

Title: The Litmus Test in Jerusalem (Part 3)

Text: Galatians 2:6-10

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] Doctor's comment

I've had t/same family Dr. for over 20 yrs. During one visit she remarked that it was about time for her recertification – something that's req. every 10 yrs.

I said ==> “Would be good for preachers – in-depth theol. examination. No lack of malpractice issuing from the contemporary American pulpit.”

No doubt that's how Paul felt. He was dealing w/preachers (pseudo-Christians) who were theological quacks.

v. 4 ψευδαδέλφους

Med. Dr. to be guilty of mal. = phys. harm // death of body.

Preacher/teacher to be guilty of mal. = spiritual harm // death of t/soul.

Was TAP's concern (some of t/strongest lang. in NT).

1:7–9 7 . . . there are some who are disturbing you, and want to distort the gospel of Christ. 8 But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.

[iii] We refer to these false teachers as the Judaizers

That name comes from Acts 15:1 where we read about . . . [men] from Judea [who were] teaching the brethren, “Unless you are circumcised according to t/custom of Moses, you cannot be saved”

[iv] They claimed to follow Christ but they wed him to Moses

They claimed to believe, to be saved & members of God's covt. ppl., but in attempting to join grace & law, they obliterated grace & remained under God's anathema.

Warning we see in chapt. 1 is repeated in chapt. 5==>
5:2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.

[v] Understand - it's not just about circumcision

If it was just about circum. then ½ of t/CH would be exempt.

[vi] Sense in which circumcision stands representative of the entire Mosaic Law

Cert. circum. predates t/law – in that sense it's a mark of God's covt. w/Abraham. But in a greater sense it represents t/entire Mos. Law. Used in that sense we might call it a synecdoche - a fig. of speech where t/part refers to t/whole.

6:13 For those who are circumcised do not even keep the Law themselves . . .

[vii] These churches spread about southern Galatia were under attack

P&B est. these local congrgs during their first MJ recorded Acts 13-14.

Trip started when they were sent out from Antioch. They went to Cyprus & on to Galatia. Went 1st to t/Jews, but when they rejected t/Gospel, they moved on to t/Gentiles. Revival. Many believed. CH's est.

After P&B moved on false teachers arrived telling t/people *Paul had it wrong, *he capitulated to t/Gentiles & taught a inferior Gospel, *wasn't a gen. apostle (hadn't been w/Jesus like Peter and John), * his teaching was at odds w/Jerus.

None of that was true.

1st order of business for Paul was to est. his credentials.

[viii] 1:11-12 – Paul's Thesis

Paul didn't get his message from men; he got it directly from JC who is in His Person and Work t/essence of t/Gospel.

That's t/main point he goes on to defend in chaps 1&2

[ix] Paul takes up the role of a defense attorney

Out of 1:11-12 flow a courtroom drama where Paul takes his stand & systematically unfolds a 4-part defense of his ministry & message.

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

Reminds his readers of who he was as a X-rejecting Jew – he was a rising rabbinic scholar who added brawn to brains & persecuted t/CH w/the intent of obliterating it from t/earth.

But God had a sov. plan for Paul. He was set apart or chosen from eternity & called to saving faith in X solely thru grace of G. so that he might preaching X to t/Gentiles.

After he was converted in Damascus he didn't consult w/anyone; he didn't go to Jerus. No, he went to Arabia for some 2-3 yrs and then returned to Damascus.

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

He eventually did make it to Jer. — 3 years after his Damascus experience. Purpose was to meet Peter. Paul only stayed in Jer. 15 days (v. 18).

Paul's 1st trip to Jer. was to be introduced to Peter – not to t/gospel. That he received directly from X.

[xii] Then we come to chapter 2:1-10 – Paul's Third Defense

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

Up to this point, you might get t/impression that there was a rift between Paul and t/Jer. Apsles. That perhaps they weren't unified. No ==>

The Pillars and Paul sing in unison.

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

LT = Titus. Titus is a test-case as to whether circumcision was required under t/N.C.

Out of that flows our o/l which features t/letter “C.”

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

Looked at that a few wks. ago . . .

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

Better ==>

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

Note “again” — Paul's 2d trip there. Who was w/him?

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

During that visit =>

2 . . . 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.

