

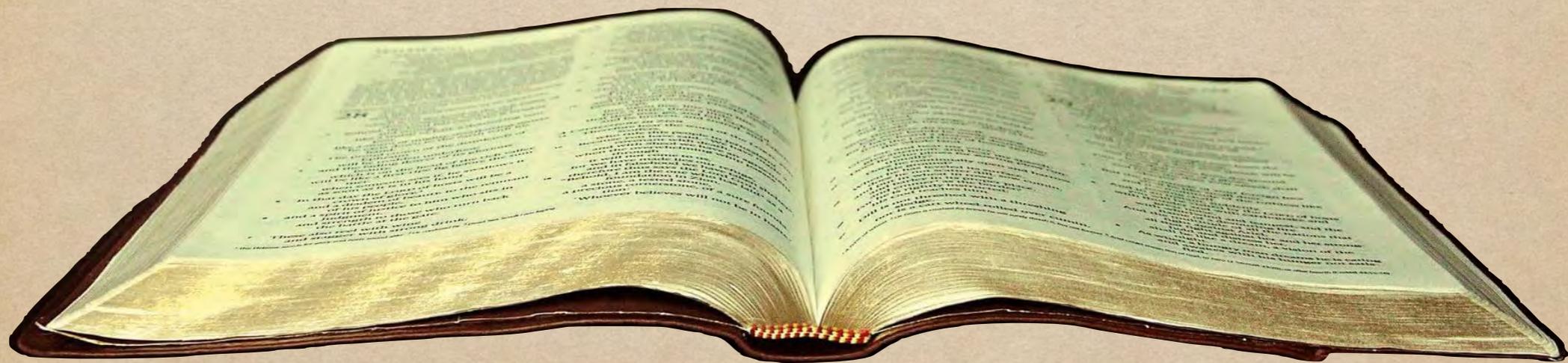


# Galatians

## The Gospel of Grace

### 'A Tale of Two Cities'

Gal 2:11-14





-In Galatians chapter 2 we have two completely different cities.

-In verses 1-10 we saw what took place in when Saul went up to **Jerusalem**.

-Now this week, in verses 11-14, we'll see what happened when Peter came down to **Antioch**.

-We'll do this in three stages:

### **I. The Difference Between Jerusalem and Antioch**

### **II. The Conflict Between Peter and Paul**

### **III. The Outcome of that Meeting**

-By introduction, we'll look at what went on in Jerusalem in verses 1-10.

-**Gal 2:1,2** Agabus, a prophet in Jerusalem, came to Antioch with a revelation from God concerning the coming famine in Jerusalem.

->Saul and Barnabas took an offering to Jerusalem and in doing so was able to submit to them the gospel he preached to the Gentiles.



**-Gal 2:3-5** Saul took Titus along, an uncircumcised Gentile, knowing ahead of time that the controversy of circumcision would come up.

->Even though this was a private meeting with the leaders of the church; false brethren had snuck in **“to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage”**.

->But Saul did not put up with them for even an hour, **“so that the truth of the gospel would remain with *[them]*”**.

**-Gal 2:6-10** James, Peter, and John acknowledged that Saul had been entrusted with the gospel to the Gentiles, just as they had been to the Jews.

->They extended the right hand of fellowship to Saul and Barnabas, symbolizing their partnership in the gospel.

->Their only request was for Saul and Barnabas to remember the poor; a cause Saul was eager to do.

**-This brings us to our passage today-**



-They are now back in Antioch with Peter probably living there.

Galatians 2:11-14 <sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

<sup>12</sup> For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.

<sup>13</sup> The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

<sup>14</sup> But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?"

-In the first 10 verses Peter was **in Jerusalem**. Now we find him **in Antioch**.



## I. The difference between Jerusalem and Antioch

- We're not going to look so much at the cities themselves.
- But we are going to look at the believers in each city.

### -First: Antioch

-Because of the diaspora caused by the persecution of Jewish believers and Stephen's death, many of those of the **'Way'** relocated to other cities. Antioch being one of those cities.

-Many men, both Jew and Gentile believers, came to Antioch preaching to the Gentiles concerning the Lord Jesus.

