

## Galatians 2:1—7 Council at Jerusalem

- I believe the events of Galatians 2 line up with the Council at Jerusalem in Acts 15.
  - By reading Galatians two and Acts 15 together, a fuller picture of the events emerge.
- Paul, Barnabas and Titus went to Jerusalem by a revelation of God to meet with the Hebrew church leaders.
- This was 14 years later.
  - Most take this to mean 14 years after Paul's conversion which would put the Council at 49 A.D. This seems to make the most sense.
- Paul submitted to them the Good news he was preaching among the Gentiles. (Verse 2)
  - If he were defending his work among the Gentiles, he would have focused on explaining why he was going to them, instead he is describing his gospel he is preaching among the Gentiles.
  - If this gospel is the same gospel being preached by the Hebrew leaders, there would be absolutely no need for him to describe the nature of his gospel, especially since Barnabas was with him on the first Missionary Journey.
- Here is the first mention of false teachers coming in secretly to sabotage Paul's teachings. The Jews mentioned in Acts are believers who thought the Gentiles needed to be under the Law just as they (the Hebrew believers) were. It's possible that the false teachers stirred up the believers to cause problems.
  - Satan uses contention, selfish desires, a lack of love for each other to create divisions in a church body to cripple the ministry effectiveness of a church.
  - We see Paul going to the leadership and not the general assembly with his concerns. He did not want to split up the church. He also needed to make sure that what Jesus Christ revealed to him was known and practiced among the believers.
- The final decision was that Paul was entrusted with the Gospel OF (ευαγγελιον τησ) the Uncircumcision as Peter was entrusted with the Gospel OF the Circumcision.
  - Other usages of this phrase (either ευαγγελιον τησ or ευαγγελιον τον) are most commonly translated "Gospel of", not "Gospel to" and would only make sense by translating it in this way.
    - Examples:
      - Matthew 4:23** Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.
      - Romans 1:9** For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you,
      - 1 Thessalonians 2:9** For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.
    - Obviously these can not be translated as Gospel to the kingdom, Gospel to His Son or Gospel to God.
- The construction of the sentence indicates Peter was entrusted with the Gospel of the Kingdom in the past as Paul was now entrusted with the Gospel of the Grace of God. This does not prove that both gospels were being preached simultaneously.
- Other indications of a different gospel:
  - Paul calls this gospel "The gospel that I preached among the Gentiles" Galatians 2:2
  - Paul often calls it "his gospel". (Romans 2:16; 16:25; Galatians 1:11; 2 Timothy 2:8)
  - Paul's gospel seems to be contrasted to the other gospel (of the Kingdom) in Galatians 1:6.
  - We can see Paul teaching the leadership in the Hebrew church in Jerusalem about his gospel but adds that they could teach him nothing (because he already knew it). Galatians 2:6

## Acts 15:36—41 Second Missionary Journey

- Paul asked Barnabas if he would like to revisit the believers they left on their first missionary journey. Barnabas wanted to bring John Mark with them but because he deserted them earlier, Paul wanted nothing to do John Mark.
  - This did not affect Paul's and Barnabas' relationship in later ministry as written about six years later (1 Corinthians 9:6).
  - John Mark matured later on and was loved by Peter (1 Peter 5:13) and Paul desired to see John Mark while he was in prison (2 Timothy 4:11).
- Paul chose Silas to go with him.

## Acts 16:1—10 Derbe → Lystra → Iconium → Antioch → Troas

- Paul intended to go back to those he visited on his first journey (verse 36) but God had other plans.
- In Derbe, Paul connected with Timothy.
  - His father was Greek and not a believer, his mother was a Jewish believer.
  - He was circumcised not because he had to but because it might have been a hindrance to their ministry among the Jews. He would be considered unclean by the Jews because his father was a Greek. Paul would be all things to all people in order to spread the gospel. (See 1 Corinthians 8; 9:19—21)
- They preached the Gospel of the Uncircumcision and the things set forth at the Council at Jerusalem:
  1. Stay away from Idols.
  2. Stay sexually pure.
  3. Do not eat blood. This last admonishment predates the Law. (see Genesis 9:4)
- Leaving Antioch-Pisidian God directed them not to go into Asia (to the southwest) and not to go into Bithynia (to the northeast).
- They went to Troas on the eastern side of the Aegean Sea. It was here that Luke joins them (the they now turn to us). It is also here that Paul has a vision of a man from Macedonia saying to come and help them.

## Acts 16:11—15 Samothrace → Neopolis → Philippi

- Philippi is a leading city, a Roman colony.
- In Philippi, Paul sought out the Jews who were meeting outside the city by the river.
- Lydia (from Thyatira, a city 75 miles NNE of Ephesus) worshiped God but was not yet a believer—very similar to Cornelius.
  - It was the Lord who opened up her heart to what Paul said. Compare this with Acts 13:48 and John 6:44.
  - God is always instrumental in the believing process. Without God intervening we would never believe.
- Just to make things interesting, Lydia and her household were baptized.
  - God had not at this time instructed Paul to do away with baptizing. This would happen within the next few years when 1 Corinthians was written.
    - 1 Corinthians 1:14** For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.
  - Many say that like Jesus Paul did not baptize but his disciples did. However, Jesus taught baptism to his disciples and gave them the commission which included baptism. Paul is very clear that he was not commissioned to baptize. It would be wrong for him to baptize or send people out to be baptized in his stead.

## Acts 16:16—40 Paul and Silas Imprisoned

- Paul and Silas were imprisoned because they cast a demon out of a slave girl that could tell the future thus taking away the profit the masters derived from using her.

- Having been beaten and thrown in jail, they were singing and praising God when an angel opened all the doors and unshackled everyone in prison.
- When the Jailer saw this, he was about to kill himself when Paul said no one has escaped.
- When asked how to be saved, the jailer was told to “Believe in the Lord Jesus”.
  - There is no mention of water baptism at this point because it was not a part of salvation.
  - Compare this with what Mark wrote:
    - Mark 16:16** He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.
- Once again Paul baptized, this time the jailer and his believing family.
  - Once again God had not rescinded baptism at this time, however, baptism no longer played a part in salvation. Jews who believed under the Kingdom program were not true believers if they were not baptized.
  - Even though everyone is saved by God’s grace through faith, the demonstration of that faith changed. Those who were truly saved would have no difficulty in following the these steps of obedience given by God. Under the Mosaic Law, the Jews needed to follow the Law, in the gospels it was necessary to be baptized. The baptism would not save them but all true believers would be baptized. We in this Dispensation of the Age of Grace are under no such command to add anything to our salvation but by faith do nothing. Our works have now been completely separated from our salvation and we rest completely in Christ’s work on the cross.
- Once the authorities found out they were Roman citizens, they were afraid because they did not have the due process of law before being mistreated. They wanted to release them secretly.
- Paul demanded they release them publicly so all would know they were beaten and jailed unjustly.
  - By going through this ordeal, Paul probably made it easier for the believers of that city to be open about their faith. The authorities certainly would be much more cautious.
- When released, they stayed with Lydia.

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