

## Galatians 2:11–21

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### 1. Why did Paul rebuke Peter?

- “I withstood him to the face...” Paul did not condemn Peter to others; he did not expect others to do what was his responsibility to do; neither did he ignore what Peter did. Further, his rebuke of Peter was a public as His sin (2:14), for the benefit of those who were influenced by Peter’s actions (2:13).
- “Because he was to be blamed...” that is, “at fault,” wrong, guilty of sin (2:11). Peter did what he knew was wrong, had taught was wrong and set the precedent against (Acts 10:28–29; 11:2–3).
- “The other Jews dissembled with him...” committed hypocrisy with Peter when men came from James (2:13).

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### 1. Why did Paul rebuke Peter?

- “I saw that they walked not uprightly according to the truth of the Gospel...” Peter’s actions were not just inconsistent with his own past example, but they were contrary to a spiritual precedent which he by the Holy Spirit had established (Acts 10:47–48; 11:17–18; 15:7–9). Had Paul not rebuked Peter at the time, there would be no basis upon which he could contend “if we or an angel from heaven...any man preach any other Gospel...let him be accursed” (Galatians 1:8–9).

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### 2. How could we commit the same sin as Peter today?

- Consider:
  - Respect of persons (Acts 10:34; *cf.* James 2:1–13)
  - Judging one’s brother (Romans 14:10)
  - Compelling more than Christ requires (Galatians 2:3)
  - Giving consent to what we know is wrong (2:12)
  - Encouraging others to join us in sin (2:13)
  - Special pleading (2:14)

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### 3. Was there a chance of division when Paul rebuked Peter?

- “He withdrew and separated himself...” Peter had already instigated division. By his actions the Spirit says he was shunning and excluding the Gentiles and the Jews that ate with them. Paul was opposing division not causing it.
- “Fearing them which were of the circumcision...” Peter’s actions are clearly an example of one pleasing men above pleasing God (Galatians 1:10). Paul’s actions are designed to save Peter, Barnabas, the Jews of the circumcision and any others adversely influenced by them. He is pleasing Christ by doing so (Luke 17:3).

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### 3. Was there a chance of division when Paul rebuked Peter?

- “Carried away...” Paul’s responsibility (and ours) is to uphold truth. God is responsible for the consequences. Acts 15:24 states, “Certain which went out from us have troubled you with words, subverting your souls...to whom we gave no such commandment.” Those causing the trouble are those who teach words without Apostolic authority. When truth is taught with the genuine objective of saving a man’s soul the results are just exactly what God desires (1 John 2:19).

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### 4. What affect did Peter's sin have on other people?

- “And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.” We have influence for good and for ill. Several things need to be remembered:
  - No man is infallible, except Christ (1 Timothy 5:19–20).
  - Peer pressure is a very real thing (Acts 11:3).
  - Prejudice is difficult to overcome (Romans 14:13).
  - Grace is the great equalizer (Romans 3:23).

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### 5. How are we justified by “the faithfulness of Christ”?

- “Knowing that a man is not justified by the works of the law...” Here Paul state his thesis. Right standing with God, justification, cannot be obtained through the works of the Law (explain), but only through the faith of Christ.
- “But by the faith of Jesus Christ...” (KJV). Many versions follow the ASV “faith in Christ...” NET has “the faithfulness of Christ...” The only possible sense in which this is true would be that of Isaiah 52:13 and Philippians 2:7. Only one other place where possible Romans 3:3. (I think this is a very labored and unjustifiable translation that lends itself to the false doctrine of the imputation of the personal righteousness of Christ).

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### 5. How are we justified by “the faithfulness of Christ”?

