

*Standing With Peter & Withstanding Peter
Galloping through Galatians (Message 2)*

Galatians 2:1–21
INTRODUCTION

Dr. John Niemelä

Grace Chapel

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REVIEW

Paul wrote Galatians in AD 49 to the south Galatian churches (e.g., Iconium, Lystra, and Derbe) where Paul was in Acts 13–14. One trip to Galatia and two trips to Jerusalem preceded writing Galatians.

Paul, a divinely appointed apostle, wishes grace & peace from the Father & the risen Son, who paid our sins' [penalty] that He might remove us from this present evil age (Gal 1:1–4)

Paul is amazed that they so soon departed from the grace gospel, but Paul [remains true to God's message revealed directly to him] because he is not a man-pleaser, while the fact that his message is not mediated by man is evident from his minimal contact with other apostles or Judea

Accepted Timeline

<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>	<i>F</i>	<i>G</i>	<i>H</i>
Paul visits Jerus #2	Paul #1 Miss. Trip	Paul comes to Antioch	Peter visits Antioch	Paul vs. Pet in Antioch	Galatians written	Paul leaves Antioch	Paul visits Jerus #3
Fall 47	April 48– Sept. 49	Sept 49	Fall 49	Fall 49	Fall 49	Fall 49	Fall 49
Acts 11:30; Gal 2:1-10	Acts 13-14	Acts 14:26	Gal 2:11a	Gal 2:11ff	So soon after <i>B</i>	Acts 15:2-3	Acts 15:4

Rejected Timeline

<i>U</i>	<i>V</i>	<i>W????</i>	<i>X????</i>	<i>Y</i>	<i>Z</i>
Paul visits Jerus #3	Paul comes to Antioch	Peter visits Antioch	Paul vs. Pet in Antioch	Paul to Galatia	Galatians written
Fall 49	Winter 49/50	Winter 49–50	Winter 49–50	Winter 52/53	AD 56
Acts 15:4; Gal 2:1-10	Acts 15:35	Gal 2:11a	Gal 2:11ff	Acts 18:23	So soon after <i>Y</i> ?

Key Problems with the Rejected Timeline

1. Paul's words in Galatians 1:6 ring rather hollow, if 3+ years have elapsed (Timeline Y–Z) since Paul's brief trip through SOUTH Galatia (Acts 18:23).
2. It would place the argument between Peter & Paul (X in timeline) after the Jerusalem Council agreement (U in timeline).
3. In this case, the Jerusalem Council would need to be seen as a cease-fire (before all of the issues have been hammered out), rather than a culminating solution (after Peter and Paul have considered further ramifications of the Gentiles being part of the Church).

NEW EXPOSITION

1. Paul Standing with the Other Apostles as an Equal (Galatians 2:1–10)

2:1–2: In Fall 47 Paul went because of revelation to Jerusalem [= A on Timeline] to prevent his [by-faith alone] gospel from being undone [by Judaisers]

Paul's trip was motivated by God, not man (e.g., neither the apostles nor Antiochenes told him to go)

Paul took a circumcised Jew [Barnabas] and an uncircumcised Gentile [Titus] as a test case

2:3–5: None of the apostles [Peter, James, or John] in Jerusalem sought to compel Titus to be circumcised [= A on timeline], but the [Judaising] false brethren did seek to compel him to be circumcised, which Paul refused

Soon afterwards, the same type of false brethren appear in Acts 15:1 [between *F* and *G* on timeline]

These people are false brethren because they did not believe the true message of life

2:6: Furthermore, none of the other apostles sought to change Paul's gospel message

Paul is not disrespectful towards Peter, James, and John, but is saying that he and they were equals, whereas non-apostles [including the Judaisers] looked up to them as those seeming to be important

2:7–10: [Rather than seeking to change Paul's message] the Jerusalem apostles saw Paul's God-given success and wished success for his Gentile-focused ministry [while encouraging him to remember the poor (in Jerusalem) and Paul wished their Jewish focused ministry well]

2. Paul Withstanding Peter (Galatians 2:11–21)

2:11–13: During Fall 49 when Peter first came to Antioch, he ate with Gentile believers, but Paul rebuked him after the arrival of some legalists caused Peter and others including Barnabas to shun Gentiles

2:14–16 Paul publicly rebuked hypocrisy of Peter and others for compromising justification thru faith alone by treating the Law as a necessary adjunct (because it can only condemn, not justify)

2:17–18]Saying that Gentile believers are condemned as transgressors by the Law would also] render Jewish believers as transgressors—negating justification by faith alone—so the legalist’s position is wrong

2:19–21 Believers died with Christ in His death for all sinners, so we have died to the Law (we are not under it) and the believer’s righteous standing before God can only be thru Christ, because (if righteousness came thru the Law) Christ did not need to die on the cross

CONCLUSION AND APPLICATION