

## Galatians 2.1-10: The Jerusalem Council

### Galatians 1.1-11: Formalities and Exordium

#### Introduction (1.1-5)

Paul an *apostolos* – ‘one who is sent’; Commissioned by God to proclaim the message of salvation in Christ

Christ: ‘Gave Himself for our sins’ – Ephesians 5.2, 25; 1 Timothy 2.6; Titus 2.14; 1 Cor. 15.3; Mark 10.45

#### Exordium (1.6-10)

Consider Israel’s desertions/defections: Exodus 32.8; Judges 2.17

7 some ‘disturbing/unsettling/confusing you,’ ‘want to distort/change/pervert the gospel JC’

8 accursed – *anathema*: something delivered over to divine wrath for destruction (Romans 9.3; 1 Cor. 12.3)

#### 1.11-12: Paul’s Claim to Authority

Brothers – Romans 8.29; 1 Cor. 5.11; 6.5-8, etc.

‘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

16 The Road to Damascus experience – Acts 9.1-19; 22.3-16; 26.12-18

16b/17a – ‘apostles’ – Peter and the Twelve (1 Cor. 15.5), also James

#### 1.18-24: Paul’s First Visit to Jerusalem

21 Syria (around Antioch) and Silicia (around Tarsus); Paul’s earliest evangelical ministry

22 Judea – Romans province of Judea, including Judea, Samaria, and the Galilee

## 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.

Why go? 'His commission was not derived from Jerusalem, but it could not be executed effectively except in fellowship with Jerusalem. A cleavage between his Gentile mission and the mother church would be disastrous.' (Bruce *Galatians* 111)

1 14 years later – after either his first visit to see Peter et al or after his conversion on the Damascus road

'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); He represents Paul to the Corinthians (2 Cor. 2.12; 7.5-16), to Dalmatia (2 Timothy 4.10), and to Crete (Titus 1.5)

2 'revelation' – God commonly spoke to Paul through *apocalypsis* ( Acts 16.9; 18.9-10; 23.11; 27.23-24)

'those reputed to be important' – the original Apostles and James, brother of Jesus

'in vain' – 'uselessly' or 'without effect'; run – a metaphor for strenuous Christian mission (Phil. 3.14)

4 'false brothers' – *pseudadelphoi*. Used of spies who infiltrate (2 Peter 2.1; Jude 4); They also intruded.

'Spy out our freedom' – 2 Kings 10.3; 1 Chronicles 19.3; Freedom – a major theme of Galatians. 10Xs!

'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)