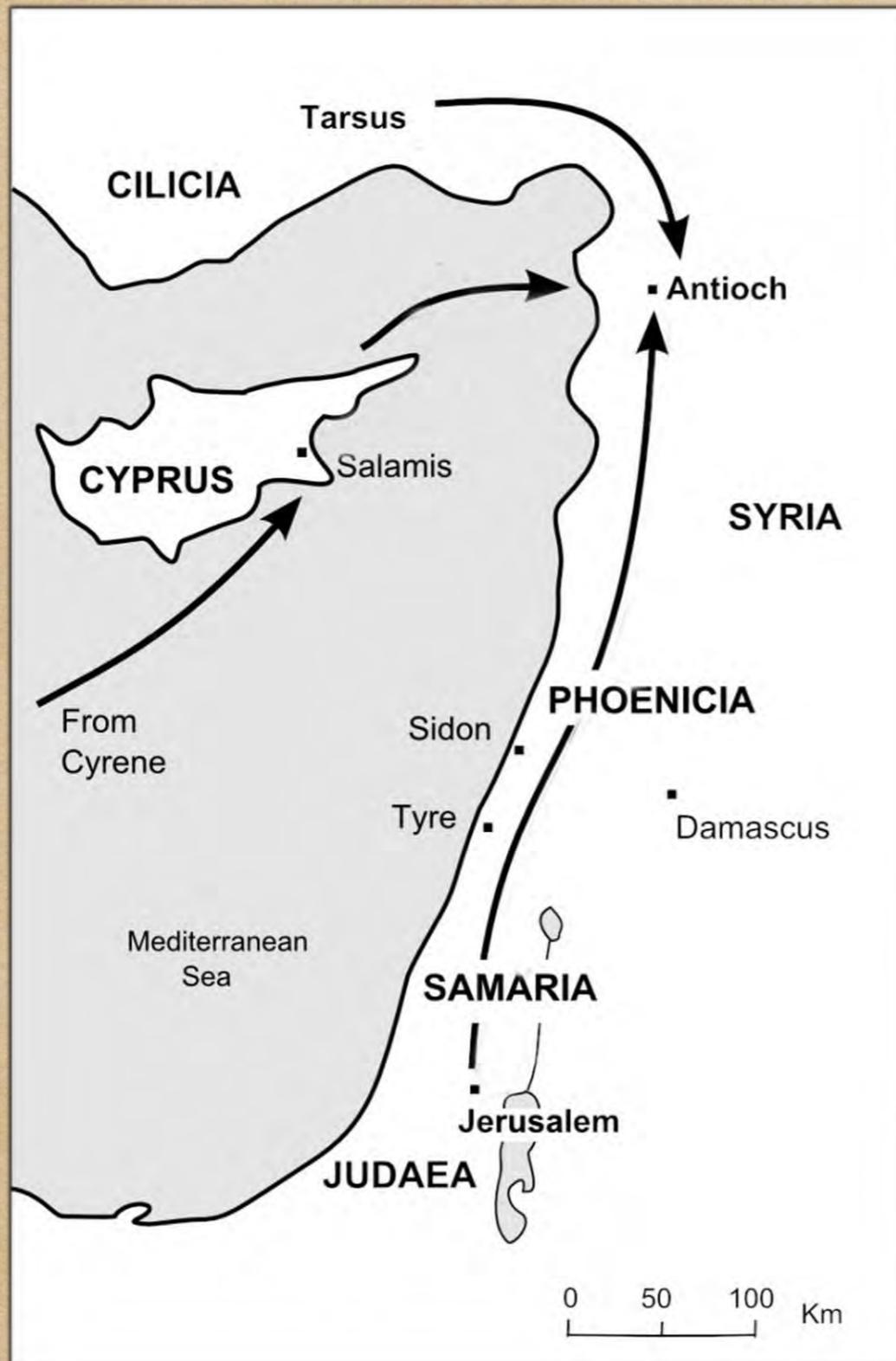
Acts 11:19-21 **<sup>19</sup> So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch. . .<sup>20</sup> But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, preaching the Lord Jesus.<sup>21</sup> And the hand of the Lord was with them, and a large number who believed turned to the Lord.**



## The Diaspora

Starting with Stephen's death  
Approximately 32 AD

- Many Jewish believers in Jerusalem fled to Phoenicia, Cyprus, and Antioch.
- There were also many Gentile believers moving to Antioch from the Island of Cyprus, and Cyrene which is on the northern coast of Africa, now called Libya.
- This most likely was the result of Philip's ministry in Samaria and Peter taking the gospel to Cornelius, a Gentile centurion, and his military friends in Caesarea.
- Antioch became the center of Christianity for both Jew and Gentile in the early church.





-Antioch had a large number of Gentile believers in the church.

-It was so successful that Jerusalem sent Barnabas down to see what was going on.

Acts 11:22,23 <sup>22</sup> The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch. <sup>23</sup> Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord;

-The gospel to the Gentiles was so successful in Antioch that Barnabas went to Tarsus to get Saul to help out in the work.

-Barnabas was aware of Saul's calling to the Gentiles and thought he would be an asset to the ministry.

Acts 11:25 And for an entire year [*Barnabas & Saul*] met with the church and taught considerable numbers; and the disciples were first called **Christians** in Antioch.

**-Antioch became the main outreach for evangelism, while Jerusalem was a different story.**



## -Jerusalem

-After the resurrection, Christ told His eleven disciples “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. . .”

-Those eleven disciples, along with Matthias became the Apostles to the church.

-The church prospered and grew despite opposition from the Pharisees, Sadducees, and Sanhedrin.

Acts 6:7 The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

-But with the martyr of Stephen many of the believers left Jerusalem.

-We learn from God’s word and historical sources that most of the Apostles left Jerusalem and went out into the world spreading the gospel just as Christ told them to do.

**-But of the Jewish believers that stayed, most continued to live under the Mosaic Law.**



**-You no longer hear much about the church in Jerusalem.  
And what you do hear is mostly negative.**

-Most believers in Jerusalem never did get with God's program. This was mostly due to the heavy influence of Judaism. This included Peter.

