

## Galatians 2: Brethren in Contention

4-6-14

### Summary of Events

In Acts 11:27-30 we see:

A famine in Judea predicted by Agabus in Antioch

Relief sent with Paul, Barnabas (& Titus)

In Galatians 2:1-10 we see

Paul, Barnabas & Titus arrive in Jerusalem with the relief aid (for the poor, ie saints)

The apostles concede to Paul's work with the gentiles

In Acts 12:17, 25 we see:

A new persecution in Jerusalem sees Peter arrested, freed

After being freed Peter "went to another place", possibly Antioch

Paul & Barnabas returned to Antioch

In Galatians 2:11-16 we see:

Paul confront Peter

1. The issue of false brethren - Judaizing teachers among brethren are a constant problem in the New Testament. We see them in Acts 15:1 and verse 24. There are still false brethren today. They have an attitude of infallibility. They refuse to debate or discuss their views, but instead resort to name calling (legalist, name calling). Ultimately, we can know them by their fruits, such as division and discord.

2. The Division of Racism - Paul addressed the unity of believers in Galatians 3:28. He made it clear there and elsewhere that it is unlawful to divide brethren by race. Racial prejudice is worldly; we cannot permit society to force this.

3. Confronting Error - We see here that Paul confronted Peter PUBLICALLY. This sets for us a pattern that public sin requires public confession. Matthew 18:15-17 applies only between brethren; public sin and sin by men of authority must be handled publically. This is re-emphasized in I Timothy 5:19-20.

As well, we need to see that Peter's error was NOT resisting the false teachers. He did not agree with the false teachers, but he did not stand up against them. As seen in Titus 1:9, we must stand against falsehoods and false teachers. Confrontation is a most difficult duty of a Christian.

4. Justification in Christ - Paul's last point is that Christians are justified not through law but through Christ. Specifically, in this context he refers to the law of Moses. However, even now we are justified by Christ outside law; we are then obedient to Law. but it is the Law of Christ.