Here's Paul's 1st opport. to cf. theol. notes w/the Jerus. Apsls – it's years after his conversion! Paul's only concern was that his ministry might be called into ? by leaders of Jer. That division might develop between t/Jewish & Gent. CH's.

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

Meeting in Jer. was private (v. 2) but that doesn't mean it was behind closed doors as we might think. While Paul was meeting w/Peter, James, and John some others wormed their way in.

4 . . . secretly brought in, who had sneaked in to spy out our freedom which we have in Christ Jesus in order to enslave us.

5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

5 We did not yield to them in submission for even an hour, so that the truth of the gospel might remain with you.

What these false teachers demanded:
Be circumcised & keep t/Law.

That means that t/Gentile Titus should be circumcised in keeping w/the Law. What happens?

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

Liberty in X & purity of t/gospel is upheld.

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 intro. us to vv. 6-10 . . .

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

Here's where so much of Paul's argument comes full-circle.

Negative statement followed by a positive (note t/"C")

Neg ==>

1. Contributing Nothing to Paul (v. 6)

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.

a. Need to look at where Paul begins v. 6

6 But from those who were of reputation--what they were makes no difference to me (God is not a respecter of men)--

(1) Clearly he's referring to the big three

He names them in v. 9 (James and Cephas and John)

(2) What does he mean when he calls them ==>

6 . . . those who were of reputation . . .

(a) We see the same word used in verse 2 and we'll see it again in verse 9

i. Word translated “reputation” comes from the Greek δοκεω (to seem / appear; seen as influential)

They were men of influence. Judaizers squeezed them into their own nomist mold & exalted them.

T/false teachers totally mischaracterized them,
But they were men who deserved respect.

Note Paul’s attitude in v. 6 ==>

6 . . . what they were makes no difference to me (God is not a respecter of men)--

(3) Why was Paul ambivalent in regard to the reputation of the Jerusalem greats?

Was he unimpressed? Did he think he was better than they were? Was Paul insecure? Bitter? Some sort of a pride issue?

No, because ==>

6 (God is not a respecter of men)--

(a) Literally: “God does not receive face”

Luke 20:21 [the Jews] questioned [Jesus], saying, “Teacher, we know that You speak and teach correctly, . . . You teach the way of God in truth [and] are not partial to any

= και ου λαμβάνεις πρόσωπον (and do not receive face).

i. A Hebraism

In t/OT t/face represented t/person. Could be pos. or neg.

For Face of God to be 4 you was good // against you was bad
For God to receive your face was good // reject it was bad.

What it means here can be summed up in t/words of 1 Samuel 16:7: “. . . the LORD said to Samuel, 'Do not look at his appearance . . . God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.'”

God does not evaluate us on t/basis of “face” / “reputation.” Influence, wealth, power, notoriety, celebrity, beauty, popu. those things we see as important are of no value to God.

I find that liberating in this celebrity culture that has even infected Xnity. I feel t/pull to try to keep up “w/those of reputation.”

To be able to say with Paul ==>

6 . . . what they were makes no difference to me (God is not a respecter of men)--

(b) For the believer: who we are is solely by the grace of God

1 Cor 15:10 – but by the grace of God I am what I am

Everything & anything good in our lives is by God's grace.
Everything & anything bad in our lives is overcome by God's grace.

If I don't think I did a good job (often) & God blesses it – it's solely by His grace. If I think I did well . . .
Same with you . . . When you do well in your life w/Christ – God has been gracious in using you.

When you don't do so well . . . when you fail, sin,
God has been gracious in forgiving & restoring you.

All of grace, X.

[c] For those of us who struggle with insecurity these are truths we need tattooed on our brains

What ultim. matters is who I am in X—not opinions of others
We are so caught up in basing our value on ourselves. Our worth is 100% in X. That makes us all equal.

(4) Paul was quite comfortable being who God designed him to be

“So some think t/Jerus. Apostles are the end-all. That's okay. God has gifted them; that's by His grace. But in t/end, what kind of reputation they have makes no diff. to me because it makes no diff. to G.”

Look at how v. 6 ends==>

6 . . . those of reputation contributed nothing to me.

b. That's as it pertains to the gospel

Peter, James, John could offer no words of correction or clarification as to what Paul taught.

