

## Galatians 2<sup>1</sup> Speaking the Truth in Love

### Ephesians 4:11-16

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, <sup>13</sup> till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; <sup>14</sup> that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, <sup>15</sup> but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— <sup>16</sup> from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

What does it mean to “speak the truth in love” and what is its purpose?

- Traditionally, this phrase has been used as a reason to point out another’s personal faults or weakness.
- However, we can see in the context of Ephesians, the “truth” that is spoken in love refers to proper doctrine about the faith.
- This is why God has put apostles, prophets, evangelists, pastors, and teachers in the body of Christ. Without strong teaching believers can be tossed to a fro and carried about with every wind of doctrine. What’s the latest “thing”? Everyone rushes to hear it. Without a strong foundation in the gospel, they will go with the winds and waves.
- Without a thorough understanding of God’s grace people can be tricked by those who cunningly plot to deceive them. Yes, there are those who innocently teach mixture, but be aware there are others who are carefully crafting ways to get you to believe “another” gospel. Here are some of the tactics used.
  - Adding the Law of Moses (the Ten Commandments) as a “moral guide” for living.
  - Mixing in “spiritual” things as ways to improve on what Jesus already did.
  - Using the word “grace” repeatedly, but only as a façade.
  - Dropping names of those who teach grace in order to connect with the truth...while not really teaching it.
  - Twisting scripture out of context to try and get us to embrace error.
- Correcting someone’s doctrine/beliefs **IS AN ACT OF LOVE**. It’s not a debate. It’s not a matter of who can win the most points in an argument. It is a defense of the pure gospel AND a desire that God’s beloved people no longer are deceived.
- However, expect to be falsely accused when you speak the truth about the gospel in love. Words like “unloving” and “judgmental” will often follow your attempts to point out theological error.
- It’s worth the effort and risk, for the gospel is the power of God to salvation. When you speak it, since it is alive, it will go into the heart and speak the truth.

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<sup>1</sup> Unless otherwise stated, all scripture is taken from the *New King James Version (NKJV)*  
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CHAPTER TWO

*<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.*

1. During these years, Paul received a revelation of the gospel of God's grace. It is apparent that at some point he wrestled with whether or not he was still under the law, and might have even tried incorporating it into his faith. This would explain Romans 7 where he describes his struggle with obeying the law<sup>2</sup>.

*Romans 7:1, 9, 19*

*Vs 1 (For I am speaking to those who know the law)*

*Vs 9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died*

- a. **ALIVE: *anazao*; to live again.** Paul was born and raised under the Law. The only time he could be "alive apart from the Law", was after he had been born again. After being alive/born again, we believe that he came under the belief that he still needed to live at least partially under the law. When this happened, sin became alive AGAIN, and "he died".

*Roman 7:19*

*For the good that I want, I do not do, but I practice the very evil that I do not want.*

2. When we come under the law after becoming born again, we enter the cycle of not being able to do what we want and not being able to stop doing what we don't want to do. This is because the Law gives power to sin.

- a. As a Pharisee, Paul cherished the law. We also acknowledge that the commandments are just and good. However, a believer cannot live a successful Christian life by mixing law into grace.

*Romans 7:10-11*

*And the commandment, which was to bring life, I found to bring death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it killed me.*

- b. The law does not strengthen us as believers. Instead, it gives power to sin.

*1 Corinthians 15:56*

*The sting of death is sin, and the strength (dunamis) of sin is the law.*

- c. In fact, the very reason we are free from sin's dominion is because we are under grace NOT law.

*Romans 6:14*

*For sin shall not have dominion over you, for you are not under law but under grace.*

<sup>2</sup> In context it is clear that Paul is NOT describing the normal Christian life. He is talking about the impossibility of living under a law system as a believer who is under grace. In Chapter 6 he says we are free from sin because we are not under law but grace. In Chapter 8 he says there is no condemnation because we are free from the law of sin and death. So, how could Chapter 7 be normal? It isn't. He begins the chapter talking about being dead to the law, and then describes the frustration of trying to follow it.

