

GALATIANS CHAPTER 2

In your group read Galatians chapter 2 aloud. As a group discuss the general content of the chapter.

INSTRUCTIONS FOR THE GROUP: Read and Discuss each verse and translation along with the “Additional Information.”

GALATIANS CHAPTER 2 VERSES 1-3

.....> **READ THE FOLLOWING:** Galatians 2: [1] Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. [2] 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. [3] But neither Titus, who was with me, being a Greek, was compelled to be circumcised: **(King James Version)**

¹Then fourteen years later I went back to Jerusalem again, this time with Barnabas; and Titus came along, too. ²I went there because God revealed to me that I should go. While I was there I talked privately with the leaders of the church. I wanted them to understand what I had been preaching to the Gentiles. I wanted to make sure they did not disagree, or my ministry would have been useless. ³And they did agree. They did not even demand that my companion Titus be circumcised, though he was a Gentile. **(New Living Translation)**

[1] Fourteen years later I went back to Jerusalem with Barnabas, taking Titus along with me. [2] I went because God revealed to me that I should go. In a private meeting with the leaders I explained the gospel message that I preach to the Gentiles. I did not want my work in the past or in the present to be a failure. [3] My companion Titus, even though he is Greek, was not forced to be circumcised, **(Today's English Version)**

[1] Fourteen years later I went again to Jerusalem. This time I took Barnabas. Titus went with us also. [2] God showed me in a special way I should go. I spoke to them about the Good news that I preach among the people who are not Jews. First of all, I talked alone to the important church leaders. I wanted them to know what I was preaching. I did not want that which I was doing or would be doing to be wasted. **(The New Life Testament)**

Additional Information: (Verses 1-10) – By recounting the details of his most significant trip to Jerusalem after his conversion, Paul offered convincing proof that the message he proclaimed was identical to that of the other 12 apostles (MacArthur Study Bible, p. 1790).

(Verse 1) – “Barnabas.” Paul’s first ally who vouched for him before the apostles at Jerusalem (Acts 9:27), and became his traveling companion on his first missionary journey (Acts 13:2-3) (MacArthur Study Bible, p. 1790).

(Verses 2-3) – Even though God had specifically sent him to the Gentiles (Acts 9:15-16), Paul needed to discuss his gospel message with the leaders of the Jerusalem church (Acts 15). This meeting prevented a major split in the church, and it formally acknowledged the apostles' approval of Paul's preaching (Life Application Bible, p. 2116).

(Verse 3) – “**Compelled to be circumcised.**” At the core of the Judaizer's works system was the Mosaic prescription of circumcision. They were teaching that there could be no salvation without circumcision (See Acts 15:1, 5, 24). Paul and the apostles denied that and it was settled at the Jerusalem Council (Acts 15:1-22). As a true believer, Titus was living proof that circumcision and the Mosaic regulations were not prerequisites or necessary components of salvation. The apostles' refusal to require Titus' circumcision verified the church's rejection of the Judaizers' doctrine (MacArthur Study Bible, p. 1790). <::::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2 VERSES 4-5

::::::::::> **READ THE FOLLOWING:** Galatians 2: [4] **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: [5] To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. (King James Version)**

⁴Even that question wouldn't have come up except for some so-called Christians there—false ones, really—who came to spy on us and see our freedom in Christ Jesus. They wanted to force us, like slaves, to follow their Jewish regulations. ⁵But we refused to listen to them for a single moment. We wanted to preserve the truth of the Good News for you. **(New Living Translation)**

[4] although some men, who had pretended to be brothers and joined the group, wanted to circumcise him. These people had slipped in as spies, to find out about the freedom we have through our union with Christ Jesus. They wanted to make slaves of us. **[5]** We did not give in to them for a minute, in order to keep the truth of the gospel safe for you. **(Today's English Version)**

⁴although some wanted it done. Pretending to be fellow-believers, these men slipped into our group as spies, in order to find out about the freedom we have through our union with Christ Jesus. They wanted to make slaves of us, ⁵but in order to keep the truth of the gospel safe for you, we did not give in to them for a minute. **(Today's English Version)**

⁴We went there because of those who pretended to be followers and had sneaked in among us as spies. They had come to take away the freedom that Christ Jesus had given us, and they were trying to make us their slaves. ⁵But we wanted you to have the true message. That's why we didn't give in to them, not even for a second. **(Contemporary English Version)**

