to preach the gospel” are used synonymously.

1 Corinthians 1:23 but we preach Christ crucified . . .

2 Corinthians 1:19 . . . the Son of God, Christ Jesus . . . was preached among you . . .

What did we see in Galatians 1:16 (Paul's conversion)?

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

[iv] That also ties into verses 1:11-12 – Paul's Thesis

In these 2 vv. TAP states t/main point he goes on to defend in t/rest of chapters 1 & 2.

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 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!

What we have is a defense of Paul's apostolic ministry & t/message he preached

[v] The history . . .

Remember: Paul & Barn. had est. CH's in southern Gal. during their 1st M.J. (Acts). Shortly after they left t/area false teachers arrived w/a different message – so Paul writes in 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.

We refer to these 1st c. false teachers as “the Judaizers” – Jewish nationalists who claimed to follow X but perv. His message. They taught that belief in Jesus was not sufficient. One also had to keep t/law of Moses.

Circum. was their badge of honor.

As for TAP - they demeaned his apostolic credentials, claiming that he was inferior to those in Jerus.

As a result, t/Xns in Galatian were confused. “Is it true that the Apostles in Jerusalem teach that we have to keep t/Law? Is Paul to be completely trusted?”

Many of them were in danger of denying t/cardinal doctrine of justification by grace alone apart from works.

[vi] Paul takes up 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 of his ministry and message.

[vii] 1:13-17 ==> Paul's First Defense “Jesus Not Jerusalem”

Paul speaks of his “former manner of life in Judaism” & how he persecuted t/CH, even w/the intent to destroy it.

He advanced in t/system of Pharisaic Judaism until, as we see in v. 15 with those two powerful words “But when.”

15 But when He who had set me apart from my mother's womb and called me through His grace, was pleased 16 to reveal His Son in me, in order that I might preach the gospel among the Gentiles, I immediately did not consult with flesh and blood, 17 nor did I go up to Jerusalem to those who were Apostles before me; but I went up to Arabia and again returned to Damascus.

Paul didn't consult with others or w/those in Jerusalem. He wasn't subject to the Jerusalem apostles (Pet, Jms, Jhn).

Paul's First Defense “Jesus Not Jerusalem!”

[viii] 1:18-24 ==> Paul's Second Defense “Only a Fortnight in Jerusalem”

Three yrs. later Paul does go to Jerus. He does so only to become acquainted w/Peter. He sees no one else except James. That stay in Jerus. was only 15 days.

Then we come to chapter 2:1-10

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

Merriam-Webster defines a "Litmus Test" ==>

"A test in which a single factor (such as an attitude, event, or fact) is decisive."

As we'll see, Titus & t/? of circumcision serves as that "litmus test." as it pertains to the gospel.

Last time we only managed to get thru v. 2 (r 1st point) =>

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

Remember we asked a series of ?'s last time when we covered these 2 vv. ==>

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

1a Then, fourteen years later, I went up again to Jerusalem . . .

a. 14 years after his conversion (cf. 1:18)

That's not 14 complete years as we might understand it.

Might capture t/thought better by translating this ==>

1a In the fourteenth year, I went up again to Jerusalem...

That would be t/14th yrs. after his conversion in Damascus.

We talked about how parts of a year were counted as whole years by ancient reckoning.

With that in mind, we find that this second visit of Paul to Jerusalem happened somewhere between AD 44-46. That fits historically into “famine visit” Paul & Barnabas made to Jerusalem as recorded in Acts 11:25–30. Titus was there also

2. WHO went? (v. 1b)

1b . . . with Barnabas, taking Titus along also.

(we know that Barn. was with Paul during that 2d trip in Acts 11).

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

Paul didn't go to Jer. because he was summoned there by Peter. “Paul, come to Jerusalem and give us a report.”

No, Paul wasn't subject to their authority. He didn't go in response to t/call of men, but work of God.

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

a. Fits historically with Acts 11

We read there that a prophet named Agabus predicted that there would soon be a great famine during t/reign of Claudius. That revelation resulted in Paul's trip to Jerus.

4. WHAT happened? (v. 2b)

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

Paul shared w/Peter, James, and John (others) t/truth of t/gospel he had been preaching for nigh unto 14 years.

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

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

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

This was a private meeting. Why?

2c . . . 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.