<sup>2</sup> *And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.*

3. When Paul says that he went up by revelation, he is saying that God specifically told him to go. His purpose was to communicate the gospel he was preaching to the Gentile believers to the elders of the church.

“It must be that Paul attached great importance to the estimation in which his preaching would be held by the Jerusalem church and the Twelve, and the reaction of the same upon the Roman world. When we think of the strong prejudices of that church situated in the stronghold of apostate Judaism, this feeling of anxiety lest his work be disowned, is certainly a natural thing. His fear was that those in authority in the Jerusalem church, by insisting on the Mosaic ritual, might thwart his past and present efforts at establishing a Church that would be free from all connections with the Mosaic economy which had been set aside at the Cross.<sup>3</sup> Paul saw that in the existing situation, there was danger that his work would be rendered ineffectual by the opposition of the Jerusalem church; that the disapproval of the Twelve would have such repercussions in the Church that his work would be seriously handicapped. He was always careful lest the Jewish law be forced upon the Gentiles, and lest the unity of the Christian Church be broken by a division of the latter into a Jewish and a Gentile branch.”-Wuest’s Word Studies

4. In Acts 15 we read of the Jerusalem council where this division between “law abiding” Jews and those only of faith nearly took place. However, they all agreed in the end that the Law of Moses was NOT to be added.
- Sadly, the law IS ADDED TO OUR BELIEFS TODAY!!!
  - It is “sad” because adding the law to grace is the purest definition of “another” gospel, and preaching another gospel brings with it being accursed.
  - Not only are the Ten Commandments added along with their blessings and curses, but “Christian” traditional law. This list can become quite demanding and lengthy.

<sup>3</sup> *Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. <sup>4</sup> And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),*

5. The fact that Titus was not compelled to be circumcised showed their determination NOT to come under the dominion of the Judaizers
6. There are at least two categories of those who teach false doctrine (grace + law/ self-improvement).
- Believers who are themselves deceived and believe what they are teaching will help those for whom they care

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<sup>3</sup> Highlighting added

- b. False “believers” whose goal it is to bring believers into bondage of the law usually for some motivation that is not altruistic.
7. **Bring into bondage** is from *katadouloo*. The word means, “to reduce to abject slavery.” The future tense tells us that it was not merely an *intention* on the part of the Judaizers, but an attempt which they thought had assured hopes of success. - Wuest's Word Studies
- a. **In other words, they weren't just trying to bring them under bondage, but were sure that they would be successful at doing so.**

<sup>5</sup> *to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.*

8. Paul had many reasons for not submitting to the Judaizers.
- a. He cherished and wanted to protect the pure gospel (faith).
  - b. He loved the believers and wanted them to live fully in His grace.
  - c. It was NOT a matter of winning an argument or being judgmental and unloving.

*6 But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me.*

9. Furthermore, he says that God is no respecter of persons, literally, “God does not receive the face of a man.” He shows no partiality because of a man's natural ability, his position or possessions in the various departments of human society. -Wuest's Word Studies
10. In our current “Christian” culture reputation matters greatly. Among the “Christian” elite there is often the attitude that the “laity” (non-professional) are somehow less able to understand the truth. (“Obviously,” they think, “since they need to be taught it from us.”) Paul made it very clear that reputation would NOT deter him from speaking the truth in love. Even though the 12 apostles had walked with Jesus and Paul was a relative new comer to the scene, he did not shrink back from speaking the truth in love.
11. Happily, those of reputation in this case did not require him to add to what he was teaching.<sup>4</sup>

***Amplified: Those [I say] who were of repute imposed no new requirements upon me [had nothing to add to my Gospel, and from them I received no new suggestions].***

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<sup>4</sup> Wuest speculates that Paul is referring here to the Jerusalem council. However, the Jerusalem council made no mention of remembering the poor. Also, it is likely that Paul wrote his letter to the Galatians prior to the council, though some debate for a later writing. What we can confirm is that the elders agreed that keeping the law of Moses was not required.

