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Doctrinal Studies Bible Church
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Series: Book of Galatians

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DEFENDER OF GRACE LIBERTY

Paul is recounting his second visit to Jerusalem to meet with apostolic leaders of the church (Gal.2:1). Paul explains that his first visit was three years after his conversion to become acquainted with some apostolic leaders (Gal.1:18). His second visit 14 years later was to defend preaching gospel of grace salvation to Gentiles with apostolic leaders (Gal.2:1-5).

We will study six aspects of Paul being a Defender of Grace Liberty at his second visit to Jerusalem.

1. Paul divided (Gal.2:1-10) into three Greek sentences (Gal.2:1-2, 3-5 and 6-10). We will use these three Greek sentences to outline the lesson text by three homiletical points.

- (Gal.2:1-2) Revelation to go to Jerusalem to defend the gospel of grace salvation.
- (Gal.2:3-5) Religious apostate teachers in Jerusalem church oppose the grace gospel.
- (Gal.2:6-10) Refuted a gospel that didn't include the Law (circumcision/ different gospel than Paul).

Later Paul wrote to the church of Philippi about his suffering for defending the gospel of grace salvation (Phil.1:7, 16). The Greek word Paul used for defense was apologia. Apologia refers to verbal defense of Paul's doctrinal position (apologetics) (Gal.1:16).

As **Ambassadors** of the gospel of grace salvation, we must verbally defend both the gospel message (1 Cor.15:3-4) and the grace mechanics (Rom.1:16; Eph.2:8-9).

2. Paul used the Greek temporal adverb, epeita (then), as a Greek marker to identify a dating sequence of events important to defending his right to preach the gospel of grace salvation to Gentiles at the Jerusalem church conference (Gal.1:18, 21; 2:1)

In (Gal.1:18), Paul used epeita in reference to his first visit 3 years after his conversion (Gal.1:15-18).

- We believe Paul was converted in 33 AD (Acts 9).
- Three years later would be 36 AD for his first visit ("then 3 years later"/ **Gal.1:18**).

In (Gal.1:21) and (Gal.2:1), Paul used epeita again in reference to the period between 1st and 2nd visit of 14 years.

- 14 year period would include Paul's missionary evangelism until 50 AD, the time of the Jerusalem conference (Acts 11:19-15:29).

3. Paul's second trip to Jerusalem church was to defend preaching the gospel of grace salvation to Gentiles at the Jerusalem church conference (Gal.2:1-5).

The Judaizers of the Jerusalem church opposed Paul's gospel of grace salvation because they didn't understand that the Law condemns not saves (Gal.2:16; Rom.3:20-24, 27-28; 4:4-5; 11:6).

(Gal.21:21) “And they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs.” (Gal.21:28) [**Judaizers argument**]

Paul and Barnabas had great debate before it was settled by Peter, James, John, and Paul (Acts 15:1-21).

These four Apostles settled the theology debate of Law verse grace gospel of salvation both in its message and mechanics – “But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.” (Acts 15:11)

- **These four grace Apostolic Believers wrote 21 of the 27 NT Books**
 - James 1
 - Peter 2
 - John 5
 - Paul 13

4. These four Apostolic Believers drafted the grace theology of the New Covenant that is recorded in Acts 15:7-11, 23-27.

They drafted the theology of the gospel of grace salvation to be preached throughout the world (1 Cor.15:3-4; Rom.1:16; Eph2:8-9; Matt.28:18-20).

Unfortunately, the Judaizers left this church conference determined to destroy Paul and his grace gospel (Gal.2:4-5; 5:7). They were of the same mind set as the Pharisees who attacked Jesus for the same reason (Matt.23:1-4; Acts 15:10).

5. Paul refers to them as false brethren (pseudadelphos) because they pretended to agree with the Apostolic Decree but opposed the grace liberty that goes with the gospel of grace salvation.

These Judaizers agreed that a person must believe that Jesus died for his sins, was buried and raised on third day **BUT ADDED THAT HE MUST BE CIRCUMCISED IN ORDER TO BE SAVED** (Acts 15:1, 5; Gal.2:21).

6. The Apostolic Decree written at the first Jerusalem conference must be defended by every generation of church age believers, even today.

Paul defended Titus to not be circumcised in order to be saved (Gal.2:3-5). Paul warned that works theology was **bondage of legalism** (Gal.2:4b).

As ambassadors of the gospel of grace salvation (2 Cor.5:17-21), we must verbally defend both the grace message (1 Cor.15:3-4) and the grace mechanics of salvation (Rom.1:16; Eph.2:8-9).

(1 Tim.1:6-7) “For some men, straying from the things, have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.” (2 Tim. 2:23-26)