

## Lesson 6 – Galatians 2:1-10

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### Review/Introduction

Salvation from sin is by grace alone through faith alone in Christ alone. Christ plus anything is a different, distorted gospel.

One of the major issues of the early church was the integration of Jew and Gentile into one body. The Jews had been taught from childhood a salvation by works because they valued human tradition as equivalent to Scripture. They taught a lifestyle of obligatory works which they equated with being a follower of the one true God. This thinking moved into the church and some Jews who had believed were teaching a gospel of Christ plus Jewish legalism.

The threat of a different, distorted gospel is as real today as it was in Paul's day. All who come to Christ are tempted to bring a works-based mentality to their new relationship with Christ. Christ plus rules for salvation (in the fullest since which includes sanctification) is something that must be rejected. Paul is writing to present and defend the gospel of grace.

Paul is writing to the Galatians defending the doctrine of justification by faith alone. They are in danger of abandoning justification by grace alone through faith alone in Christ alone. He is starting his defense by showing that the gospel that he preached, the true gospel, was not learned from other people nor found in Scripture-invalidating tradition nor did he invent it. He received it directly from the Lord Jesus. Yet it is connected to the apostles

Paul's testimony shows that only God could change a persecutor into a preacher thus demonstrating that the gospel that Paul preached is the true gospel. Last time we looked at Paul's connection to the other apostles showing that they preach the same gospel. Today, we look at Paul's commendation by the other apostles in Jerusalem. Paul and the apostles' gospel were the same.

### Paul's defense of his slavery to Christ – Paul's authority approved (2:1-10)

#### 1. Second apostolic trip to Jerusalem for the council (2:1-2)

<sup>1</sup>Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2</sup>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.

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<sup>1</sup>Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup>I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. (ESV)

Paul returned to Jerusalem “after an interval of fourteen years” in AD 49/50. This is fourteen years after Paul “went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days” (1:18) in AD 36. This is not the next time he went to Jerusalem since he and Barnabas had been to Jerusalem with the contribution for the brethren in Judea (Acts 11:30) in AD 47. This time Paul is going up to Jerusalem for the Jerusalem council.

Paul and Barnabas were back at Antioch after the first missionary journey when a theological debate erupted over justification by grace alone through faith alone in Christ alone. Paul and Barnabas went to Jerusalem to attend a council to fight for the purity of the true gospel.

<sup>1</sup>Some men came down from Judea and *began* teaching the brethren, “**Unless you are circumcised according to the custom of Moses, you cannot be saved.**” <sup>2</sup>And when Paul and Barnabas had great dissension and debate with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. <sup>3</sup>Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. <sup>4</sup>When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. <sup>5</sup>But some of the sect of the Pharisees who had believed stood up, saying, “**It is necessary to circumcise them and to direct them to observe the Law of Moses.**” <sup>6</sup>The apostles and the elders came together to look into this matter. <sup>7</sup>After there had been much debate, Peter stood up and said to them, ... (Acts 15:1-7)

We know much about Barnabas. He was John Mark’s cousin (Colossians 4:10). Mark (the author of the gospel) was the son of Mary who owned the home where some believers met to pray for Peter’s release from prison (Acts 12:12). Her home is traditionally where the Last Supper was held (Mark 14:15). And her home is also the probable place where the disciples met after the resurrection (John 20:19) and before Pentecost (Acts 1:13).

#### ❖ **Do you use your resources that God has entrusted to you to serve the body?**

It seems probable that Barnabas was in Jerusalem for Passover when the events of passion week occurred. When he surrendered his life to Christ is unknown, but he was present in the infant church in Jerusalem. He was known by the apostles for his spiritual gift of encouragement and he served the early church sacrificially. In Luke’s fashion, he introduces Barnabas initially before he enters the account as a main character.

<sup>36</sup>Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), <sup>37</sup>and who owned a tract of land, sold it and brought the money and laid it at the apostles’ feet. (Acts 4:36-37)

#### ❖ **Do you serve the body sacrificially?**

When Paul went to Jerusalem to get acquainted with Peter, the disciples were afraid thinking him to be an imposter. It was Barnabas who vouched for Paul and brought him to the apostles.