*7 But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter 8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),*

**12. Although Peter was given a vision and divine revelations about the Gentiles and Jews becoming one, his ministry continued to be primarily among the Jews. Paul is pointing this out and noting that their ministries were similar otherwise.**

<b><i>Peter and Paul<sup>5</sup></i></b>	
<i>Peter's sermon to the Jews in Jerusalem is recorded in Acts 2:14-36.</i>	<i>Paul's sermon to the Jews and Gentiles in Antioch is recorded in Acts 13:16-41.</i>
<i>Peter is instrumental in healing a lame man in Acts 3:1-8.</i>	<i>Paul is instrumental in healing a lame man in Acts 14:8-10.</i>
<i>Peter's "shadow" was used by God to heal the sick in Acts 5:14-16.</i>	<i>Paul's "handkerchiefs" were used by God to heal the sick in Acts 19:11-12.</i>
<i>Peter was given destructive power in the death of the couple in Acts 5:1-11. (Note these were unbelievers feigning to be believers.)</i>	<i>Paul was given destructive power in striking a man blind (unbeliever) in Acts 13:8-12.</i>
<i>Peter was beaten for healing and preaching in Acts 5:40.</i>	<i>Paul was beaten for healing and preaching in Acts 16:14-24.</i>
<i>Peter had to deal with a sorcerer named Simon in Acts 8:9-24.</i>	<i>Paul had to deal with a sorcerer named Elymas in Acts 13:8-12.</i>
<i>Peter laid hands on the Samaritans to impart miraculous manifestations of the Holy Spirit in Acts 8:14-19.</i>	<i>Paul laid hand on the Ephesians to impart miraculous manifestations of the Holy Spirit in Acts 19:1-6.</i>
<i>Peter was instrumental in raising Dorcas from the dead in Acts 9:36-42.</i>	<i>Paul was instrumental in raising Eutychus from the dead in Acts 20:8-12.</i>
<i>Peter has a miraculous vision to convince him to go preach to the Gentiles in Acts 10:1-29.</i>	<i>Paul has a miraculous vision to call him to go preach to those in Macedonia in Acts 16:9-10.</i>
<i>Peter refuses to be worshipped in Acts 10:25-26.</i>	<i>Paul refuses to be worshipped in Acts 14:11-18.</i>
<i>Peter was a prisoner of Herod and was in chains in Acts 12:1-6.</i>	<i>Paul was a prisoner of Rome and was in chains in Acts 28:16-20.</i>
<i>Peter had angel of the Lord appear to him in Acts 12:7-9.</i>	<i>Paul had an angel of God appear to him in Acts 27:23-24.</i>

<sup>5</sup> [http://www.ohatcheechurch.org/gandp/articles/Facts\\_Little-Known\\_about\\_Acts.pdf](http://www.ohatcheechurch.org/gandp/articles/Facts_Little-Known_about_Acts.pdf)

*9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. 10 They desired only that we should remember the poor, the very thing which I also was eager to do.*

**13.** This outcome might have been different if God had not given Peter the vision about the Gentiles being holy (Acts 10). None of the 12 apostles had a clue that everlasting life would be offered and received by the Gentiles.

*Then he (Peter) said to them, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. <sup>29</sup> Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?”*

*<sup>34</sup> Then Peter opened his mouth and said: “In truth I perceive that God shows no partiality <sup>35</sup> But in every nation whoever fears Him and works righteousness is accepted by Him.*

*<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. <sup>45</sup> And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. <sup>46</sup> For they heard them speak with tongues and magnify God. Then Peter answered, <sup>47</sup> “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?” <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.*

*11 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; 12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. 13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.*

**14.** It would seem logical that Peter, more than most Jewish believers, would have a very clear understanding about the Gentiles not being unclean since he’d been given a vision and seen the first Gentile believers come to faith. He had spent time with Paul and agreed that nothing should be added to what Paul taught. Yet here we see Peter caving in to the “circumcision” (those who were Jewish believers). Not only Peter caved in, but the rest of the Jews followed along, even Barnabas who ministered with Paul to the Gentiles.

