

The Epistle of Paul to the Galatians

The Impartiality of God and of His People

Galatians 2:6-10

1. **Respected but not Reduced** (v.6a)

Much of the argument from Paul's detractors apparently emphasized his disconnection from the Jerusalem apostles who were held in high esteem by all believers (cf. v.2). All believers, including Paul, respected the Jerusalem apostles because the Lord had specifically chosen them to be His ambassadors (Lk. 6:13; cf. Acts 1:21-22). Similarly, though uniquely, Jesus had also called Paul to be an apostle (1 Cor. 15:8-10). The apostles were men to be respected and heeded regarding the gospel, but they were not to be regarded as lords of men (Mt. 20:25-28; cf. 1 Pt. 5:1-2)

2. **Recognized but not Required** (v.6b)

The Jerusalem apostles did not add to the gospel message that Paul had been preaching for over a decade. Paul's message was the same that they themselves had been preaching. A foundational and demonstrable proof of Paul's apostolic ministry is that though he received his training and calling completely apart from the Jerusalem apostles that his message is the same (Gal. 1:1, 12; cf. Lk. 9:50; 1 Cor. 11:23; 15:3).

3. **Distinct but not Different** (vs.7-9)

The early chapters of Acts chronicle the dissemination of the gospel from Jerusalem out into the rest of the known world (cf. Acts 1:8). None of the apostles or early evangelists refused to share the gospel with either Jews or gentiles (Acts 8:25-40; 10-11), and while Paul had a special desire for the salvation of the Jews (Rom 9:3), his commission from the Lord was to go to the gentiles (Acts 9:15-16).

4. **Requested but yet Redundant** (v.10)

Poverty and was common and severe for Christians in Israel because of many reasons including severe famine (Acts 11:27-30) and extreme prejudice. Faithful Christians ought always to have a deep concern for the suffering of their brethren (James 1:27), and are regularly admonished to be active in aiding them, even sacrificially (Jn. 13:35; James 2:14-17).