



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, Lord as we go forth as Your servants, open a door for us and grant us favor. I ask that whatever we set our hands to that it bears fruit, to God's glory and honor and His kingdom is furthered. I ask for Your protection for all of us Your servants through out the world and our families. I pray that we are blessed with our daily bread and that all our needs are met, for You are our provider, everything we have come from You, and I give You the glory and praise Father, thank You for taking care of us all. Led us in the direction to go in God's will, I ask it in Jesus' name.
.....Amen.

Scripture **Galatians 2 (NKJV; 2005)**

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. **Acts 15:2; 2** And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. **Acts 19:21; 3** But neither Titus, who was with me, being a Greek, was compelled to be circumcised: **Acts 16:3; 1Cor 9:21; 4** And that because of false brothers unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: **Acts 15:24; 5** To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. **6** But of these who seemed to be somewhat, (whatever they were, it makes no matter to me: God accepts no man's person:) for they who seemed to be somewhat in conference added nothing to me: **Deut 10:17; 2Chr 19:7; Job 34:19; Acts 10:34; Rom 2:11; Eph 6:9; Col 3:25; 1Pet 1:17; 7** But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to Peter; **8** (For he that worked effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) **Acts 9:15; Acts 13:2; Acts 22:21; Gal 1:16; Eph 3:8; 9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they to the circumcision. **10** Only they would that we should remember the poor; the same which I also was forward to do. **Acts 11:30; Acts 24:17; Rom 15:25; 1Cor 16:1; 2Cor 8:1; 2Cor 9:1;**

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. **12** For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. **13** And the other Jews dissembled likewise with him; so that Barnabas also was carried away with their dissimulation. **14** But when I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before them all, If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why compel you the Gentiles to live as do the Jews? **Acts 10:28;**

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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 the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. **Acts 13:38; Rom 3:28; Rom 8:3; Heb 7:18; Rom 3:20; Gal 3:11; 17** But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. **18** For if I build again the things which I destroyed, I make myself a transgressor. **19** For I through the law am dead to the law, that I might live to God. **Rom 7:4; Rom 14:7; 2Cor 5:15; 1Thess 5:10; Heb 9:14; 1Pet 4:2; 20** I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. **Gal 1:4; Eph 5:2; Titus 2:14; 21** I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. **Heb 7:11;**

Paul's Relation To the Other Apostles:

The visit to Jerusalem (vv. 1-10). Paul waited three years after his conversion before he returned to Jerusalem, where he had once tried to destroy the church. He was there for only 15 days, talking things over with Peter (v. 18). (Compare the account in Acts 9:26-30.) Then, after 14 years, he went again to Jerusalem. This must have been the visit recorded in Acts 11: 27-30, which was in A.D. 44, for the context, along with the statement "I went up again to Jerusalem" in verse 1, indicates that this was his second visit to Jerusalem after his conversion. He took Titus, one of his gentile converts, along as a test case in the question of the need for gentile circumcision. Paul stood his ground and won the complete endorsement of the other apostles (v. 9).

Peter's hypocrisy at Antioch (vv. 11-21). It is not stated when this visit took place. Probably it was soon after Paul's return to Antioch from the visit referred to in verse 1, but before Paul set out on his first missionary journey. To get the setting and significance of the incident, our tentative chronology would be something like this:

- Peter received the first gentile convert, Cornelius (Acts 10), without circumcision, probably around A.D. 40.
- This action was approved by the other apostles (Acts 11).
- Some two years later, around A.D. 42, the gentile church in Antioch was founded, with the approval of Barnabas as emissary from Jerusalem (Acts 11: 22-24).
- Paul's trip to Jerusalem with Titus took place in A.D. 44, and Peter joined in the endorsement of Paul's reception of Gentiles without circumcision.
- Very soon thereafter, in A.D. 44 or 45, Peter took this trip to Antioch, during which he separated himself from the uncircumcised Gentiles out of fear of the Judaizers. This drew the scathing rebuke from Paul (v. 11). However, five or six years later, at the Jerusalem council in A.D. 50, Peter was the first to speak out in favor of Paul's work (Acts 15: 7-11).

