

## Galatians 2

King James Version (KJV)

**2** Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. (Titus was a Gentile who was converted to Christianity by Paul)

<sup>2</sup> And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. (Paul wanted to make it perfectly clear to the Jewish legalists that it was God who told him to teach the Gentiles)

<sup>3</sup> But neither Titus, who was with me, being a Greek, was compelled to be circumcised: (The Greeks didn't practice circumcision. That created a problem for the Jewish legalists, who refused to accept them as Christians)

(Jesus fulfilled all of the blood ordinances on the cross. That includes circumcision, and animal sacrifices)

<sup>4</sup> And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: (Fakes always sneak in to cause division and trouble. They insisted that Titus be circumcised)

<sup>5</sup> To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. (Paul didn't teach subjugation, like those false preachers did. The truth sets us free. Jesus ended all blood ordinances at the crucifixion, including forced circumcision) see Collossians-2

<sup>6</sup> But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: (Even eloquent speakers who taught false doctrines didn't intimidate Paul. He spoke "street Greek"; but he always taught the Word of God in truth and in completeness)

<sup>7</sup> But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (Peter was sent to teach the Israelites. Paul was sent to teach the Gentiles. God loves all of His children equally) Acts-9:15-16

<sup>8</sup> (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) (God opened salvation to the Gentiles; just as He had opened it to the Jews)

<sup>9</sup> And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. (Cephas = Aramaic word for Peter; it means a rock)

(The Apostles blessed and approved Paul's ministry to the Gentiles; while they taught the Jews)

<sup>10</sup> Only they would that we should remember the poor; the same which I also was forward to do. (Forward to do = zealous)

<sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. (Peter was wrong to look down on the Gentiles, and Paul corrected him. No man is perfect. We do the best we can, but we all make mistakes)

<sup>12</sup> For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. (Peter separated himself from the Gentiles for fear of being condemned by the Jews. He was acting like a man pleaser instead of an apostle sent by God)

<sup>13</sup> And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. (Dissemble – separation; they also separated themselves from Paul, who was teaching and communing with the Gentiles)

(They were acting against God's will. God opened salvation to everyone. These Apostles were acting like elitists)

<sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (Paul is saying - don't force your elitism on these Gentiles. God accepts them as they are. Why can't you?)

(All this nonsense was because the Gentiles weren't circumcised. Jesus fulfilled all the blood ordinances on the cross; including the statute of circumcision. Paul was right) see Acts-15:10-15

<sup>15</sup> We who are Jews by nature, and not sinners of the Gentiles, (Paul was a Benjamite by birth. He was an Israelite) see Romans-11:1

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Jesus brought salvation to everyone who believes in Him. The law is a guide on how to live; but we all fall short when we sin. None of us would make it just by the law. Our repentance for our sins and God's salvation is what saves us)

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. (Christ is the Minister of salvation and grace; not of sin)

<sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor. (Christ ended the blood ordinances on the cross. Why would Paul revert back to those old ways? That would be a sin against Jesus Christ – our Savior)

<sup>19</sup> For I through the law am dead to the law, that I might live unto God. (This is about knowing the differences between laws, statutes and ordinances. The law <Ten Commandments> is still in effect. The blood ordinances are not) see Colossians-2

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Paul was forgiven for persecuting the Christian Church. He was given a new life by Jesus Christ)

<sup>21</sup> I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. (If all we have is the law, then Christ would have died for nothing. But in addition to the law, which we all sin against; we have God's salvation, thanks to Jesus Christ's sacrifice on the cross, for us)