*14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, “If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?”*

**15.** Verses 14-21 record the TRUTH spoken to Peter IN LOVE by Paul.

**16.** What Peter did was more offensive than simply being rude to the Gentiles. Making the Gentiles and Jews ONE is core to what Jesus accomplished by his death. Peter, by his actions was negating what God had done. Furthermore, he was giving a positive nod to the law, submitting himself to it, which undermines the true gospel.

**Ephesians 2:11-18**

*Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision<sup>6</sup> by what is called the Circumcision made in the flesh by hands—<sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.<sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.<sup>14</sup> For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,<sup>15</sup> having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,<sup>16</sup> and that He might reconcile them both<sup>7</sup> to God in one body through the cross, thereby putting to death the enmity.<sup>17</sup> And He came and preached peace to you who were afar off<sup>8</sup> and to those who were near<sup>9</sup>.<sup>18</sup> For through Him we both have access by one Spirit to the Father.*

**a.** We see in the above scripture that it is because of the blood of Christ and through the cross that Jew and Gentile are made one. When Peter separated himself, he was making void the cross of Christ.

*But Paul's independence of the Twelve is not only seen in his activities at Jerusalem, but in his act of rebuking Peter at Antioch when the latter was yielding to pressure from the legalizers and was adding law to grace, and in that way denying the fundamental of the gospel (2:11-21). -Wuest's Word Studies*

*While one purpose of the giving of this legislation permitting the eating of certain foods and the prohibition regarding other foods, was a dietary one to promote the physical well-being of the Jews, yet another was that of keeping the Jews a separate people from the Gentiles, thus preserving clean the channel which God was using to bring salvation to the earth. The forbidden foods were found on the tables of the Gentiles. Hence a Jew could never accept a dinner invitation of a Gentile. This was one of the factors which kept the nation Israel apart from the Gentile world.-Wuest's Word Studies*

<sup>6</sup> “The Uncircumcision” was a derogatory term used to refer to the Gentiles and was meant to create classes of believers.

<sup>7</sup> “Both” means Jew and Gentile believers.

<sup>8</sup> Then Gentiles were those who were “afar off”.

<sup>9</sup> The Jews were those who were “near”.

When Peter came to Antioch, he saw Jews and Gentiles eating together, and joined their fellowship. When certain Jews from the Jerusalem church came as representatives of James, and saw Peter eating with the Gentiles, they contended that he was going against Levitical legislation. They brought pressure to bear upon Peter, and he discontinued his practice of eating with the Gentiles. This caused the Jews in the church at Antioch to cease eating with the Gentiles, and brought about a division in the church. -Wuest's Word Studies

The intrigue of the Jerusalem Jews at Antioch, the purpose of which was to affix the stigma of uncleanness on the uncircumcised Gentile Christians, was countenanced by Peter and Barnabas. Peter's offensive behavior aroused the indignation of the Antioch Christians. Paul could not therefore keep silence, but was forced to rebuke Peter. -Wuest's Word Studies

Paul, in his rebuke, forcibly sets forth Peter's inconsistency in compelling the Gentiles to obey the Levitical legislation regarding foods, for the Gentiles had only one of two choices in the premises, either to refuse to obey the law in this respect and thus cause a split in the Christian Church, or to preserve harmony by coming under the law. And the apostle Peter did all this with a full understanding of the vision God had given him, which clearly taught him that the Levitical legislation for the Jew was now a thing of the past (Acts 10:28), and that the line of separation had been broken down between Jew and Gentile by the Cross. -Wuest's Word

Peter's action of refusing to eat with the Gentiles, did not merely have the effect of maintaining the validity of the law for Jewish Christians, but it involved the forcing of that law upon the Gentile Christians, that, or creating a wide-open division in the Church. -Wuest's Word Studies

**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 faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.**

- 17.** Again, we see clearly, this was not about rudeness, but about the principle that believers in Jesus are NOT justified (made right before God) by the works of the law. We are ONLY justified by faith in Christ.
- 18.** Paul points out that not only are the Gentiles justified only by faith in Jesus, but the Jews are justified the same way.
- 19.** He does not hedge on the topic stating clearly, "By the works of the law no flesh shall be justified".