[4] The question came up only because some who do not really belong to the brotherhood have furtively crept in to spy on the liberty we enjoy in Christ Jesus, and

want to reduce us all to slavery. **[5]** I was so determined to safeguard for you the true meaning of the Good News, that I refused even out of deference to yield to such people for one moment. **(Jerusalem Bible)**

Additional Information: (Verse 4) – “False Brethren.” The Judaizers, who pretended to be true Christians. Yet, their doctrine, because it claimed allegiance to Christ, was opposed to traditional Judaism, and because it demanded circumcision and obedience to the Mosaic law as prerequisites for salvation, was opposed to Christianity **“Liberty.”** Christians are free from the law as a means of salvation, from its external ceremonial regulations as a way of living, and from its curse for disobedience to the law – a curse that Christ bore for all believers (Gal. 3:13). This freedom is not, however, a license to sin (See Gal. 5:13; Rom. 6:18; 1 Pet. 2:16). **“Bondage.”** Conveys the idea of absolute slavery to an impossible system of works righteousness (MacArthur Study Bible, p. 1790). <::::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2 VERSES 6-8

::::::::::> **READ THE FOLLOWING:** Galatians 2: **[6]** 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: **[7]** But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; **[8]** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) **(King James Version)**

[6] As for those who seemed to be important--whatever they were makes no difference to me; God does not judge by external appearance--those men added nothing to my message. **[7]** On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews. **[8]** For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles. **(New International Version)**

[6] As a result, these people who are acknowledged leaders – not that their importance matters to me, since God has no favourites – these leaders, as I say, had nothing to add to the Good News as I preach it. **[7]** On the contrary, they recognized that I had been commissioned to preach the Good News to the uncircumcised just as Peter had been commissioned to preach it to the circumcised. **[8]** The same person whose action had made Peter the apostle of the circumcised had given me a similar mission to the pagans. **(Jerusalem Bible)**

6 But those who seemed to be the leaders—I say this because it makes no difference to me what they were; God does not judge by outward appearances—those leaders, I say, made no new suggestions to me. **7** On the contrary, they saw that God had given me the task of preaching the gospel to the Gentiles, just as he had given Peter the task of preaching the gospel to the Jews. ⁸For by God’s power I was made an apostle to the Gentiles, just as Peter was made an apostle to the Jews. **(Today’s English Version)**

⁶ Some of them were supposed to be important leaders, but I didn't care who they were. God doesn't have any favorites! None of these so-called special leaders added anything to my message. ⁷ They realized that God had sent me with the good news for Gentiles, and that he had sent Peter with the same message for Jews. ⁸ God, who had sent Peter on a mission to the Jews, was now using me to preach to the Gentiles. **(Contemporary English Version)**

Additional Information: (Verse 6) – “Those who seemed to be something.” Another reference to Peter, James, and John. **“Personal Favoritism.”** The unique privileges of the 12 did not make their apostleship more legitimate or authoritative than Paul's – Christ commissioned them all (Rom. 2:11). Paul never saw himself as apostolically inferior (see 2 Cor. 12:11-12). (MacArthur Study Bible, p. 1790).

(Verse 7) – The Judaizers claimed Paul was preaching a deviant gospel, but the apostles confirmed that he proclaimed the true gospel. It was the same gospel Peter proclaimed, but to a different audience. **“For the uncircumcised.”** Better translated “to the uncircumcised.” Paul preached the gospel primarily to the Gentiles (also to Jews in Gentile lands, as his pattern was to go to the synagogue first; See Acts 13:5). **“Circumcised ...Peter.”** Peter's ministry was primarily to the Jews (Ibid., p. 1790).

(Verse 8) – “He who worked effectively in Peter ...in me.” The Holy Spirit, who has but one gospel, empowered both Peter and Paul in their ministries (Ibid., p. 1790). God has only one gospel, but He allocates different spheres and cultures in which to preach it (Spirit Filled Life Bible, p. 1774). <::::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2 VERSES 9-10

::::::::::> **READ THE FOLLOWING:** Galatians 2: [9] 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. [10] Only they would that we should remember the poor; the same which I also was forward to do. **(King James Version)**

[9] James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews. **[10]** All they asked was that we should continue to remember the poor, the very thing I was eager to do. **(New International Version)**

⁹ In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews. ¹⁰ The only thing they suggested was that we remember to help the poor, and I have certainly been eager to do that. **(New Living Translation)**

[9] So, James, Cephas and John, these leaders, these pillars, shook hands with Barnabas and me as a sign of partnership: we were to go to the pagans and they to the

circumcised. **[10]** The only thing they insisted on was that we should remember to help the poor, as indeed I was anxious to do. **(Jerusalem Bible)**

⁹James, Peter, and John, who seemed to be the leaders, recognized that God had given me this special task; so they shook hands with Barnabas and me, as a sign that we were all partners. We agreed that Barnabas and I would work among the Gentiles and they among the Jews. ¹⁰All they asked was that we should remember the needy in their group, which is the very thing I have been eager to do. **(Today's English Version)**

Additional Information: (Verse 9) – “James, Cephas, and John.” This James was Jesus' half-brother (Gal. 1:19), who had risen to a prominent role in the Jerusalem church. Cephas (Peter) and John (the brother of James the apostle, martyred in Acts 12:2), were two of Christ's closest companions and became the main apostles in the Jerusalem church (see Acts 2-12). **“The right hand of fellowship.”** In the Near East, this represented a solemn vow of friendship and a mark of partnership. This act signified the apostles' recognition of Paul as a teacher of the true gospel and a partner in ministry (MacArthur Study Bible, p.1791). The church leaders (“pillars”) – James, Peter, and John – realized that God was using Paul to reach the Gentiles, just as Peter was being used so greatly to reach the Jews. After hearing Paul's message, they gave Paul and Barnabas their approval (“the right hand of fellowship”) to continue working among the Gentiles (Life Application Bible, p. 2117). **“We should go to the Gentiles.”** Further confirmation of Paul's divine call to ministry and a blow to the Judaizers, since the apostles directed him to continue in his already flourishing ministry to the Gentiles (MacArthur Study Bible, p.1791).

(Verse 10) – “Remember the poor.” A practical reminder for Paul and the growing ranks of gentile Christians. The number of Christians in Jerusalem grew rapidly at first (Acts 2:41-45; 6:1) and many who were visiting the city for the feast of Pentecost (Acts 2:1, 5) remained and never returned to their homes. While the believers initially shared their resources (Acts 2:45; 4:32-37), many had little money. For years the Jerusalem church was economically pressed (MacArthur Study Bible, p.1791).

The apostles were referring to the poor of Jerusalem. While many Gentile converts were financially comfortable, the Jerusalem church had suffered from the effects of a severe famine in Palestine (see Acts 11:28-30) and was struggling. So on his journeys, Paul had gathered funds for the Jewish Christians (Acts 24:17; Romans 15:25-29; 1 Cor. 16:1-4; 2 Cor. 8). The need for believers to care for the poor is a constant theme in Scripture (Life Application Bible, p. 2117). <:::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2 VERSES 11-13

::::::::::> **READ THE FOLLOWING:** Galatians 2: [11] ¶ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. [12] 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. [13] And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. (King James Version)

¹¹ But when Peter came to Antioch, I had to oppose him publicly, speaking strongly against what he was doing, for it was very wrong. ¹² When he first arrived, he ate with the Gentile Christians, who don't bother with circumcision. But afterward, when some Jewish friends of James came, Peter wouldn't eat with the Gentiles anymore because he was afraid of what these legalists would say. ¹³ Then the other Jewish Christians followed Peter's hypocrisy, and even Barnabas was influenced to join them in their hypocrisy. **(New Living Translation)**

¹¹ When Peter came to Antioch, I told him face to face that he was wrong. ¹² He used to eat with Gentile followers of the Lord, until James sent some Jewish followers. Peter was afraid of the Jews and soon stopped eating with Gentiles. ¹³ He and the others hid their true feelings so well that even Barnabas was fooled. **(Contemporary English Version)**

[11] When Peter came to Antioch, I opposed him in public, because he was clearly wrong. **[12]** Before some men who had been sent by James arrived there, Peter had been eating with the Gentile brothers. But after these men arrived, he drew back and would not eat with them, because he was afraid of those who were in favor of circumcising the Gentiles. **[13]** The other Jewish brothers started acting like cowards, along with Peter; and even Barnabas was swept along by their cowardly action. **(Today's English Version)**

[11] When Cephas came to Antioch, however, I opposed him to his face, since he was manifestly in the wrong. **[12]** His custom had been to eat with the pagans, but after certain friends of James arrived he stopped doing this and kept away from them altogether for fear of the group that insisted on circumcision. **[13]** The other Jews joined him in this pretense, and even Barnabas felt himself obliged to copy their behavior. **(Jerusalem Bible)**

[11] But when Peter came to Antioch, I had to stand up against him because he was guilty. **[12]** Peter had been eating with the people who are not Jews. But after some men came who had been with James, he kept away from them. He was afraid of those who believe in the religious act becoming a Jew. **[13]** Then the rest of the Jews followed him because they were afraid to do what they knew they should do. Even Barnabas was fooled by those who pretended to be someone they were not. **(New Life Testament)**

Additional Information: (Verses 11-13) – A brief account of the darkest of days in the history of the gospel. By withdrawing from the Gentile believers to fellowship with the Judaizers who held a position he knew was wrong, Peter had in appearance supported their doctrine and nullified Paul's divine teaching, especially the doctrine of salvation (MacArthur Study Bible, p. 1791).

(Verse 11) – “Antioch.” The location of the first Gentile church. **“To be blamed.”** Better translated, “stood condemned.” Peter was guilty of sin by aligning himself with men he knew to be in error and because of the harm and confusion he caused his Gentile brethren (MacArthur Study Bible, p. 1791).

The Judaizers accused Paul of watering down the gospel to make it easier for Gentiles to accept, while Paul accused the Judaizers of nullifying the truth of the gospel

by adding conditions to it. The basis of salvation was the issue – is salvation through Christ alone, or does it come through Christ *and* adherence to the law? The argument came to a climax when Peter, Paul, the Judaizers, and some gentile Christians all gathered together in Antioch to share a meal. Peter probably thought that by staying away from the Gentiles, he was promoting harmony – he did not want to offend James and the Jewish Christians. James had a very prominent position and presided over the Jerusalem council (Acts 15). But Paul charged that Peter’s action violated the gospel. By joining the Judaizers, Peter implicitly was supporting their claim that Christ was not sufficient for salvation. Compromise is an important element in getting along with others, but we should never compromise the truth of God’s Word (Life Application Bible, p. 2118).

(Verse 12) – Peter’s action was not from theological conviction, but from cowardice (Spirit Filled Life Bible, p. 1775). <::::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2

VERSE 14

::::::::::> **READ THE FOLLOWING:** Galatians 2: [14] **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? (King James Version)**

¹⁴When I saw that they were not following the truth of the Good News, I said to Peter in front of all the others, “Since you, a Jew by birth, have discarded the Jewish laws and are living like a Gentile, why are you trying to make these Gentiles obey the Jewish laws you abandoned? **(New Living Translation)**

¹⁴But when I saw that they were not really obeying the truth that is in the good news, I corrected Peter in front of everyone and said: Peter, you are a Jew, but you live like a Gentile. So how can you force Gentiles to live like Jews? **(Contemporary English Version)**

[14] When I saw they were not respecting the true meaning of the Good News, I said to Cephas in front of everyone, “In spite of being a Jew, you live like the pagans and not like the Jews, so you have no right to make the pagans copy Jewish ways.” **(Jerusalem Bible)** <::::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2

VERSES 15-16

::::::::::> **READ THE FOLLOWING:** Galatians 2: [15] **We who are Jews by nature, and not sinners of the Gentiles, [16] 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. (King James Version)

[15] Though we were born Jews and not pagan sinners, [16] we acknowledge that what makes a man righteous is not obedience to the Law, but faith in Jesus Christ. We had to become believers in Christ Jesus no less than you had, and now we hold that faith in Christ rather than fidelity to the Law is what justifies us, and that no one can be justified by keeping the Law. **(Jerusalem Bible)**

[15] Indeed, we are Jews by birth and not “Gentile sinners”, as they are called. [16] Yet we know that a person is put right with God only through faith in Jesus Christ, never by doing what the Law requires. We, too, have believed in Christ Jesus in order to be put right with God through our faith in Christ, and not by doing what the Law requires. For no one is put right with God by doing what the Law requires. **(Today’s English Version)**

[15] You and I were born Jews. We were not sinners from among the people who are not Jews. [16] Even so, we know we cannot become right with God by obeying the Jewish Law. A man is made right with God by putting his trust in Jesus Christ. For that reason, we have put our trust in Jesus Christ also. We have been made right with God because of our faith in Christ and not by obeying the Jewish Law. No man can be made right with God by obeying the Jewish Law. **(The New Life Testament)**

Additional Information: (Verses 15-16) – Paul’s rebuke of Peter serves as one of the most dynamic statements in the New Testament on the absolute and unwavering necessity of the doctrine of justification by grace through faith. Peter’s apparent repentance acknowledged Paul’s apostolic authority and his own submission to the truth (2 Pet. 3:15-16) (MacArthur Study Bible, p. 1791).

(Verse 16) – Three times in this verse Paul declares that salvation is only through faith in Christ and not by law. The first is general, “a man is not justified”; second is personal, “we might be justified”; and the third is universal, “no flesh shall be justified.” **“Justified.”** This basic forensic Greek word describes a judge declaring an accused person not guilty and therefore innocent before the law. Throughout Scripture it refers to God’s declaring a sinner not guilty and fully righteous before Him by imputing to him the divine righteousness of Christ and imputing the man’s sin to his sinless Savior for punishment. **“Works of the Law.”** Keeping the law is a totally unacceptable means of salvation because the root of sinfulness is in the fallenness of man’s heart, not his actions. The law served as a mirror to reveal sin, not a cure for it. (MacArthur Study Bible, p. 1791).

(Verses 15-16) – If observing the Jewish laws cannot justify us, why should we still obey the Ten Commandments and other Old Testament laws? We know that Paul was not saying the law is bad, because in another letter he wrote, “The law is holy” (Romans 7:12). Instead, he is saying that the law can never make us acceptable to God. The law still has an important role to play in the life of a Christian. The law: (1) guards us from sin by giving us standards for behavior; (2) convicts us of sin, leaving us the opportunity to ask for God’s forgiveness; (3) drives us to trust in the sufficiency of Christ, because we can never keep the Ten Commandments perfectly. The law cannot

possibly save us. But after we have become Christians, it can guide us to live as God requires (Life Application Bible, p. 2118). <:::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2 VERSES 17-19

::::::::::> **READ THE FOLLOWING:** Galatians 2: [17] 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. [18] For if I build again the things which I destroyed, I make myself a transgressor. [19] For I through the law am dead to the law, that I might live unto God. **(King James Version)**

¹⁷ When we Jews started looking for a way to please God, we discovered that we are sinners too. Does this mean that Christ is the one who makes us sinners? No, it doesn't! ¹⁸ But if I tear down something and then build it again, I prove that I was wrong at first. ¹⁹ It was the Law itself that killed me and freed me from its power, so that I could live for God. I have been nailed to the cross with Christ. **(Contemporary English Version)**

¹⁷ But what if we seek to be made right with God through faith in Christ and then find out that we are still sinners? Has Christ led us into sin? Of course not! ¹⁸ Rather, I make myself guilty if I rebuild the old system I already tore down. ¹⁹ For when I tried to keep the law, I realized I could never earn God's approval. So I died to the law so that I might live for God. I have been crucified with Christ. **(New Living Translation)**

¹⁷ If, then, as we try to be put right with God by our union with Christ, we are found to be sinners as much as the Gentiles are—does this mean that Christ is serving the cause of sin? By no means! ¹⁸ If I start to rebuild the system of Law that I tore down, then I show myself to be someone who breaks the Law. ¹⁹ So far as the Law is concerned, however, I am dead—killed by the Law itself—in order that I might live for God. I have been put to death with Christ on his cross, **(Today's English Version)**

[17] As we try to become right with God by what Christ has done for us, what if we find we are sinners also? Does that mean Christ makes us sinners? No! Never!

[18] But if I work toward being made right with God by keeping the Law, then I make myself a sinner. [19] The Law has no power over me. I am dead to the Law. Now I can live for God. **(The New Life Testament)**

Additional Information: (Verses 17-19) – Through studying the Old Testament Scriptures, Paul realized that he could not be saved by obeying God's laws. The prophets knew that God's plan of salvation did not rest on keeping the law. Because we have all been infected by sin, we cannot keep God's laws perfectly. Fortunately, God has provided a way of salvation that depends on Jesus Christ, not on our own efforts. Even though we know this truth, we must guard against the temptation of using service, good deeds, charitable giving, or any other effort as a substitute for faith (Life Application Bible, p. 2118). <:::::::::: **STOP AND DISCUSS.**

GALATIANS CHAPTER 2
VERSES 20-21

.....> **READ THE FOLLOWING:** Galatians 2: [20] 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. [21] I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. **(King James Version)**

²⁰ I have died, but Christ lives in me. And I now live by faith in the Son of God, who loved me and gave his life for me. ²¹ I don't turn my back on God's undeserved kindness. If we can be acceptable to God by obeying the Law, it was useless for Christ to die. **(Contemporary English Version)**

I have been crucified with Christ, [20] and I live now not with my own life but with the life of Christ who lives in me. The life I now live in this body I live in faith: faith in the Son of God who loved me and who sacrificed himself for my sake. [21] I cannot bring myself to give up God's gift: if the Law can justify us, there is no point in the death of Christ. **(Jerusalem Bible)**

[20] I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. [21] I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!" **(New International Version)**

²⁰ I myself no longer live, but Christ lives in me. So I live my life in this earthly body by trusting in the Son of God, who loved me and gave himself for me. ²¹ I am not one of those who treats the grace of God as meaningless. For if we could be saved by keeping the law, then there was no need for Christ to die. **(New Living Translation)**

Additional Information: (Verse 21) - "Frustrate the grace of God." Greek *atheteo* to set aside, disesteem, neutralize or violate (Strong's Lexicon). "Christ died in vain." This can be better translated, "Christ died needlessly." Those who insist they can earn salvation by their own efforts undermine the foundation of Christianity and render unnecessary the death of Christ (MacArthur Study Bible, p. 1792). <.....
STOP AND DISCUSS.

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TRANSLATIONS AND THEIR TRANSLATORS*

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QUESTIONS & ANSWERS

(Galatians Chapter 2)

Instructions for Group Leader: Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to Galatians Chapter 2.**

1. **Read Galatians 2:1-2.** Fourteen years after Paul's first visit to Jerusalem he went again, this time he went: a. because he needed a vacation (holiday). b. because he wanted to see how large the church had grown. c. God revealed to him that he should go.

2. **Read Galatians 2:1-2.** Paul wanted to clarify to the church leaders in Jerusalem exactly what he was preaching to the Gentiles. True or False.

3. **Read Galatians 2:3.** The church leaders: a. agreed b. disagreed with what Paul was preaching.

4. **Read Galatians 2:3.** The church leaders did not even demand that Titus (Paul's companion in travel) and a Gentile: a. eat pork chops. b. be circumcised. c. give money in the offering plate.

5. **Read Galatians 2:1-3.** Paul's message was identical to the other twelve apostles. True or False.

6. **Read Galatians 2:4-5.** Some false Christians had infiltrated the churches so that they could enslave Christians with Jewish regulations and defile the truth of the gospel. True or False.

7. **Read Galatians 2:6-8.** The Jerusalem church leaders added nothing to Paul's message and recognized his apostleship to the Gentiles. True or False.

8. **Read Galatians 2:9-10.** James, Peter and John ask Paul to continue to remember to help the poor. True or False.

9. **Read Galatians 2:11.** When Peter came to Antioch, Paul and Peter had a face-to-face confrontation. True or False.

10. **Read Galatians 2:11-13.** The confrontation between Peter and Paul centered around Peter's bad example and hypocrisy that was leading the Jewish Christians astray. True or False.

11. **Read Galatians 2:14.** Peter and the other Jewish Christians were not acting like people who knew and accepted the truth of the gospel. True or False.

12. **Read Galatians 2:15-16.** Paul made it clear that we are justified only by: a. works of the law. b. faith in Jesus Christ. c. attending church on Sundays.

13. **Read Galatians 2:20.** The life that I live in this body is lived by: a. the strength of my health food. b. getting plenty of rest and exercise. C. faith in the Son of God.

14. **Read Galatians 2:20-21.** Can God's grace be frustrated and nullified? Yes or No. How? By going to the law for salvation.

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