<sup>26</sup>When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple. <sup>27</sup>**But Barnabas took hold of him and brought him to the apostles and described** to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus. (Acts 9:26-28)

#### ❖ **Do you relate to people as they once were or as they now are in Christ?**

When Greeks began coming to Christ at Antioch, it was Barnabas that the church at Jerusalem sent to care for the new converts because he “exhorted them all to remain faithful to the Lord with steadfast purpose, for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.” (Acts 11:23 ESV) To aid in the ministry at Antioch, Barnabas went to Tarsus to get Paul.

<sup>19</sup>So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. <sup>20</sup>But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, preaching the Lord Jesus. <sup>21</sup>And the hand of the Lord was with them, and a large number who believed turned to the Lord. <sup>22</sup>The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch. <sup>23</sup>Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord; <sup>24</sup>for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord. <sup>25</sup>And **he left for Tarsus to look for Saul;** <sup>26</sup>**and when he had found him, he brought him to Antioch.** And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch. (Acts 11:19-26)

#### ❖ Are you involved in the mission of making disciples?

It was Barnabas and Paul that took the famine relief to the believers in Judea.

<sup>27</sup>Now at this time some prophets came down from Jerusalem to Antioch. <sup>28</sup>One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius. <sup>29</sup>And in the proportion that any of the disciples had means, each of them determined to send *a contribution* for the relief of the brethren living in Judea. <sup>30</sup>And this they did, **sending it in charge of Barnabas and Saul to the elders.** (Acts 11:27-30)

#### ❖ Do you obey the word of God without question?

Barnabas and Paul were selected by the Holy Spirit for the first missionary journey.

<sup>1</sup>Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. <sup>2</sup>While they were ministering to the Lord and fasting, the Holy Spirit said, “**Set apart for Me Barnabas and Saul for the work to which I have called them.**” <sup>3</sup>Then, when they had fasted and prayed and laid their hands on them, they sent them away. (Acts 13:1-3)

Finally, it was Paul and Barnabas who argued for the purity of the gospel when it was attacked by the Judaizers (Acts 15:2) and were sent to the Jerusalem Council.

#### ❖ Are you walking in a way that uses your spiritual gift?

But Barnabas was not perfect and we will see this later.

Paul also took “Titus along” to the Jerusalem Council, a Gentile. Titus is not mentioned in Acts, but his appearance here during Barnabas and Paul’s trip to Jerusalem means that he came to Christ before that event. Paul refers to Titus as “my true child in a common faith” (Titus 1:4). Most commentators think Titus was a convert from the first missionary journey. (i.e., Titus is a Galatian). Paul took Titus along as an example of a saved Gentile who received the Holy Spirit without keeping the OT law; without the additions of the Judaizers.

Paul went up to Jerusalem “because of a revelation”. Paul received the gospel through direct revelation and he was sent by God to Jerusalem to be a part of the council through a revelation. The Judaizers might have claimed that he was “sent” by the church at Antioch in order to correct Paul’s wrong gospel. There is no truth to that. Both the receiving of the gospel and the trip to defend the gospel are by divine revelation.

Paul “submitted” the gospel he preaches (literally continues to preach) among the Gentiles. “Submitted” means to set forth or lay a matter before someone for their consideration. He did this to “those who were of reputation”. These were people of recognized position. The same word is used in verse 9 “James and Cephas and John, who were reputed to be pillars”. Paul met with the church leaders to lay the gospel that he had been preaching for 17 years before them for consideration. This is the same gospel that the other apostles had preached.

What does it mean that he submitted the gospel to the apostles and elders in private “for fear that I might be running, or had run, in vain”? Was Paul concerned that he got the gospel wrong?