17 “But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! 18 For if I build again those things which I destroyed, I make myself a transgressor.

20. Paul is CLEARLY referring to returning to the law for justification as “sin”. Those who do this are “transgressors”.

21. What things did Paul destroy? It is obvious that he is referring here to justification by the works of the law. He is saying that if we tear that down in order to be justified by faith and then rebuild what we destroyed, we are transgressing.

19 For I through the law died to the law that I might live to God.

22. Both Jewish and Gentile believers are DEAD to the law.

*Romans 7:4-6*

Therefore, my brethren, you also have become **dead to the law** through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. <sup>5</sup> For when we were in the flesh, the sinful passions which were **aroused by the law** were at work in our members to bear fruit to death. <sup>6</sup> **But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.**

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

1. “Have been crucified”: The verb is in the perfect tense which speaks of a past completed action having present finished results<sup>10</sup>.

2. There is much teaching in the “church” today about believers needing to die. Some scriptures that are often quoted are:

*Luke 9:24*

For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.

*Matthew 10:38*

And he who does not take his cross and follow after Me is not worthy of Me.

*Matthew 16:24*

Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

a. Where was Jesus going? He was going to the cross. The disciples were not yet born again. He was calling them to die with him. After you die, your destiny is life.

23. We are already dead!!! We were crucified with Christ.

*Colossians 3:1-4*

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. <sup>2</sup> Set your mind on things above, not on things on the earth. <sup>3</sup> **For you died**, and your life is hidden with Christ in God. <sup>4</sup> When Christ who is our life appears, then you also will appear with Him in glory.

<sup>10</sup> Wuest Word Studies

**2 Timothy 2:11**

This is a faithful saying: For if we died with Him, we shall also live with Him.

**Romans 6:4**

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

By this statement he also shows how he died to the law, namely by dying with Christ who died under its penalty. The law's demands were satisfied and therefore have no more hold on Paul. -Wuest's Word Studies

**24. You are no longer dead. CHRIST LIVES IN YOU!!!!** It's so easy to read over that little phrase, but glory to God, because He lives, so do we. He didn't die for us that we could be good Christians, but so that we could have LIFE. EVERLASTING LIFE!

**John 3:36**

"He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

**John 5:24**

"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life."

**John 20:31**

These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

**1 John 5:11-13**

And this is the testimony: that God has given us eternal life, and this life is in His Son. <sup>12</sup> He who has the Son has life; he who does not have the Son of God does not have life. <sup>13</sup> These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

Instead of attempting to live his life in obedience to a set of rules in the form of the legal enactments of the Mosaic law, Paul now yields to the indwelling Holy Spirit and cooperates with Him in the production of a life pleasing to God, energized by the divine life resident in him through the regenerating work of the Spirit. -Wuest's Word Studies

**21 I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."**

**25. This I probably one of the most ASTOUNDING verses in Galatians, yet it is seldom quote with the more famous verses preceding it. It shows why Paul was so upset about what the Galatians were being taught. To teach that righteousness can in ANY WAY be accomplished by what we do or don't do is to nullify the grace of God. It is to say that Christ died for NOTHING. Righteousness is a GIFT we RECEIVE by FAITH.**

**Romans 3:21-22b**

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.

- a. Notice Paul is speaking to believers who had already been saved by grace through faith. They were now receiving teaching that said that in order to be righteous (right before God), they had to be circumcised and obey the Law of Moses. (See Acts 15.)
- b. We have a modified version of that in the churches today. We say that we are saved by grace through faith BUT in order to please God we need to keep the law and Christian traditions.
- c. If we add conditions to our blood-purchased perfect relationship with God, we are in essence spitting upon Jesus as he was dying on the cross. This “gospel” is “another” and we need to be speaking the truth in love to our dear brothers and sisters who are teaching it. Jesus died so that we could be justified by faith alone. He DESERVES for us to walk in that.

*Frustrate/nullify (set aside) is from atheteo which means "to do away with something laid down, presented, or established, to act towards anything as though it were annulled, to thwart the efficacy of anything, to nullify, to make void."-Wuest's Word Studies*

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