Not that he might have been preaching a faulty message, but that, should his mission & message be disapproved by those in Jerusalem, his ministry would be neg. affected & damage would be done to t/cause of X.

Think about it. Paul is under attack. FT'ers had infiltrated these fledgling CH's & they were telling these new believers that Paul gave them t/wrong message.

Had t/Jer. A's not accepted him, a wedge would be driven between Peter's ministry to t/Jews and Paul's to t/Gentiles. Rival factions could have no place in t/1st c. CH.

As we see in these 10 vv. of chapter 2, his concern was unfounded.

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

The Pillars and Paul sing in unison.

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)

3 C's > Circumcision and Titus (v. 3); Christians In Name Only (v. 4); Celebrating the Freedom of the Gospel (vv. 4-5)

1. Circumcision and Titus (v. 3)

3 But not even Titus who was with me, being a Greek, was compelled to be circumcised.

a. Junior High Sunday School

Many years ago, the very first SSC I taught as a young man around t/age of 20 was to a group of Jr.Hi schoolers. I think I was teaching in Philippians. We happened upon t/word "circumcision" in t/text & I was asked by 1 of t/kids, "What is that?" "Well, uh, it's when you take a knife & you uh, take, uh and cut the, uh.." "Better ask you parents."

b. Circumcision in the Bible goes back to Genesis 17 (around 2100 BC)

{Summarize} Gen.17:1–27 1 NOW when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty" [’ēl šadday, 1st use in OT]; "Walk before Me, and be blameless. 2 "And I will establish My covenant between Me and you, And I will multiply you exceedingly."

3 And Abram fell on his face, and God talked with him, saying, 4 "As for Me, behold, My covenant is with you, And you shall be the father of a multitude of nations. 5 "No longer shall your name be called Abram [exalted father], But your name shall be Abraham [father of many nations]; For I will make you the father of a multitude of nations.

9 God said further to Abraham, “Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10 “This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. 11 “And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you.

(2) Circumcision wasn't unique to Abraham or Israel

Was practiced elsewhere in the ANE.

Here God gives it a new meaning.

Reminder to Abraham & his descendants of God's covt.

22 And when He finished talking with him, God went up from Abraham. 23 Then Abraham took Ishmael his son, and all the servants who were born in his house and all who were bought with his money, every male among the men of Abraham’s household, and circumcised the flesh of their foreskin in the very same day, as God had said to him. 24 Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. 26 In the very same day Abraham was circumcised, and Ishmael his son. 27 And all the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.

(a) Why? What was the purpose of circumcision?

i. Circumcision served as a mark of God's covenant with Abraham

Gen.17:10 “This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

ii. Circumcision kept Israel Separate from the pagan nations around her

Later in Israel's history, idea grew that Messiah would only come when t/Holy Land had been purified of all uncircumcised Gentiles.

*** Illustration from Gen 34**

Dinah the daughter of Jacob & Leah was raped by Shechem a Hivite. And he wanted to take her as his wife. His father, Hamor, goes to Jacob & says: “give your daughter to my son in marriage; and intermarry with us & live with us.”

Out for revenge, Jacob’s sons deceitfully agree on this condition: that all t/men of their tribe be circumcised. T/Hivites agreed and t/men were all circumcised.

And on t/3d day after their surgery, when they were in t/midst of t/painful recovery, Simeon and Levi, Dinah’s brothers, each took a sword, came upon the city unawares, and killed every male, including Hamor and his son Shechem.

ii. Circumcision kept Israel Separate from the pagan nations

Roman historian Tacitus: ‘They [Jews] adopted circumcision to distinguish themselves from other peoples by this difference’ (Hist. V.5.2).

iii. Circumcision served as a reminder that sin is transmitted through the procreative act & that a blood sacrifice is needed to take away sin

John Calvin: For the Jews, circumcision was the symbol by which they were admonished that whatever comes forth from

man's seed, that is the whole nature of mankind, is corrupt and needs pruning. Moreover, circumcision was a token and reminder to confirm them in the promise given to Abraham of the blessed seed in which all nations of the earth were to be blessed [Gen 22:18], from whom they were also to await their own blessing. Now that saving seed (as we are taught by Paul) was Christ [Gal 3:16], in whom alone they trusted that they were to recover what they had lost in Adam. [Institutes]

iv. Circumcision prefigured and was fulfilled in the New Covenant Circumcision of t/heart by t/HS.