Paul spent most of chapter 1 showing that the gospel that he preached, the true gospel, was not learned from other people nor found in Scripture-invalidating tradition nor did he invent it. He received it directly from the Lord Jesus. Additionally, Paul’s testimony showed that only God could change a persecutor into a preacher thus demonstrating that the gospel that Paul preached is the true gospel. He is not worried that he got the gospel wrong.

Paul said something similar in Philippians where he is concerned that the Philippians would not persevere and thereby show that salvation had not occurred. Paul’s work in that case would have been for not or vain.

<sup>12</sup>So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; <sup>13</sup>for it is God who is at work in you, both to will and to work for *His* good pleasure. <sup>14</sup>Do all things without grumbling or disputing; <sup>15</sup>so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, <sup>16</sup>holding fast the word of life, **so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.** (Philippians 2:12-16)

The same here in Galatians. Paul was concerned that he might find himself alone in the preaching of the true gospel. A reality since Peter had been previously swayed (2:11ff). In addition, if the Judaizers came out of the council in good light, then Paul and Barnabas’ work would have been in vain as many could be led astray by the Judaizers’ false gospel.

❖ **Are you concerned about the legacy of your mission-work?**

## 2. Resolute with the gospel (2:3-5)

<sup>3</sup>But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. <sup>4</sup>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. <sup>5</sup>But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

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<sup>3</sup>But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. <sup>4</sup>Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—<sup>5</sup>to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. (ESV)

After meeting with the Jerusalem Council, Paul notes that Titus, a Galatian and a Greek, who had been saved by grace alone through faith alone in Christ alone was not circumcised. Not just that, but he was not “compelled” or “forced” to be circumcised even though false brethren were attempting to force him.

The issue of Titus’ circumcision arose because of the false gospel that was being promoted by the false brethren. Paul’s use here of “false brethren” is important. These are not untaught or ignorant. These are those who stand against the true gospel. They believe and propagate a false gospel of Christ plus something else, Christ plus works.

An opposite example is given in Scripture of someone who did not teach accurately, but when corrected by the brethren, corrected his teaching.

<sup>24</sup>Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. <sup>25</sup>This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; <sup>26</sup>and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, **they took him aside and explained to him the way of God more accurately.** <sup>27</sup>And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, <sup>28</sup>for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ. (Acts 18:24-28)

The goal of the false teachers was to return those who had been set from works by grace through faith back to slavery to works.

<sup>7</sup>After there had been much debate, Peter stood up and said to them, “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. <sup>8</sup>And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; <sup>9</sup>and He made no distinction between us and them, cleansing their hearts by faith. <sup>10</sup>**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?** <sup>11</sup>**But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”** (Acts 15:7-11)

### ❖ Do you give up your freedom in Christ?

*All Scripture are from the NASB '95 Update unless noted.*

*Most word studies are from [preceptaustin.org](http://preceptaustin.org), [blueletterbible.org](http://blueletterbible.org), and [biblehub.com](http://biblehub.com)*

Paul, Barnabas, Titus, and the apostles and elders (i.e., “we”) did not “yield in subjection”. “Yield” means to give way before force or argument. “Subjection” means to voluntarily obey or submit. “For even an hour” is a Greek idiom meaning “at all” or “for a moment”.

Paul was resolute in his commitment to the truth of the gospel so that it would “remain” with the Galatians. “Remain” means to remain the same or continue to exist. God worked through Paul and the other leaders to ensure the gospel remained the same, it continued to exist. This was not just for the Galatians, but for us today.

❖ **Are you resolute in your commitment to the gospel? Any compromise?**

3. The right hand of fellowship (2:6-9)

<sup>6</sup>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. <sup>7</sup>But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised <sup>8</sup>(for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles), <sup>9</sup>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.

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<sup>6</sup>And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. <sup>7</sup>On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised <sup>8</sup>(for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), <sup>9</sup>and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. (ESV)

Paul submitted the gospel to “those who were of high reputation”. These were people of recognized position – the apostles and elders. These people of high reputation “contributed nothing” to Paul. Paul had received the gospel through a revelation of Jesus Christ, therefore, they contributed nothing to the true gospel. Indeed, they preached the same gospel that Paul preached. They added no new insight or changes to the gospel.

