

Galatians 2.11-21: Crucified with Christ

1.11-12: Paul's Claim to Authority

'my Gospel' = Christ Crucified (3.1); The complete, sufficient, redemptive work of Christ. 1 Corinthians 15.1-11:

1.13-17: Saul of Tarsus, Conversion, and Commission

Authority under attack: *Preachings of Peter*: refers to Paul as 'the enemy man' who proclaimed 'lawless and absurd doctrine' (Late 2C); *Homilies and Recognitions* (pseudo-Clementine) – accuse Paul of short-circuiting the Jewish Christian mission to the world; also *The Ascension of James* attacks Paul personally

1C Pharasaic Jews considered keeping Mosaic Law essential. Disobedience deserving of harsh judgment - Numbers 25.1-5, 6-15; 1 Maccabees 2.23-28, 42-48

2 Maccabees 6.13: 'It is a mark of great kindness when the impious are not let alone for a long time, but punished at once' The Dead Sea Scrolls define a righteous person as one 'who bears unremitting hatred toward all men of ill repute'

Second Temple Judaism practices later codified in Mishnah, Palestinian and Babylonian Gemaras, Midrashim, and other collections of rabbinic lore

2.1-10: The Apostolic Council in Jerusalem (Acts 15)

Paul's Argument:

- a. It's been 14 years since he met with Peter, James, et al; He does not work under them.
- b. He was led by God, not summoned, to go and meet with the Church leaders at Jerusalem.
- c. In Jerusalem, the 'so-called pillars' of the Church fully recognized the validity of Paul's ministry.

'with Barnabas' - a major figure in the early Church. Acts 9.27; 11.22-30; 13.1-14.28; 15.2-4, 12, 22, 36-41

Joseph – nicknamed Barnabas: 'son of encouragement'; a Levite from Cyprus who became a Christian and supported the church financially (Acts 4.36-37). Later, Barnabas introduced Saul to the apostles and vouched for him (9.27); sent by the apostles to Antioch in Syria to lead the Church and mentor Paul there (Acts 11.22f)

Titus – a Gentile converted by Paul in Antioch (Titus 1.4); Represents Paul (2 Cor. 7.5-16, 2 Timothy 4.10)

'make us slaves' – 'The intruders/infiltrators wanted to bring Paul and (the churches he founded) under the regulation of the Mosaic Law.' They wanted 'to ensure that Gentile Christians lived a nomistic or Torah-centered lifestyle' (Longenecker *Galatians* 52)

6 God 'shows no partiality' – lit. 'God does not accept the face of a man' (Leviticus 19.15; Deut. 1.7; 16.19)

7-8 the Divine commissions of Paul and Peter - complementary

7-9 Peter and Cephas ('stone/rock' in Greek and Aramaic); the same person: Simon Peter

9 Pillars – a common Greek architectural term for a supporting column

'right hand of fellowship' – an idiom for pledging friendship and acknowledging agreement

10 'remember the poor' – Perhaps especially those in Jerusalem? Paul memorably gathered \$\$ from throughout Asia and Greece to support hardship among the saints in Jerusalem. (1 Cor. 16.1-2; Acts 20.1-5)

2.11-14: The Antioch Episode

What happened? Timeline? When and why did Peter come to Antioch? Who won?

'Here is one of the most tantalizing episodes in the whole of the NT. If we could only uncover the full picture of what happened here, what led up to it and what it's sequel was, we would gain an invaluable insight in the development of Christianity' (Dunn *Unity* 253)

Augustine: here, victory for the higher claims of truth over rank and office, of Peter's error despite his primacy, of Paul's rebuke and defense of the Gospel, and Peter's humility in accepting correction.

Antioch: Antioch of the Orontes, 'The Queen of the East'; founded in 300 by Seleucus I Nicator; located at the foot of the Orontes River 300 miles N of Jerusalem; Population over 500,000 in 1C including 65,000 Jews; today – Antakiya – population 35,000

Acts 11.20-26

'opposed to his face' – a direct encounter

'condemned' – lit. 'to be condemned before God'

12 'draw back' – retreat due to caution; to separate from the 'unclean'

'The picture thus presented is that of a misguided tactical maneuver made under pressure – the action of one whose convictions were proper, but who became confused under pressure, could not bring himself to express his true convictions, and so found himself retreating from what he knew to be right' (Longenecker 75)

13 'Even Barnabas' Paul's advocate, mentor, and esteemed colleague (Acts 9.26f; 11.25f; 13.2f)

What of Paul's language and tone? Matthew 18.15; Galatians 6.1; 1 Corinthians 9.19-23

2.15-21: *Propositio*: The Heart of the Letter to the Galatians

Justified = *Dikaiosune*, 'just' or 'righteous' (2 Cor. 3.9, 6.14; Ephesians 4.24; Romans 5.17; 10.3-5)

The question: When Paul speaks of 'righteousness', is he describing a conferred status? Or a quality of life?

'Crucified with Christ' – responding to the invitation, or receiving the gift

Matthew 16.24; Mark 8.34; Luke 9.23:

'And Jesus said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it.'"