

Galatians 2 Outline:

1A Paul, the Stalwart for Grace at Jerusalem, vv.1-6:

- 1B** The return to Jerusalem in year 14, 1 Then through fourteen years again I went up to Jerusalem with Barnabas, and taking alongside Titus.
- 2B** The reason for the trip, 2 And I went up according to revelation, and I laid out to them the Gospel which I preached among the Gentiles, and privately to those reputed, lest somehow I might run, or had run in vain.
- 3B** The non-circumcision of Titus, 3 But not even Titus who was with me, being Greek, was compelled to be circumcised.
- 4B** The clandestine mission for the slavers, 4 And because of the secretly brought in false brethren, who came secretly to spy out our freedom which we have in Christ Jesus, in order that they might enslave us;
- 5B** The unyielding grace attitude of Paul for the continuation of the Gospel, 5 to whom neither did we yield in subjection for an hour, that the truth of the Gospel might continue with you.
- 6B** The worthlessness of the hypocrites to Paul's ministry, 6 But from those reputed to [be] something whatever they were at one time, - makes no difference to me; God does not receive a man at face-value – For those who are reputed added nothing to me.

2A The recognition of Paul's mission calling by those who matter, vv.7-10:

- 1B** Their recognition of God's trust in Paul, 7 But on the contrary, seeing that I was entrusted with the Gospel to the uncircumcised, just as Peter the circumcised,
- 2B** The same Energizer, 8 for the One who energized Peter for apostleship of the circumcised, also energized me to the Gentiles,
- 3B** The same grace, 9a and after knowing the grace given to me,
- 4B** The extending of fellowship, 9b James and Kephas and John, those who are reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that while we are for the Gentiles, they are for the circumcised;
- 5B** Purpose in remembering the poor, 10 that we might remember the poor, which also I was eager to do the very same.

3A The opposing of Peter by Paul at Antioch, vv.11-21:

- 1B** Peter's arrival and the nature of Paul's opposition, 11 Now when Peter came to Antioch, I opposed him in person, because he was condemned.
- 2B** Explanation of Peter's hypocrisy and motivation, 12 For before the coming of certain men from James, he was eating with the Gentiles; but when they came, he withdrew and separated himself, fearing those of the circumcision.
- 3B** Group hypocrisy and its effect on Barnabas, 13 And they were hypocritical together with him and the rest of the Jews, so that also Barnabas was led away by them with the hypocrisy.
- 4B** Paul's confrontation of the hypocrites in Antioch, vv.14-21:

- 1C Introduction to the verbal confrontation, 14a But when I saw that they did not walk straight toward the truth of the Gospel, I said to Peter before them all,
- 2C The nature of Peter's hypocrisy, 14b "If you, living under the authority of the Judeans, live like a Gentile, and not like a Jew, why do you compel the Gentiles to live as Jews?"
- 3C The doctrine of justification as basis for right attitude and behavior toward the Gentiles, vv.15-21:
 - 1D The application of grace only salvation to all, vv.15-16: 15 We who are Jews by nature and not sinners of the Gentiles, 16 knowing that men are not justified from works of the Law, except through the faith of Jesus Christ, and we believed in Jesus Christ, that we might be justified from the faith of Christ, and not from works of the law; therefore by the works of the law no flesh will be justified.
 - 2D The identification of Jews as sinners also, and its application to Christ's work, 17 Now if, seeking to be justified in Christ, we also might be found sinners, then is Christ a servant of sin? May it never be!
 - 3D How the rebuilding of the Law destroys salvation, 18 For if I build again these things which I destroyed, I establish myself a sinner.
 - 4D How death to the Law gives the possibility of life in God, 19 For I myself through the law died to the law that I might live in God.
 - 5D How grace salvation continues into the post-salvation life, 20 I have been co-crucified with Christ; now I myself no longer live, but Christ lives in me; and now what life I live in the flesh, I live by faith in the Son of God, who loved me and gave Himself over in behalf of me.
 - 6D The need to retain the grace of God and how works/Law salvation destroys the purpose of the death of Christ, 21 I do not set aside the grace of God; For if righteousness comes through the law, then Christ died freely.