The apostles and elders recognized that God was at work in and through Paul and Barnabas just as in themselves. Paul had been permanently entrusted to take the gospel to the Gentiles; Peter to the Jews. God “effectually worked” in the apostolic ministry through each man to each group. “Effectually worked” means to work effectively to cause something to happen or produce results. The salvation of souls is God’s supernatural work, but the results are visible.

“Apostleship” technically means a sending forth, a sending off or away, a dispatching. In secular Greek it was used of an expedition. In this sense all believers are “apostles”. However, when applied to those identified as apostles in the early church, it meant those men who were specifically and specially called and gifted with the perfect amalgam of spiritual gifts (including sign gifts) for the founding of the church.

❖ **Do you view yourself as being sent with the gospel as an ambassador?**

James, Peter, and John “recognized the grace that had been given” to Paul. “Recognizing” means to come to know by experience. Paul himself described the grace given to him. This is God powerfully, supernaturally, unilaterally intervening in Paul’s hopeless and helpless situation with actions that only God can perform and with the results that only God can produce, all for His glory. Not just for salvation and sanctification, but for service too.

<sup>10</sup>But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. (1 Corinthians 15:10)

When James, Peter, and John recognized God’s work, they gave to Paul and Barnabas “the right hand of fellowship”. Even at that time the clasping of right hands was the signal of an agreement or covenant. The agreement was one of “fellowship”. “Fellowship” describes the experience of having something in common and/or of sharing things in common with others. It denotes the active, joint participation, cooperation and/or sharing in a common interest or activity. Their mutual interest was the mission of making disciples with the true gospel.

❖ **Do you view the brethren as having the right hand of fellowship?**

4. Remembering the poor (2:10)

<sup>10</sup>*They only asked* us to remember the poor—the very thing I also was eager to do.

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<sup>10</sup>Only, they asked us to remember the poor, the very thing I was eager to do. (ESV)

James, Peter, and John would focus on ministry to the Jews, for the time being primarily in Judea. Paul would go to the Gentiles to the “remotest part of the earth”. James, Peter, and John, as part of the right hand of fellowship asked Paul to “remember the poor”. The mention here seems to indicate that by this time in the infant church, the church in Jerusalem/Judea was in a state of chronic poverty.

“Remember” means to exercise memory, call something to mind, recollect. The usage is “only ask that we should keep on remembering the poor”. Paul and Barnabas were “eager” to do this. “Eager” speaks of intensity of purpose followed by intensity of effort. It has the idea of hurrying to do something with energy, intense effort, and motivation. Paul had it already in his mind to do this and to follow it up with effort. Paul’s follow-through on his “remembering” happened at the end of his third missionary journey (1 Corinthians 16:1-4; 2 Corinthians 8-9; Romans 15:25; Acts 20:4).

❖ **Do you have intensity of purpose and effort in obeying Christ?**

The situation of the poor in Jerusalem seemed to be chronic for several reasons.

First, the general low socio-economic condition of the believers in Judea. Scholars estimate that ~90% of people lived slightly above, at, or below the subsistence level. ~7% had moderate surplus resources, and ~3% were wealthy. This, coupled with the majority calling of the elect from the general populace meant that a high percentage of the Judean church was poor. (Poverty in the first-century Galilee by Sakari Häkkinen)

<sup>26</sup>For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; <sup>27</sup>but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, <sup>28</sup>and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, <sup>29</sup>so that no man may boast before God. (1 Corinthians 1:26-29)

Second, the surplus resources would have quickly been exhausted after Pentecost.