Was predicted as far back as Deut. 30:6 ==>

“Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.”

Ezekiel 36:26–27 26 “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Jeremiah 31:31–33 31 “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD.

M.C. was a bilateral (conditional) covt w/Israel. It depended on t/obedience of that nation to t/stipulations of t/covt. Israel

broke that covt. In t/eternal plan of G. t/M.C. would be replaced by a New Covt. a unilateral (unconditional) covt. that was grounded in t/blood of JC.

That's what Jeremiah predicts in t/next v. (31:33) "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

Not just for Israel, but for t/entire world.

N.C. inaugurated by J.C. in His death, burial & resurr.

Jesus called it the "New covenant in His blood."

Writer to t/Hebrews calls Jesus "the mediator of a N.C." & speaks of t/O.C. as "obsolete & passing away."

Hebrews was written b4 t/destruction of Jerus. in AD 70.

O.C. was obsolete & passed away w/the fall of Jerus.

It's now about t/circumcision of t/heart in t/New Birth.

So TAP could say in Romans 2:28-29 ==>

28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter . . .

Yet, circumcision for t/Jew in Paul's time was a big deal. Non-negotiable aspect of t/Mosaic Law.

Titus becomes a test case in that regard.

a. Catch the flow of thought ==>

3 But . . . (adversative / contrast)

(1) Go back to verses 1-2

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

3 BUT not even Titus who was with me, being a Greek, was compelled to be circumcised.

(2) Look at the word “Greek” in v. 3 . . .

(a) Ἕλληνα (Hellenistic; Hellenized)

Acts 6:1 . . . while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food.

(b) Ἕλληνα does not necessarily mean “Greek” as an ethnicity

Word stands for any non-Jew (Gentile).

Hellenization under Alexander t/Great brought Greek culture & language t/o t/western world.

(c) One of the big themes of the NT relates to the distinction between Jews and Gentiles (Greeks) — a distinction done away with under the New Covenant

Rom 1:16 (Gospel is for Jews & Gentiles) For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 3:9 (Jews & Gentiles both are sinful). . . for we have already charged that both Jews and Greeks are all under sin; 1 Corinthians 12:13 (Jews & Gentiles are part of 1 CH) For by one Spirit we were all baptized into one body, whether Jews or Greeks . . . Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

(3) Why was this such a big issue?

History of Israel has been one of distinction from t/rest of t/world. Aspects of t/OT law were designed to keep t/Jews distinct from Gentiles.

Circum. was t/covt. mark of Abraham – t/father of t/Jews.

(a) Go back in history to the close of the O.T.

You have the regathering of t/Jews under Ezra & Nehemiah.

Then what happens? Between 175 and 163 BC, Greek emperor Antiochus Epiphanes wages war against t/Jews, imposing Grk. customs on them.

He outlaws Jewish practices and orders the worship of Zeus as the supreme god (2 Maccabees 6:1–12).

When t/Jews resisted, Antiochus sent an army to enforce his decree. The city's destroyed, many are slaughtered.

Apocryphal writing known as 2 Maccabees 6:1–11, we read that an Athenian senator [forced] the Jews to abandon the customs of their ancestors and live no longer by the laws of God; also to profane the temple in Jerusalem and dedicate it to Olympian Zeus, and that on Mount Gerizim to Zeus the Hospitable, as the inhabitants of the place requested...They also brought into the temple things that were forbidden, so

that the altar was covered with abominable offerings prohibited by the laws. A man could not keep the sabbath or celebrate the traditional feasts, nor even admit that he was a Jew.

At the suggestion of the citizens of Ptolemais, a decree was issued ordering the neighboring Greek cities to act in the same way against the Jews: oblige them to partake of the sacrifices, and put to death those who would not consent to adopt the customs of the Greeks. . . . Thus, two women who were arrested for having circumcised their children were publicly paraded about the city with their babies hanging at their breasts and then thrown down from the top of the city wall. Others, who had assembled in nearby caves to observe the sabbath in secret, were betrayed to Philip and all burned to death.

Eventually, t/Jewish resistance found a leader in a priest named Mattathias. He had 5 sons who joined him in t/battle. One of t/sons was Judas ‘The Hammer’ Maccabeus. Judas led t/resistance to victory and purified t/Temple.

