

Galatians Handout

Week Nine

Review:

7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8 (for He who effectually /mightily worked for Peter in his apostleship to the circumcised effectually/mightily worked for me also to the Gentiles), 9 and recognizing/perceiving the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

“But on the contrary”

-Paul’s particular calling is validated

-Same gospel but differing ministries

-Empowered by same

-Mutual grace necessitates

“Reputed pillars”

1 Cor. 15:9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. Whether then it was I or they, so we preach and so you believed.

Pillars?

Eph. 2:20 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,

10 They only asked us to remember the poor—the very thing I also was eager to do.

-It defined the character of Messiah in prophecy.

Iss. 11:1, 4 Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. The Spirit of the Lord will rest on Him... But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth;

Isa. 61: The Spirit of the Lord is upon me, because the Lord has anointed me to bring good news to the afflicted (poor/needy/lowly); He has sent me to bind up the brokenhearted,

-It is how Jesus came into the world.

-It is one way Jesus authenticated His coming as Messiah

Mat. 1:3 Are You the Expected One, or shall we look for someone else?” Jesus answered and said to them, “Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

-It is evidence of our salvation.

Mat. 25:44 Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?’ Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ These will go away into eternal punishment, but the righteous into eternal life.”

-It is evidence that we are emulating Jesus and our heart is changed.

2 Cor. 8:7b see that you abound in this gracious work also. I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

1 Jn. 3:16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

-It's actually always been a command.

Deut. 15:11 For the poor will never cease to be in the land; therefore I command you, saying, 'You shall freely open your hand to your brother, to your needy and poor in your land.'

-It is a duty of the church.

-It is a testimony to the unity of the body, the big "C" church.

2 Cor. 8:1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. For I testify that according to their ability, and beyond their ability, they gave of their own accord, begging us with much urging for *the favor of participation in the support of the saints*,

Did Paul do it?

Acts. 20:35 In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"

11. But...

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned (he was clearly in the wrong). 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 (cower/shrink back) and hold himself aloof, fearing the party of the circumcision. 13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. 14 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?

When Cephas came:

Peter used to Eat with the gentiles:

Certain men from James:

Party of the circumcision:

Peter is accused of being—

What is Peter afraid of?

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*What did Jesus suffer/undergo?

Why does that matter?

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

What is the scary part of this story?

What can we learn?

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Our response

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Our response

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Our response

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Our response

What is the hopeful part of this story?

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Jerusalem

Confrontation

Bold/Ardent stance

Truth of gospel at stake v. 5

Problem is outsiders

Gentile not compelled v. 3

Private discussion to safeguard unity

Hand of fellowship

Antioch

Confrontation

Bold/Ardent stance

Truth of gospel at stake v.14

Problem is insiders

gentiles being compelled v. 14

Public discussion to safeguard unity

Word of opposition

1 Cor.10:11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let *him who thinks he stands take heed that he does not fall*.

I opposed him to his face, because he stood condemned... 14 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?"

Why the public rebuke?

The nature of the

The nature of the

The nature of the rebuke

Mat. 18:15 If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

How do we know Peter got straightened out?

Missionally:

Acts 15:9 He made no distinction between us and them, cleansing their hearts by faith.

Relationally:

2 Peter 3:15 and regard the patience of our Lord as salvation; just as also our *beloved brother* Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

Spiritually:

1 Pt. 3:13 Who is there to harm you if you prove zealous for what is good? But even if you should suffer for the sake of righteousness, you are blessed. And *do not fear their intimidation*, and do not be troubled, but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

1 Pt. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God....

Was Peter a hero or a hypocrite?

14. When I saw they were not straightforward (orthopodeo, straight footed) about the truth of the gospel.

Mat. 7:13 Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it.

Prescription from the orthopedist

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Paul's treatment for crooked feet...

Address the cause not the symptom.

Fear of man/criticism

Sexual sins

Attitude toward suffering

Generosity

Racism

Discussion

These are a list of common “symptoms,”-- ways our feet can go sideways.
Find yours or supply one of your own.

Worry, anger, depression, boredom, unforgiveness, critical nature, listlessness, complaining, envy, self-esteem, doubt, substance abuse (includes food), pride, harsh tongue (includes cursing), lack of joy, selfishness, judgmentalism, lack of repentance, self-absorbed, lazy-not serving others outside your immediate family, prayerlessness...

What is it you need to believe about the gospel truth that will address the symptom and steer you back on the path? Help each other. And by that, I mean encourage, don't lecture. You aren't anyone's therapist, but you are sisters and brothers and fellow travelers on the path and light bearers of Christ.