What does this vacillation on the part of Peter, and this disagreement between the two leading apostles over so fundamental a teaching, mean? In this particular incident, either Peter or Paul was wrong. How can we know which of the two it was? If either of them was mistaken in one thing, how do we know that he was not mistaken in other things? Doesn't this incident undermine the doctrine that the apostles were inspired of God? Not at all. The simple fact is that God did not reveal the full, complete truth about His kingdom to the apostles all at once. Jesus had told them that He still had many things to teach them, more than they could then bear (John 16:12). Jesus dealt very patiently with human prejudice. He allowed them to hold on to their old notions of the messianic kingdom until, as the need arose, He led them step by step into a new and deeper understanding of the kingdom. He did not bother them with the gentile problem until the problem arose. Then, after the Gospel had been fully proclaimed among the Jews in their Palestinian homeland. God, by direct and special revelation, instructed Peter on the question of including Gentiles in the church (Acts 10), which was probably about 10 years after the Pentecostal birthday of the church.

It took a few years for the apostles to adjust their thinking and attitudes to the new teaching. Paul was able to discard the old notion more readily than Peter was. The Galatian incident happened after Paul had fully embraced the new revelation, while Peter was still struggling with it. Yet Peter came to a full acceptance of the new revelation before any of the New Testament books were written, and there is not an iota of difference between the teachings of Paul and Peter in the New Testament.

(Halley's Bible Handbook; 2000; history and commentaries; pages 799-800)

Paul had defended the gospel of grace and hadn't submitted himself to the teachers who tried to make Jews out of the Christians. He hadn't gone to Jerusalem for guidance from the elders there, but to state his case. He felt very strongly that the Gentile Christians should maintain the liberty they had in Christ. Paul explained to the Galatians that there was no established spiritual hierarchy in Jerusalem constituting a spiritual authority over the whole Church. He wanted them to realize that the Christian Jews were no closer to God than the Christian Gentiles. Cephas is another name for Peter. Dissimulation refers to hypocrisy. Justification before God comes by faith in Jesus Christ (Romans 4:5). Romans 5:20-6:2, 8:22-23; 1 Corinthians 15: 54-57 (v. 17) But if in our desire and endeavor to be justified in Christ [to be declared righteous and put in right standing with God wholly and solely through Christ], we have shown ourselves sinners also and convicted of sin, does that make Christ a minister (a party and contributor) to our sin? Banish the thought! [Of course not!]. The basis for our relationship with God is His unmerited grace. God wants us to trust Him for our salvation rather than rely on our own righteousness of faith (Hebrews 11:6; Ephesians 2:8). Our salvation is the work of God; He drew us to Himself, gave us faith and imputed the righteousness of Christ to us. Christ established the basis for salvation with His death on the cross, as we identify ourselves with Him by making Him our Lord. We share in His death, resurrection, and life. Now we walk in the Spirit rather than in our corruption. We do not frustrate the grace of God. When we accept His numerous gifts, we establish the grace of God in our lives. Our righteousness isn't based on our keeping the Law, but on the righteousness of Christ through faith. The faith that brings this righteous standing before God is the faith that manifests itself in the works of God (Romans 6:2; 1 John 3:9). We shouldn't misuse the grace of God as an excuse to continue in sin (1 Peter 2:16; Jude 4).

(New Testament Study Guide; 2005; Chuck Smith; commentaries, pages 100-101)

(KJV; 2005; Scripture, notes)

(Amplified Bible; 2005; Scripture, notes, commentaries; Joyce Meyers; pages 1911-1914)

Psa 119:105

**Thy word [is] a lamp unto
my feet, and a light unto my path.**



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