Forced circumcision of all uncircumcised Jews.

Circumcision was always a central mark of Jewish ID.

Josephus, Ant. i.192: God commanded Abraham to practice circumcision ‘to the intent that his posterity should be kept from mixing with others’.

Only the circumcised were Jews // members of the covenant // belonged to the people chosen by God.

According to Josephus, it was during t/time of t/Maccabees that Eleazar, younger bro. of Judas Maccabeus, addressed a

king who became a proselyte w/o being circumcised. He was a Gentile. Eleazar tells him ==>

‘In your ignorance, O king, you are guilty of the greatest offence against the law and thereby against God. For you ought not merely to read the law but also, and even more, to do what is commanded in it. How long will you continue to be uncircumcised? If you have not yet read the law concerning this matter, read it now, so that you may know what an impiety it is that you commit.’ [Josephus, Ant. xx.44–5]

With that in mind ==>

2:1 Then, fourteen years later, I went up again to Jerusalem with Barnabas, taking Titus along also.

Titus was a Gentile. Would they receive Titus as a brother or demand that he be circumcised? Litmus test.

2:3 But not even Titus who was with me, being a Greek, was compelled to be circumcised.

c. Outcome of the private meeting was that “Titus was not compelled to be circumcised”

Some read this to mean that he did so voluntarily. That’s what we call eisegesis, folks. Reading something into a text that’s not there.

(1) Sometimes Timothy is brought up as contrary example?

(a) Acts 16:3

3 Paul wanted this man [Timothy] to go with him; and he took him and circumcised him because of the Jews who were in those parts . . .

Diff. sit. Yes, Tim. agreed to be circum. Why? To avoid being a stumbling block in the effort to reach t/Jews. Circum. was required to enter t/synagogues w/Paul for the preaching of the gospel. Timothy was also ½ Jew (father was a Gentile).

(b) Different situation

Titus was 100% Gentile & t/purity of the Gospel was at stake.

There are times to adopt a cultural practice for sake of the Gospel. There are times to reject certain practices for that same Gospel. The issue is the context. Cf. 1 Cor. 9:20.

G. Ebeling has aptly put it: “The treatment of circumcision had become a test of the Christian faith. In historical terms, it must be decided whether Christianity is something other than a new Jewish sect. In theological terms, the decision is whether one’s relationship with Christ is dependent on being under the law, or the relationship to the law is dependent on being in Christ.” [cited in George, 142–145]

Paul also wrote to the Corinthians==>

“This is the rule I lay down in all the churches. Was a man already circumcised when he was called? He should not become uncircumcised (there did exist a surgical procedure in antiquity to cover up one’s circumcision).

Was a man uncircumcised when he was called? He should not be circumcised. Circumcision is nothing and uncircumcision is nothing. Keeping God’s commands is what counts” (1 Cor 7:17–19).

Clearly, being circumcised, so integral to t/O.C. w/Israel is not a factor under t/N.C. in Jesus.

It's not among those commands that God requires.

Paul explains t/same principle differently in Gal 6:15: "Neither circumcision nor uncircumcision means anything; what counts is a new creation."

Titus was not circumcised in the flesh.

He had been, however, circumcised in heart under t/N.C.

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

1. Circumcision and Titus (v. 3)

2. Christians In Name Only (v. 4)

RINO's vs. CINO's = false brethren Paul refers to here - v.4

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.

a. Verses 4–5 represent an anacoluthon (incomplete thought)

This is a challenging section to translate from Gk.

Lightfoot overstates the case when he calls these two verses "a shipwreck of language."

Paul's thought running ahead of his dictation? Cf. 6:11
Emotion / strong feelings?

Luther: 'Anyone who is inflamed while speaking cannot at the same time observe the grammatical rules'.

b. Paul borrows words from the world of political espionage

One commentator paraphrases the thought:

“Now all this came about because certain false brothers, having been secretly smuggled into our ranks, disrupted our fellowship in order to spy on us and thereby subvert our freedom in Christ.” [George, 147]

(1) Who were they?

Same ones we read about in Acts 15 ==>

5 But certain ones of the sect of the Pharisees who had believed, stood up, saying, “It is necessary to circumcise them, and to direct them to observe the Law of Moses.”