The pillars and Paul sing in unison.

Neg. speaking

1. Contributing Nothing to Paul (v. 6)

Pos ==>

2. Contrary Notions (v. 7)

7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised . . .

a. “Had been entrusted” = perfect tense - implying a permanent commission

Word was used in a political / legal sense. Even as a tech. term used by t/imperial govt of Rome.

Paul could say in a legal sense ==>

7 I had been entrusted [by God] with the gospel to the uncircumcised . . .

Not that they be circumcised in t/flesh under t/Mosaic Covt. but that they be circumcised in heart under t/New. (cf. Titus)

7 . . . even as Peter to the circumcised . . . i.e. t/Jews

b. This isn't a recognition of 2 difference Gospels

This is a recognition of One God calling two men to the same work of a single gospel ==>

7 seeing that I had been entrusted with the gospel to the uncircumcised (Gentiles) even as Peter to the circumcised (Jews)

Paul's sphere was primarily among t/Gentiles, while Peter's was prim. among t/Jews.

(1) Same God was at work in both

Which is why it can only be one Gospel.

Triune God isn't divided.

From t/time of t/fall, salvation has been t/work of a sov. God calling lost sinners to Himself thru faith apart from works.

(a) Paul's point in Romans 4 speaking of the patriarch Abraham – the father of circumcision

Romans 4:2–10 2 For if Abraham was justified by works, he has something to boast about; but not before God. 3 For what does the Scripture say? “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.”

4 Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: 7 “BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. 8 “BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”

9 Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, “FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS.” 10 How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

It's solely by faith. What is faith? (knowledge/assent/trust).

c. Colossians 2:6

. . . as you have received Christ Jesus the Lord, so walk in Him,

How did you receive X? . . . Note role of t/HS (cf. Gal.3:1-3)

d. Parenthesis

8 **(for He [God] who worked [ἐνεργεῶ] for Peter in respect to [his] apostleship to the circumcised worked [ἐνεργεῶ] also for me in respect to the Gentiles)**

Not different gospels. Rather 2 diff. spheres of ministry.

e. Not to say that these were isolated spheres

Not that Paul only ministered to Gentiles&Peter only to Jews

Ben Witherington ==>

One must bear in mind, however, that there were Jewish colonies all over the Roman Empire including in both Antioch and Galatia, and this meant that Peter's missionary work would necessarily overlap with Paul's in the Diaspora, with both of them going to some of the same cities such as Antioch or Corinth or Rome . . . One must also recognize that since Paul says not only that he became the Jew to the Jew in order to win some Jews (1 Cor. 9:20) but also that he suffered punishment from synagogues (2 Cor. 11:24), he probably had preached in synagogues both to Jews and to Gentiles. There was probably considerably more overlap in these Petrine and Pauline spheres of ministry than one might suspect on a superficial inspection of the matter. In other words, Paul did not take this agreement to mean that he would never preach to Jews, or that Peter would never address Gentiles. We are speaking of the major focus and purpose of their respective ministries. [Witherington, 141]

f. Here we have Peter and Paul — the two central figures of the NT church

Peter dominates t/early chapters of Acts (a book that chronicles early CH history). After t/Jerusalem Council in chap. 15 he disappears as the focus shifts to Paul.

Paul mentions Peter several times in 1 Cor (Aramaic "Cephas" - only 2x "Peter" both in Gal. 2).

Toward t/end of his life, Peter referred to Paul as "our beloved brother" (2 Peter 3:15). Familiar w/ea. other, good terms.

The pillars and Paul sing in unison!

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

- 1. Contributing Nothing to Paul (v. 6)***
- 2. Contrary Notions (v. 7-8)***

3d sub-point ==>

3. Cooperation Among Brothers (v. 9)

9 and knowing the grace given to me . . .

a. “knowing” as in “recognizing” - back to v. 7 ==>

7 . . . seeing that I had been entrusted with the gospel . . .

9 . . . James and Cephas [Peter] and John . . .

This James is t/same James mentioned in 1:19 (t/Lord's bro.)

c. These same three ==>

9 . . . who are considered to be pillars, Cf. 2:2, 6.