<sup>44</sup>And all those who had believed were together and had all things in common; <sup>45</sup>and they *began* selling their property and possessions and were sharing them with all, as anyone might have need. (Acts 2:44-46)

<sup>34</sup>For there was not a needy (*i.e., destitute*) person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales <sup>35</sup>and lay them at the apostles' feet, and they would be distributed to each as any had need. (Acts 4:34-35)

<sup>27</sup>Now at this time some prophets came down from Jerusalem to Antioch. <sup>28</sup>One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius. <sup>29</sup>And in the proportion that any of the disciples had means, each of them determined to send a *contribution* for the relief of the brethren living in Judea. (Acts 11:27-29)

Third, the church in and around Jerusalem was excluded from the general social net afforded by the Jewish community. And fourth, there seems to have been famines often in Judea (Acts 11:27-19). The need to “remember *to care for the poor*” was critical.

Questions for us today are, “Who were the poor?” and “Who are the poor?” The word “poor” describes one who crouches and cowers and is used as a noun to mean beggar. These poor were unable to meet their basic needs and so were forced to depend on others or on society.

What “needs” do the poor need help with? The Scriptures seem to be clear that the “needs” are the basic needs of food and protection from the elements (clothing). Someone who is “poor” from a biblical perspective is someone who is unable to provide for themselves the basic necessities of food and covering.

<sup>6</sup>“Is this not the fast which I choose, To loosen the bonds of wickedness, To undo the bands of the yoke, And to let the oppressed go free And break every yoke? <sup>7</sup>“Is it not to **divide your bread with the hungry And bring the homeless poor into the house; When you see the naked, to cover him;** And not to hide yourself from your own flesh? (Isaiah 58:6-7 see also Ezekiel 18)

<sup>25</sup>“For this reason I say to you, **do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on.** Is not life more than food, and the body more than clothing? (Matthew 6:24-34)

<sup>8</sup>If we have **food and covering**, with these we shall be content. (1 Timothy 6:8)

In our country, at this time, there are programs set up to care for the basic needs of those who cannot provide for themselves – even if they choose to live an irresponsible lifestyle. On a personal level, believers are obligated to help those in need who come across their path (the parable of the good Samaritan in Luke 10:25-37).



<sup>14</sup>What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? <sup>15</sup>**If a brother or sister is without clothing and in need of daily food,** <sup>16</sup>and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for *their* body, what use is that? <sup>17</sup>Even so faith, if it has no works, is dead, *being* by itself. (James 2:14-17)

<sup>10</sup>So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith. (Galatians 6:10)

However, there are limitations on the requirement to help those in need.

<sup>10</sup>For even when we were with you, we used to give you this order: **if anyone is not willing to work, then he is not to eat, either.** <sup>11</sup>For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. <sup>12</sup>Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. <sup>13</sup>But as for you, brethren, do not grow weary of doing good. (2 Thessalonians 3:10-13)

“If a person who is poor is willing to work and yet is lacking the basic necessities of life we have a responsibility to assist him. But if a person who is poor is unwilling to work and is lacking the basic necessities of life we have no responsibility to assist them.” (Dale Whitehead in sermon on 2 Thessalonians 3)

Believers are personally obligated to be prepared to help those in need who come across their path. However, we are limited by the obligation to not perpetuate an irresponsible lifestyle.

❖ **Do you wisely extend yourself in love to meet the needs of your “neighbor”?**

## Conclusion

Paul is writing to the Galatians who are in danger of abandoning justification by grace alone through faith alone in Christ alone. Paul did not learn the gospel from other people nor Scripture-invalidating tradition nor did he invent it. He received it directly from the Lord Jesus. Paul’s dramatic change from persecutor to preacher, from slave to sin to slave of Christ, demonstrate the power of the gospel. Paul did not get the gospel from the apostles, but was welcomed as an apostle with the same gospel as the apostles.

## Additional Study

1. Read Galatians once this week a chapter at a time (one chapter a day for six days).
2. Today’s Questions
  - What checks and balances do you have in your life to ensure that your service to the Lord and the body is biblically aligned?
  - In what ways are you tempted to compromise biblical service to the Lord and the body?
  - In what ways is God, through His grace, effectually working through you?
  - As you think of your relationships in the body, in what ways do you see the grace of God and what should that drive you to?
  - How have you prepared and purposed to “help the poor”?