

## Paul Accepted by Jesus' other Apostles.

“Paul knew his message was God-revealed and therefore true. But he would not be able to keep his churches in sound gospel teaching if he could not disprove this falsehood. That is why Paul feared he was in danger of ‘running the race in vain’. He was afraid that his ministry would be stifled and relatively fruitless” – Timothy Keller [“Galatians for You”](#) pg. 38.

Read Galatians 2:1 – After 14 years Paul went to Jerusalem. What is the time frame he is referencing? Why wait so long?

- This would have been Paul's second visit to Jerusalem. It was in response to a prophet named Agabus who came to Antioch from Jerusalem to predict a famine over the whole Roman Empire. Paul and Barnabas were to collect a love offering to bring to the poor Christians in Judah. Acts 11:27-30 tells the story.
  - There is controversy over if this second visit was b/c of the prophet's prediction or Paul was going to the Jerusalem council. [Here](#) is why I think this is about the famine and not the council meeting.
- Why wait so long to meet the Jerusalem Apostles? Paul spent 3 years being taught by Jesus in Arabia and then even more spreading the Gospel to the Gentiles in the Roman Empire. He knew his mission and it had nothing to

do with speaking to the Jews in Judea. He was the Apostle to the Gentiles, the uncircumcised as we will see later in the chapter.

Read Chapter 2:2 – What does Paul mean by “a revelation” and was he insecure about what he was teaching and that is why he needed to speak to the Apostles in Jerusalem?

- Paul says he went to Jerusalem because of “a revelation”. This revelation, as stated above was given to multiple prophets by God to tell of the impending famine that was coming to the Roman Empire and Agabus was one of them who came to Antioch to prophesy about the famine. Antioch was Paul’s home base of operations so when he heard this he was moved to go to Jerusalem and see the brothers of his newfound faith.
  - The famine of Acts 11 is recorded in multiple places in historical writings. It occurred in 46 and 47 AD and is called the great famine of Syria. [Here](#) is a brief article highlighting this fact. Also, the Kindle versions of the books in the article are only \$.99 if you chose to add to your library. Click the link at the bottom of that page to buy.
- Paul goes on to say, “I went up and set before them the gospel that I proclaimed to the Gentiles, in order to make sure I was not running or had not run in vain”. Was Paul insecure about what he was teaching to the Gentiles? Reading this it sounds like it. Did Paul have doubts about

what Jesus taught him. NO WAY! Look at the quote at the top of this page. He was afraid the Apostles in Jerusalem did not have the true gospel, and this would have severely damaged his efforts to get these Galatians back on track. If the people who actually walked with the physical Jesus were not preaching what Paul was preaching, then this was going to be bad. Paul was confident in the gospel message he was telling the Gentiles but needed the Apostles in Judea to be on the same page. As Keller states, “The ramifications of such a small mistake would have been enormous” [“Galatians for You”](#) pg. 39. This would have split the new church in two.

Read Chapter 2:3-5 – He brought Titus an uncircumcised Greek with him to see how the Apostles would respond to Paul. Paul knew exactly what he was doing.

- Paul did not bow to the pressure from the Judaizers to have Titus circumcised and the Apostles agreed with Paul. That is the fuel Paul needed and that is why he says, we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you”. The word “You” there meaning the Galatians, though it benefits us as well. Without the true gospel we only have The Law and The Law condemns, it does not save.
  - [“Galatians for You”](#) pg. 40. “The countless regulations for ‘cleanliness’ in the laws of Moses were designed to show us how

impossible it was to make ourselves perfectly acceptable before a holy God”.

- “Christian unity takes no account of cultural distinctives.” [“Galatians for You”](#) pg. 44.

Read Chapter 2: 6-10. Why does Paul in vs. 7 say Peter, but in vs. 9 call him Cephas? Was there 2 different people in view?

- Vs. 6 – Paul says those “who seemed to be influential” added nothing to what Paul was already doing. He is saying that the gospel he was sharing with the Galatians and all through the Roman Empire was 100% exactly what the Apostles in Jerusalem were teaching. Nothing was added.
- Vs. 7 – 9 – Paul in verse 7 and 8 references Peter and says he was the Apostle to the Jews just as I [Paul] was an Apostle to the Gentiles, but then in verse 9 he references Cephas.
  - The Apostle Peter seems to have 3 names in 4 gospel stories.
    - He is called Simon which was his Jewish or Hebrew name
    - Peter which is Greek. "the well-known custom among Jews at the time of giving the name of a famous patriarch or personage of the Old Testament to a male child along with a similar sounding Greek/Roman name". (Wilson, Robert McLachlan (5 April 1979). Text and Interpretation: Studies in

the New Testament Presented to Matthew Black. Cambridge University Press. ISBN 9780521220217)

- John 1:42 – Jesus gives him a “nickname” Cepha [pronounced Kay Fa], an Arabic name meaning stone, or hard surface. English and Latin translate the name Cephas [pronounced Kay Fas].
- Some say Paul is talking about 2 different people, but this is not factual. More than likely Paul is using Cephas in vs. 9 instead of Peter b/c he is citing an official document that was written between them during their meeting in Jerusalem. “Paul is here citing, directly or indirectly, some official or quasi-official record or “protocol” of the division of labor worked out between himself and the “pillar” apostles when they met in Jerusalem”  
[https://www.reddit.com/r/AcademicBiblical/comments/4nh9id/why\\_does\\_paul\\_refer\\_to\\_both\\_a\\_peter\\_and\\_a\\_cephas/](https://www.reddit.com/r/AcademicBiblical/comments/4nh9id/why_does_paul_refer_to_both_a_peter_and_a_cephas/)
- “Pillars” was a metaphor for people in important leadership positions.
- Paul finishes vs. 9 like they had “made a deal”, so the above makes sense that it probably was an official agreement they

had made between them of their roles and responsibilities in growing the church. He says, the gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.

Read Chapter 2:10 – This verse can be seen in Acts 11:27-30. On that visit Paul and Barnabas were commissioned to take offerings from Antioch to Judea where the famine was crushing the poor Christians. “Christians are to be united by and in a care for the poor” – Keller [“Galatians for You”](#) pg. 47.

**Question:**

How are you caring for the poor? How has Galatians 2:10 encouraged or challenged you?