(1) “Pillars” (στῦλοι) could be used literally (pillars in Solomon’s Temple)

Word also used by Jews to refer to great teachers of the Law: Abraham, Isaac, Jacob = t/3 pillars of t/nation of Israel.

(2) What’s really important

These stalwarts of t/Jer. CH, James/Peter/John welcomed Paul. Was no compromise w/the pseudo-brethren who demanded that Titus be circumcised.

In recognizing G's work in Paul and t/grace given to him:

9 . . . gave to me and Barnabas the right hand of fellowship, so that we [should go] to the Gentiles and they to the circumcised.

Right hand of fellowship / koinonia / partnership.

Paul & Barn. focusing their ministry on t/Gentiles while James, Peter and John focus on t/Jews.

As we said before, this wasn't a turf war where you stay on your side & I'll stay on mine.

They weren't in competition.

(3) Competition mentality is found all-too-often in the American church

Idea that we're all out trying to win more paying customers.

Or we feel a tinge of jealousy when another CH seems to be thriving w/growth. Maybe resentment when like-minded believers drive right past here to go somewhere else miles away.

We need to repent of any 'us vs. them' mentality when it comes to other good CH's.

To have Paul's attitude expressed in Phil. 1:17-18 — even if t/motives of t/preacher aren't pure, he could rejoice that X is being proclaimed!

That only applies if an authentic gospel is being preached.

(4) There can be no fellowship where there is no agreement as to the Gospel

There can be no “right hand of fellowship” w/anyone who denies any of t/cardinal tenets of t/faith once for all delivered to t/saints.

Doesn't matter if they're on t/same page in regard to abortion; or marriage as between a man and a woman. No Xn fellowship apart from t/Gospel of grace. Justification by grace alone through faith alone in X alone.

9 and knowing the grace given to me, James [Jesus' brother] and Cephas [Peter] 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.

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)

Last point ==>

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

10 [They] only asked us to remember the poor—the very thing I also was eager to do.

1. μνημονεω (“to remember”) = present tense verb

10 [They] only asked us to continue to remember the poor . . .

That would fit t/connection here to Acts 11 where Paul was sent w/Barna. from Antioch to Jerus. w/a collection for t/neediest saints in Jerusalem.

Titus is w/them. They meet priv. w/James, Peter, John. Issue of t/Gospel, circumcision and t/Law is defended. Right hand of fellowship extended. Condition is “keep on remembering us in our poverty.”

Paul says that's ==>

10 —**the very thing I also was eager to do.**

2. This was a dire need in and around Jerusalem

As one writer ==>

From its earliest days the Jerusalem church faced a condition of grinding poverty, as can be seen from the dispute over widows receiving sufficient food and the practice of sharing all things in common to care for the needy (Acts 4:32–35; 6:1–4). A land of soil deprivation and poor irrigation, Judea was also hard hit in this period of history by famine, war, and overpopulation. To all this must be added the ravishing of the church in the persecutions directed by . . . leaders of the Jewish religious community. So chronic was the economic deprivation of the Judean Christians that they became known collectively as “the Poor.”

a. That need continued

We see that in a letter written later, 1 Cor, where Paul closes w/these words (16:1–3):

1 NOW concerning the collection for the saints, as I directed the churches of Galatia, so do you also. 2 On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come. 3 And when I arrive, whomever you may approve, I shall send them with letters to carry your gift to Jerusalem;

In Rom. 15 Paul spoke of t/CH's in Macedonia & Achaia who were pleased to make a contribution for the poor among the saints in Jerusalem.

3. Summary . . .

12 to 13 years after his conversion in Damascus, Paul goes to Jerusalem for t/2d time as a Xn. Barnabas and Titus join him. They are in a private meeting with James, t/Lord's brother, Peter, and John. It's a private meeting, that is, until some 'false brothers' intruded. They weren't invited, but were smuggled in.

Paul views his ministry as having been unilaterally authorized by God. He's not there to have his work confirmed; he's there seeking cooperation lest his ministry to t/Gentiles be neutralized.

The focus of t/meeting was Paul's Gospel for the Gentiles. That also involved a discussion about circumcision and the Law.

In that regard, Titus is a litmus test. He's living proof of God's blessing upon Paul's ministry. Even though t/Judaizers argued that he needed to be circumcised, he wasn't.