- “But by the faith of Jesus Christ...” Paul speaks of the objective faith of Christ, meaning the Gospel (*cf.* Galatians 2:20, 3:23; Romans 1:5, 3:22; Ephesians 3:11–12, 4:13; Philippians 3:9) which produces subjective faith unto justification (Galatians. 2:16; 3:11, 26; Romans 1:16–17, 3:28; 5:1–2; 2 Corinthians 5:7; Philippians 3:9).
- “Even we have believed in Jesus Christ...” The Gospel, the Faith, points men to Jesus as the ground or the basis of justification; therefore we have believed in Jesus that we might be justified by the faith of Christ, not His personal faith, but the faith once revealed.

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### 6. To what “law” does Peter refer in Galatians 2:16?

- “Knowing that a man is not justified by the works of the law...” (1) Context: The law being discussed in Acts 15 was “the Law of Moses...” (2) Question: What law required circumcision, days, came 430 after the promise, was added because of transgression, had the purpose of bringing us to Christ, distinguished between Jew and Gentile? (3) Practically: Name a law other than Moses’ that could possibly be considered as a ground for justification before God? It is the only law given by God of which we have any detailed record.

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### 7. How could Paul build again the things he destroyed?

- “For if I build again the things which I destroyed...” Paul destroyed the old man of sin when he was united with Christ in water baptism (Romans 6:6). If he were to return to the Law, he must needs depart from Christ (Galatians 5:1–6; *cf.* 1:6).
- “I make myself a transgressor.” In the first place, by forsaking Christ (Hebrews 10:29); in the next, by being cut off from grace (Galatians 5:4).

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### 7. How could Paul build again the things he destroyed?

- “For I through the law am dead to the law, that I might live unto God.” Paul affirms that the Law itself convinced him that he should seek Christ apart from the Law: (1) the simple function of the Law (Romans 7:9–10); (2) the institution of sacrifice (Hebrews 10:1–4). (3) the types and shadows of the Law (Colossians 2:17); (4) the promise that the Law would give way to a new covenant (Jeremiah 31:31; Hebrews 8:7–13).

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### 8. How was Paul crucified with Christ?

- “I am crucified with Christ...” Jesus said the disciple must “take up his cross,” that is, “lose his life” by following Christ. We are put to death to sin and made alive unto righteousness in water baptism (Romans 6:11–13).
- “Nevertheless I live; yet not I...” Paul was not physically crucified, though he had been stoned, beaten and bitten. Yet, he was dead to sin and alive unto God, by Jesus Christ (6:19–23).
- Christ liveth in me: and the life which I now live in the flesh I live by the faith...” Paul’s walk was according to the faith, the truth of the Gospel, not after the Law (Galatians 5:18).

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### 8. How was Paul crucified with Christ?

- “The Son of God, who loved me, and gave himself for me...” Paul understands that the Gospel is personal. In 1:4, Christ gave Himself “to deliver us.” Yet, here in 2:20, Paul confesses that Jesus “gave Himself for me.” Two points stand out from that: (1) From God’s perspective, no one is lost in the mass of humanity. Redemption is not wholesale. If there were no other sinner, Jesus would die for me. (2) From my perspective, it is my sins, not anyone else’s that put Christ on the cross. It will not do to look around and judge others worse than yourself. *Christ died for me and because of me.*

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### 9. How did Christ live in Paul?

- “Christ liveth in me ...” Certainly not *bodily*, as an incarnation or a possession. Not *representatively*, through an “indwelling” of the Holy Spirit (Ephesians 3:16–17).
- “And the life which I now live in the flesh I live by the faith of the Son of God...” Rather, Christ lived in Paul, and necessarily in each of us, to the extent we are governed by His Gospel (Colossians 3:16; Ephesians 5:18–19).

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### 10. How could one “frustrate” the grace of God?

- “I do not frustrate the grace of God...” better, “set aside the grace of God.”
- “If righteousness come by the law, then Christ is dead in vain ...” Compelling men to return to the Law of Moses was tantamount to setting aside grace. Why? If the Law was necessary for justification, the death of Christ was not. Jesus was dead in vain.

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