Paul, Barnabas, Titus are in an otherwise private meeting w/Peter, James, and John. And false brethren are there. Described as both being “secretly brought in” & having “sneaked in.”

Conspiracy?

NET Bible renders it:

4 Now this matter arose because of the false brothers with false pretenses who slipped in unnoticed . . . [NET]

Similar to Jude who in his short letter refers to false teachers who have “crept in unnoticed, those who were long beforehand marked out for this condemnation.”

Peter likens them to t/false prophets of t/OT, false teachers among you, who will secretly introduce destructive heresies (2 Peter 2:1).

c. Paul refers to them as ψευδαδέλφους

Only here and 2 Cor. 11:26 (dangers from ψευδαδέλφους)

Christians in name only. “sham Christians” [NEB]
“pseudo-Christians” [Phillips]

Herein we see a class of “pseudo-Xns” which has been endemic in t/CH in one form or another. (“I believe in Jesus; I also believe in abortion rights and gay marriage.”)

These ψευδαδέλφους were those who were contending that Titus must be circumcised. Pressure to do so.

What would happen? That’s what we’re going to see . . .

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

1. Circumcision and Titus (v. 3)

2. Christians In Name Only (v. 4)

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

a. Contrast between vv. 4 and 5

4 . . . 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.

That’s rich! Slavery vs. Freedom.

Bondage to t/Law vs. Liberty of grace under the N.C.

b. A theme we’ll revisit time and again in Galatians – cf. 4:21-31 where Paul likens t/Mosaic Law, t/O.C., to Sinai

who enslaves her children (as cf. to t/Jerusalem above wherein there is liberty).

c . No compromise ==>

5 We did not yield to them in submission for even an hour . . .

Not for one second!

To be subject to preachers of a false gospel is to be in subjection to a false gospel itself.

Can't accept t/teachers w/o accepting the teaching. Danger of ecumenical partnerships based on anything but the truth of the gospel. I'm mindful of t/more recent attempts to partner w/Roman Catholicism such as ECT and t/M.D.

c. It's about truth – Gospel truth!

5 . . . so that the truth of the gospel might remain with you.

d. Two contrasting verses that demonstrate purpose or result

4 . . . false brethren, secretly brought in, who had sneaked in order to [purpose] 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 [result] the truth of the gospel might remain with you.

e. It's about “the truth of the gospel” - a phrase used again in 2:14 as it related to Peter's hypocrisy

Later, Paul will spell out t/implications of this in terms of justification by faith.

f. As it relates to the “truth of the gospel” there can be no compromise

(1) I refer to this as “sanctified stubbornness”

Something Luther had:

For the issue before us is grave and vital; it involves the death of the Son of God, who, by the will and command of the Father, became flesh, was crucified, and died for the sins of the world. If faith yields on this point [Gospel], the death of the Son of God will be in vain. Then it is only a fable that Christ is the Savior of the world. Then God is a liar, for he has not lived up to his promises. Therefore our stubbornness on this issue is pious and holy; for by it we are striving to preserve the freedom we have in Christ Jesus and to keep the truth of the gospel. If we lose this, we lose God, Christ, all the promises, faith, righteousness, and eternal life.” [Luther's

Works, 26.90–91]

h. “Litmus Test in Jerusalem” – Titus was a test case

Again quoting Luther:

‘[Paul] took him [Titus] along then, in order to prove that grace was equally sufficient for Gentiles and Jews, whether in circumcision or without circumcision’ [cited in Bruce, 107–108]

The next visit to Jerusalem was fourteen years later (probably fourteen years after Paul’s conversion (ca. AD 44–46),¹ showing again his independence from the apostles (2:1–10). On this occasion he communicated his gospel to the pillars of the Jerusalem church (Peter, James, and John). Some false brothers in the church raised the issue of whether Titus as a Gentile should be circumcised. The leaders of the Jerusalem church, however, ratified the Pauline gospel. Paul

insisted that he did not need their ratification, for his gospel stood apart from the view of the Jerusalem leaders. Nevertheless, when hearing Paul's gospel, they validated it as true. [Schreiner, 114]

Titus was an uncircumcised Gentile. He was uncircumcised in the flesh, but circumcised in heart. Having believed in Jesus, he was justified by grace through faith in X. That, Paul said, was enough.

Jerusalem agreed.

The Pillars and Paul sing in unison!