Jerus. Apostles agreed.

T/Judaizers were t/losers in this debate, a debate that wouldn't finally end until after t/events of Acts 15.

Brings 2:1-10 to a close . . .

Commenting on this passage, Jewish believer and commentator Baruch Maoz has this to say ==>

Paul presented to the leading figures of the church in Jerusalem the contents of the gospel he proclaimed, and they

confirmed his message, adding absolutely nothing to it. Absolutely nothing can be added to the achievements of the Messiah. Believers from among the Gentiles were not required to keep the Mosaic Law . . . No such requirements can add anything to the quality of our spiritual lives or to our understanding of the Scriptures. Whoever comes under their yoke distorts his understanding of the Gospel. [Galatians: He Did It All, 61]

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

The Pillars and Paul sing in unison.

II. Observations

A. False Teachers are nothing new

2 Peter 2:1-2 1 BUT false prophets also arose among the people [OT], just as there will also be false teachers among you, who will secretly introduce destructive heresies . . .
2 And many will follow their sensuality, and because of them the way of the truth will be maligned;

1. Goes back to t/history of t/OT . . .

True prophets of OT Israel spent much of their time warning about false prophets in their midst.

Jeremiah 5:31 The prophets prophesy falsely, And the priests rule on their own authority; And My people love it so! . . .

a. At least 3 things characterized a false prophet in Israel

(1) They lacked divine authority - They didn't speak for God

(2) They told the people what they wanted to hear rather than what they needed to hear

(3) Promised peace when God threatened judgment
That much hasn't changed.

2. The church today is filled w/those who:

a. Lack divine authority

They don't speak for God because they do one of two things:
1) Pervert His Word; 2) Outright ignore it.

Peter wrote of those who pervert Scripture ==>

2 Peter 3:15–16 15 and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

Paul spoke of those who ignore it ==>

b. They tell people what they want to hear rather than the truth

2 Tim. 4 – sound doctrine will not be endured (tolerated) by t/people. Rather, wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths.

Like those of Isaiah's day ==>

"speak to us pleasant words. Prophecy illusions. We don't want to hear about a Holy God." (Isaiah 30:9-11).

c. Promise peace when God threatens judgment

Evident whenever topics like sin, repentance, suffering, hell, God's sov. are avoided.

A. False Teachers are nothing new

B. The Truth of the Gospel is the Core Issue

Central to t/Gospel is who G. is (Trinity) & what Jesus has accomplished (sufficiency of His atoning work) along w/how we receive that work (grace alone thru faith alone).

But let's be careful when it comes to secondary matters. Many of them are rather inconsequential in light of eternity.

I've seen Xns separate – break fellowship - over music; eschatology; how you define t/finer points of Calvinism; definition of spiritual gifts; Bible translations.

Not saying that these things can't be imp., but let's not be guilty of majoring on t/minors to t/neglect of t/Gospel.

C. There is such a thing as a false Christian

We're afraid to even talk about that today. Paul calls out t/ψευδαδέλφος (v. 4) – sham-Xns.

There is a faith that doesn't save. Evidenced by a lack of true love for JC and His Word, by a profession of faith that gives no evidence of t/possession of faith. James in his letter addresses t/reality of a dead faith that is impotent to save.

That said, we need to be discerning. Tom Schreiner warns: We must be exceedingly careful to make sure we understand someone's theology before branding anyone as a false brother or sister. To say works are a necessary evidence of salvation is not the same as saying that works are the ultimate basis of our salvation. As we will see in the rest of

Galatians, to base our salvation on our works denies what Christ did on the cross. Any theology that ultimately locates salvation in ourselves and what we do or accomplish is a false gospel.

D. Sanctified Stubbornness is a good thing

5 We did not yield to them in submission for even an hour, so that the truth of the gospel might remain with you.

1. Remain = verb μένω

Word used of a soldier being immovable at his post.
We ought to have t/same sanctified stubbornness.

E. It all comes back to the empty Cross

If Jesus hasn't risen from t/dead our lives are meaningless.
That is t/locus of our hope; our joy; our everything.

"When I stand before the throne
Dressed in beauty not my own;
When I see thee as thou art,
Love thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe."