

Galatians Handout

Week Eight

Review: Where are they?

Who is there?

Why are they there?

Why is Paul telling this story?

What is the purpose of bringing Titus?

2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. 3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. 4 But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

What's a small deal? What's a deal breaker?

Is being Jewish important?

Phil. 3:4 If anyone else has a mind to put confidence in the flesh, I far more: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee

Acts 23:6 Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, descended from Pharisees. I stand on trial because of the hope of the resurrection of the dead."

Acts 15:5 Then some of the *believers* who belonged to the party of the Pharisees stood up...

Acts 21:17 When we arrived at Jerusalem, the brothers and sisters received us warmly. The next day Paul and the rest of us went to see James, and all the elders were present. Paul greeted them and reported in detail what God had done among the Gentiles through his ministry. When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law. They have been informed (fake news) that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs. What shall we do? They will certainly hear that you have come, so do what we tell you.

Rom. 3:1 Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God...

9 What then? Are we (Jews) better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin as it is written,
"There is none righteous, not even one;

29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by *faith* and the uncircumcised through *faith* is one.

31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

Jer. 31:31 The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord.

“This is the covenant I will make with the people of Israel after that time,” declares the Lord. “*I will put my law in their minds and write it on their hearts.*”

V. 3. But not even Titus:

v. 4 “spy out *our* liberty which we have”:

Fast forward to the Jerusalem council...

Acts 15:7 Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made *no distinction* between us and them, cleansing their hearts by *faith*. Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved *through the grace* of the Lord Jesus, in the *same way* as they also are.”

12 *All the people kept silent*, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

*Accountability-

Acts 15:24 Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls, it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ.

15:28 “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

Who are the guys led by?

-What burden is lifted?

Suggested Prohibitions—

What does James say?

The *why* is huge!

Case close??!

Acts 16:1 Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brethren who were in Lystra and Iconium. Paul wanted this man to go with him; and he took him and circumcised him *because of the Jews* who were in those parts, for they all knew that his father was a Greek.

1 Cor. 9:19 For though I am free from all men, I have made myself a slave to all, so that I may win more.

20. To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law;

How far would Paul go?

2 Cor. 11:23 Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes.

How much do you love God and love others?

1 Cor. 11:21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.

22a To the weak I became weak, that I might win the weak;

Every decision I make about how I live my life takes into consideration how it preaches the gospel to those around me.

How are Titus and Timothy different?

Titus

Timothy

Both decisions preach freedom in Christ.

Rom. 14:7 For not one of us lives for himself, and not one dies for himself; 8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's...13 Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way... 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who in this way serves Christ is acceptable to God and approved by men. So then we pursue the things which make for peace and the building up of one another.

15: 1 Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. Each of us is to please his neighbor for his good, to his edification. For even Christ did not please Himself...5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

Therefore, accept one another, just as Christ also accepted us to the glory of God.

Examples of this issue in history.

-Christian missionaries

-California Beaches

-Christian Nationalism

We have to be able to decide what things are like Titus and what are like Timothy
Titus stuff:

Timothy stuff:

the truth of the gospel would remain with you.

6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.

Paul isn't being disrespectful—

those who were of reputation *contributed nothing* to me.

False brethren?

We can make concessions for the weak and all the other religious practices that we are sure are important, but we can make no concession for a false gospel. We cannot be united with a lie.

“God shows not partiality”:

1 Sam. 16:6 When they entered, he (Samuel) looked at Eliab and thought, “Surely the Lord’s anointed is before Him.” But the Lord said to Samuel, “Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.”

The implications for us

- Our background
- Our earthly qualifications

Rom. 1:16 For I am not ashamed of the gospel, for *it is the power* of God for salvation to everyone who believes, to the Jew first and also to the Greek.

7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8 (for He who effectually /mightily worked for Peter in his apostleship to the circumcised effectually/mightily worked for me also to the Gentiles), 9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

Discussion

1. Who is the “he” who effectually worked for Peter and Paul.
2. What are some general principles of ministry we can pull out of v. 7-9?
3. Can you think of examples of churches not prizing gospel unity sufficiently; or pursuing unity at the expense of gospel truth? How do we fix this?