-In the book of Acts, Jerusalem was slowly fading away as Antioch and later Ephesus became the center of Christianity.

**-Just about every time Paul dealt with Jerusalem, he was greeted with opposition from the Judaizers and legalists:**

->When he first came to Jerusalem after Damascus, they tried to have him killed.

Acts 9:28 **And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death.**

->Here in Galatians 2:4 false brethren in Jerusalem tried to sabotage his message.

**But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.**



->After his first missionary journey men from Jerusalem showed up in Antioch teaching, "Unless you are circumcised according to the custom of Moses, you cannot be saved". This led up to the Jerusalem Council. Acts 15:1

->During the Jerusalem Council we read in Acts 15:5:

"But some of the sect of the Pharisees who had believed stood up, saying, "It is necessary to circumcise them and to direct them to observe the Law of Moses."

->Even after that meeting, many believers in Jerusalem continued to embrace circumcision and the Mosaic law.

->After the second missionary journey Paul stopped by Jerusalem on his way to Antioch but didn't bother staying long.

Acts 18:22 When he had landed at Caesarea, he went up and greeted the church and went down to Antioch.

->Could it be that Paul no longer wanted to put up with the Judaizers and Legalists in Jerusalem?



-Many of the believers in Jerusalem, although saved, still demanded that the Mosaic Law was essential to their sanctification.

-This can really be seen in Acts 21 when Paul arrives in Jerusalem after his third missionary Journey.

->James, the head of the church, wants Paul to participate in a vow to show he has not abandoned the Mosaic Law.

**->There were literally thousands of believers who were still following the Mosaic Law.** Thousands (μυριάδες – myriades) literally ten thousand; in context - many thousands.

Acts 21:20,21 **20“You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; 21** and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs.

-We see a huge difference between the Antioch believers and the Jerusalem believers.

**-This brings us up to our second point-**

## II. The Conflict Between Peter And Paul



Gal 2:11 **But when Cephas came to Antioch. . .**

- Why did Paul include this in the letter to the Galatians.
- And when exactly did Peter go to Antioch?
- It appears that this wasn't just a visit; Peter was probably living in Antioch. He eventually becomes the head of the church.

Gal 2:12 **For prior to the coming of certain men from James, he used to eat with the Gentiles;**

- Eusebius, a fourth-century historian, has Peter as the head of the church in Antioch and turning over that leadership to Evodius and then to Ignatius before going to Rome around 55 AD.
- This had to have happened **just before** the first missionary journey or **right after** due to the fact that Barnabas was still with them.
- After James, Peter, and John gave Saul the right hand of fellowship in Gal 2:9 Peter moves to Antioch.
- This probably happened before Barnabas and Saul's first missionary journey.



-Paul, Barnabas, and others go up to Jerusalem, possibly along with Peter, after the first missionary journey for that famous Jerusalem Council.

-It could be that Peter and Paul had this conflict long before they arrived at the Jerusalem Council. This is brought out by Peter's confidence in Acts 15:7-11:

<sup>7</sup>Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. . .<sup>9</sup> and He made no distinction between us and them, cleansing their hearts by faith. <sup>10</sup> Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? <sup>11</sup> But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."

-Whether it was before or after that first missionary journey let's get back to our passage.

Gal 2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.



**-This is a major turning point in the book of Galatians.**

-Peter has accepted Paul's Apostleship but still fears the Judaizers and legalists from Jerusalem.

-Paul may have put up with this in Jerusalem, but he's not going to put up with it in Antioch!

-Paul condemns him for what is about to happen.

-Now that Peter has left the legalists in Jerusalem, he has found a new freedom in Christ.

-He is now associating and eating with the Gentile believers just as he did in Caesarea with Cornelius and the other Gentiles.

-But Judaizers from Jerusalem show up and Peter reverts to his old ways.

**Gal 2:12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.**



-Then the rest of the Jews, along with Barnabas, join Peter in his hypocrisy.

Gal 2:13, **The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.**

-When Saul was in Jerusalem, he spoke privately with the Elders, but here in Antioch he “**opposed** him to his face” in the presence of everyone.

->opposed (ἀντίστημι - anthistemi) combination of two Greek words: ‘histemi’ -to stand, and ‘anti’ - against. **Saul took a strong stand against Peter:**

Gal 2:14 **If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?**

-There are some doctrinal differences that should be addressed publicly and dealt with.

-Paul includes this encounter with Peter in Galatians to teach us that we are not only saved by **faith apart from the law**, but that we **live by faith apart from the law.**

-Paul spends the rest of this chapter explaining this to Peter: Gal 2:15-21



### III. The Outcome of This Meeting

-We can only assume that Peter responded in a positive way when Paul tells him in Galatians 2:20:

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

-When **comparing Jerusalem and Antioch** – once Peter got away from the legalism in Jerusalem, his life ‘In Christ’ prospered. You can see that in his writings from Rome.

1 Peter 5:12 I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!

2 Peter 3:17,18 <sup>17</sup> You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, <sup>18</sup> but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be the glory*, both now and to the day of eternity. Amen.



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