

Galatians 2:11-14

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Gospel Charity (v. 10)

- Not an addition to his gospel => neglected entailment?
- A request; but it was the very thing Paul was eager to do.
- Possibly: Continue in aid to Jewish Christians in Jerusalem
- “Next to the preaching of the Gospel, a true and faithful pastor will take care of the poor.” – Martin Luther
- Establishment of the diaconate (Acts 6) – mercy ministry a mandated work of the church. (Keller)

Plan

- Text
- Literary Background (Galatians)
- Situational Background (Acts)
- Chronological Background (Galatians, Acts)
- Key Issue / Main Point
- Analysis
- Application

Text

Structure

- Summary statement – v. 11
 - Peter’s withdrawal – v. 12
 - Other Jews follow – v. 13
 - Paul confronts – v. 14

Phraseology

- “to his face” -> face to face (v. 11)
- condemned -> guilty
- “certain men from James” (v. 12)
- “circumcision party”
- Hypocrisy (v. 13)
- “conduct in step” -> ortho-walk (v. 14)
- “truth of the gospel” (also 2:5)
- force (also 2:3)

Literary Background

- Paul's Apostolic Defense (1:11 – 2:14)

- My **gospel** not from man (1:11)
- Received through a revelation of Jesus Christ (1:12)
- Not from Jerusalem apostles (1:17)

Reception => Authentic

- Not even from Peter (1:18-21)
- Nor from Judean churches (1:22-24)

(3 years later)

- When he presented his **gospel** to the Jerusalem “pillars”

(14 years later)

- Did not compel Titus to be circumcised (2:3)
- Added nothing to his gospel (2:6)
- Perceived his gospel is from God (2:9)

Ratification => Approved

- Paul's **gospel** has authority over Jerusalem apostles (2:11-14)

Rebuke => Authoritative

Situational Background

- Peter's Vision (Acts 10:9-16)
 - Context: Envoy from Cornelius (Acts 10)
 - Interpretation (Acts 10:28)
- Peter Criticized in Jerusalem (Acts 11:1-18)
 - [Church in Antioch – Barnabas, Paul, “Christians”, Agabus' prophecy] (Acts 11:19-30)
- Jerusalem Council (Acts 15:1-35)
- Paul visits James in Jerusalem (Acts 21:17-26)
 - Paul performs purification rites

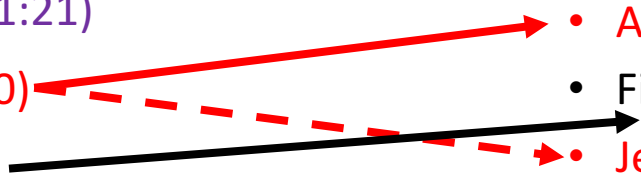
Chronological Background

Galatians: Selective Autobiography

- Conversion enroute Damascus (1:15-16)
- Off to Arabia (1:17)
- Back to Damascus (1:17)
- Jerusalem to visit Peter (1:18-20) [3 years later]
- In regions of Syria & Cilicia (1:21)
- Journey to Jerusalem (2:1-10)
- Conflict in Antioch (2:11-14)

Acts: Luke's Biography

- Conversion enroute Damascus (9:1-19)
- Proclamation in Damascus (9:19-22)
- Meeting the disciples in Jerusalem (9:26-29)
- Sent off to Tarsus (9:30)
- Barnabas brings him to Antioch [Base] (11:25-26)
- Aid to Jerusalem & back to Antioch (11:27-13:1)
- First missionary journey (13:2-14:28)
- Jerusalem Council & back to Antioch (15:1-35)
- Second Missionary Journey (15:36-18:22)
- Third Missionary Journey (18:23-21:14)
- Journey to Jerusalem, Arrested (21:15-23:30)
- Imprisonment in Caesarea (23:31-26:32)
- Journey to Rome (27:1-28:16)
- Imprisonment in Rome (28:17-31)



**Apostle Paul's Travels BEFORE
First Missionary Journey
33 - 44 A.D.**



- 1:11-17 – Damascus
- 1:18-20 – Jerusalem
- 2:1-10 – Jerusalem
- 2:11-14 – Antioch (much closer to Galatia)

Key Issue / Main Point

- [Key Issue] Jewish-Christian attitudes towards Gentile-Christians
 - Particularly: Table-fellowship, eating meals together
- Implications on
 - Theological understandings of broader issues (gospel, Mosaic Law)
 - Relationship between Jewish & Gentile Christianity
- [Main Point] Paul's gospel has authority over everyone, even Peter
 - Not Paul's personal opinion
 - It is *the* gospel at all times and all places

Analysis (2:12a)

- Question: What is the relationship between:
 - a) James
 - b) “Certain men from James”
 - c) “Circumcision party”
- Twice James agrees that Gentiles don’t need to “Judaize” (Acts 15, Gal 2)
- Possible: James took a conservative view on mixing with Gentiles (Acts 21)
- Circumcision party likely meant “Judaizers” – insisting on circumcision

Analysis (2:12b)

- Question: Why did Peter “fear” the circumcision party?
 - Criticism on breaking purity laws
 - Ethnic pride
 - Concern for fellow Jewish Christians back home who might be persecuted (cf. James’ concern in Acts 21:20-24)

Analysis (2:14a)

- What was Paul's claim regarding Peter's actions?
 - Peter was being rude? (Ethical) ❌
 - Peter was unwelcoming? (Hospitality) ❌
- Peter was not ortho-walking according to the TRUTH OF THE GOSPEL
 - Peter is not called a "false brother"
 - But accused of hypocrisy: not acting in step with his own convictions

Analysis (2:14b)

- What does Paul mean by: “If you, though a Jew, live like a Gentile and not like a Jew, how can you force Gentiles to live like Jews”?
 - NIV: “force Gentiles to follow Jewish customs”
 - Possibly: “compel Gentiles to Judaize”
- Peter’s change of behavior:
 - Compromised the gospel – salvation by faith alone
 - Compelled the Gentiles to adopt Jewish boundary markers

Application: Gospel Orthopraxy

- Those saved by the gospel must live by the gospel
 - contra-antinomianism (lawlessness)
 - Contra-“solo orthodoxy”
- Peter stood condemned by the gospel (not the Law!)
- It is possible to be gospel-guilty (contra-Holiness gospel)
- “Christian living is a continual realignment process.” (Keller)

Application: Gospel Motivation

- Paul was not concerned for himself
 - But his **apostleship** for the sake of the Galatian church
 - The **gospel** for the sake of the Galatian, Antiochian & Jerusalem church
- Paul does not merely question Peter's actions
 - But is attitude, his motivation
 - Peter was driven by fear of man, not according to the gospel he believed (hypocrisy)
 - God knows the heart (Acts 15:8) and its motives
- Risking it all for the sake of the gospel
 - Not personal preferences, not ministry philosophy, not secondary issues
 - Think Luther!

Application: Gospel Centrality

- Missional implications: the plumb-line is the gospel
 - “Is the gospel compromised?”
 - Not just orthodoxy but also in orthopraxy
 - E.g. offering sacrifices (orthodoxy), caste-system in the Indian church (orthopraxy)
- How do we forsake gospel centrality in the church today?
 - Legalism
 - Sectarianism / Denominationalism
 - Racism
 - Nationalism
 - Cultural Imperialism

Bibliography

- Keller, Timothy. *Galatians For You* (Good Book, 2013).
- Luther, Martin, *Commentary on Galatians*.
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- Schreiner, Thomas R. *Galatians*, ZECNT (Zondervan, 2010).