

ism is to put souls upon a false track, so far as salvation is concerned. It is to translate man's justification from the true foundation on Christ's work to the rotten foundation of self-righteousness. Against this we must wage persistent war. ¹

I AM CRUCIFIED WITH CHRIST (Galatians 2:18-21)

1. Fill in the blanks from Galatians 2:20:

I am _____ Christ: nevertheless I _____; _____ but _____: and the life which I _____ in the _____ I live by the _____ of the _____, _____ me, and _____ Himself _____.

Paul came to realize that acceptance with God comes by believing in Christ; not by trying and failing to keep the law (Galatians 2:18,19).

Being *crucified with Christ*, means we give up our own selfish will and yield over to the will of God. So the life we now live is not ours, but it is Christ living in us by faith in the Christ. If faith in Christ and our relationship with God came by keeping rules, then Christ died for nothing (Galatians 2:20,21).

1. The Pulpit commentary, Volume XX, 104.

SECOND STUDY

CIRCUMCISION DISSENSION

PAUL MAINTAINS THE TRUE GOSPEL AGAINST ALL ODDS (Galatians 2:1-10)

To understand what Paul and the other apostles are up against in Galatians 2, we need to compare Scripture with Scripture. We read in Acts 15:1,2, where certain men came down from Judea and taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." When Paul and Barnabas had great dissension and disputation with them, they decided that Paul and Barnabas, and certain others should go up to Jerusalem unto the apostles and elders about this question.

1. From Galatians 2:1-3:

- (a) How long after his conversion did Paul go up again to Jerusalem to meet with the apostles concerning circumcision? _____
- (b) Who did Paul and Barnabas take with them? _____
- (c) Did Titus desire circumcision? _____

Paul, who preached liberty among the Galatians, believed it to be a bondage to the non-Jews for them to be circumcised (Galatians 1:4). But just as Paul was committed to the gospel of the uncircumcision, Peter was committed to the Gospel of the circumcision (Galatians 2:7).

2. (a) What did James, Cephas (Peter), and John perceive in Barnabas and Paul? (Galatians 2:9)

(b) What did these pillars of the Church extend to Paul and Barnabas? (Same verse)

(c) To what group would James, Peter, and John go? (Same verse)

(d) In Galatians 2:10, the council gave another instruction to Paul and Barnabas. What was it?

PAUL RUBUKES PETER AT ANTIOCH (Galatians 2:11-14)

1. (a) For what reason did Paul rebuke Peter at Antioch? (Galatians 2:11-13)

(b) Why did Peter withdraw and separate himself from the Gentile believers? (same verse)

(c) Who were the others listed in Galatians 2:13, who performed the same hypocritical act with Peter?

(d) What was Paul's question in argument against Peter in Galatians 2:14? (In your own words)

JUSTIFICATION IS NOT OF THE LAW (Galatians 2:15-17)

PAUL SHOWS THAT THE QUESTION OF JUSTIFICATION WAS REALLY INVOLVED IN PETER'S CONDUCT. (Vers. 15-17) Peter had very properly, though a Jew, lived after the manner of Gentiles, and so manifested his Christian liberty. Why, asks Paul, does he now turn round and require Gentiles to live like Jews? Is it to be thus insinuated that ceremonies save men's souls? Is not this the vilest bondage? Is not the gospel, on the contrary, the embodiment of the truth that a man is not justified by the works of the Law, but by faith in the Lord Jesus Christ? If Jewish ceremonies are still necessary to justification, then the work of Jesus Christ, in which we are asked to trust, cannot be complete. Such ceremonialism is thus seen to be a conflict with the gospel of justification alone. To tell men that ceremonies must save them is to turn away from Christ as the object of trust to rites and ceremonies as the object. Am I to believe in the power of baptism and of sacraments as administered by certain persons in order to salvation? or am I to trust in my Savior? The two methods of salvation are totally distinct, and it is fatal to confound them. The meaning of all such ceremonial-