

Paul Rebukes Peter

- Was this an inspection tour? Had they come to check on Peter's conduct in his fellowship with Gentiles.
- Peter had earlier been arraigned on the charge of eating with un-circumcised men.

ACT 11:1 Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God.

ACT 11:2 And when Peter came up to Jerusalem, those who were circumcised took issue with him,

ACT 11:3 saying, "You went to uncircumcised men and ate with them."

GAL 2:11 But when Cephas [Peter] came to Antioch [of Syria], I opposed him to his face, because he stood condemned [by God and faithful brethren].

- The Greek "spoudazo" means "to be willing, to do with eagerness." It also has the idea "to make diligent effort."
1. The apostles were not sinless or infallible. (1 Jn. 1:8, 10).
 2. Paul rebuked Peter to his face. **He did not talk behind his back.**
 3. This was the right thing to do, and it also revealed Paul was equal to Peter.

GAL 2:12 For prior to the coming of certain [Jewish Christian] men from James, he used to eat [the forbidden foods] with the Gentiles [Gentile Christians]; but when they came, he [Peter] began to withdraw and hold himself aloof, fearing [the criticism and persecution of] the party [those] of the circumcision [probably some Christian Jews and likely some non-Christian Jews].

- **Persecution for omitting circumcision came from within and without the church.**
1. When Peter came to Antioch, he saw Jews and Gentiles eating together and he joined with them.
 2. Peter had acted as a hypocrite by not living up to his preaching and convictions.
 3. He was "fearing the party [those] of the circumcision."
 - a. These are not clearly identified.
 - b. They seem to be Christians who were attempting to follow the Law of Moses in some ways.
 4. Even after the Jerusalem Conference James still held that the Law of Moses was binding on Jews and sent representatives to Antioch to enforce the Law of Moses on the Jews who ate with Gentiles.

Note: These were Jewish Christians of Jerusalem who like James still were most scrupulous in their obedience to the Mosaic law - circumcision, avoiding certain foods.

Others Guilty Of Hypocrisy

GAL 2:13 And the rest of the [Christian] Jews joined him in hypocrisy [concealed their true convictions and acted insincerity], with the result that even Barnabas was carried [swept] away by their hypocrisy.

1. “The rest of the Jews” were Christian Jews.
2. They ceased eating with Gentiles because of those coming from James and the example of Peter pulling away.
3. “Barnabas” was also guilty and this was a great disappointment to Paul.
- 4. He had been a champion of Gentile liberty from the Law.**

Note:

1. Barnabas or Joseph was a great man of faith and encouragement (Acts 11:24), **but even great men stumble.**
- 2. We should hold our leaders to a high standard, but we should also recognized they sin and be willing to confront and forgive them.**

GAL 2:14 But when I saw that they were not straightforward [acting in line] about the truth of the gospel, I said to Cephas [Peter] in the presence of all [at Antioch], "If you, being [born] a Jew, live like the Gentiles and not like the Jews, how is it that you compel [force] the Gentiles to live like Jews?"

1. The Greek “orthopedo” comes from “orthos” and “podeo” meaning to “walk with straight feet or in a straight line.
2. It has the idea of walking straight in regard to truth without wavering and being insincere.
3. It was inconsistent to live like Gentiles, and then turn around and force them to live like Jews.
- 4. Christianity did not compel Gentiles to abide by the customs and traditions of the Jews.**

Addressed To Peter Or Galatians?

Galatians 2:15-21

1. These words are not in some Greek manuscripts, but the oldest manuscripts have these words.
2. It is not clear if vvs. 15-21 were spoken to Peter or if Paul is addressing these words to the Galatians.
- 3. It is very possible he is telling them what he had said to Peter.**
4. Either way these words are instructing them on these matters.
5. Paul seems to resume his direct words to the Galatians in Galatians 3:1.

GAL 2:15 "We are Jews by nature [by birth], and not sinners from among the Gentiles;

- Lit. “not sinners of the Gentiles.”

- **“we” - Paul, Peter, and Jewish Christians at Antioch.**

1. The Greek “phusis” [foo sis] means (1) nature (2) birth (3) natural instinct (4) native condition (5) native species, kind

Rom. 2:14 - instinctively, by nature, naturally do	1 Cor. 11:14 - Nature	Gal. 4:8 - Nature, by the fact they are man-made, of human origin, by very nature	Jas. 3:7 - Human nature, man, mankind
Rom. 11:24 - Nature, naturally wild	Gal. 2:15 - Nature, birth	Eph. 2:3 - Nature, sinful nature, custom	2 Pet. 1:4 - (divine) nature, become like God.

2. Jews regarded all Gentiles as sinners.

- The Jew regarded the Gentile as impure, and styled him *a dog* (Matt. 15:27). See Rom 2:12; 1Cor 6:1; 1; 1 Cor 9:21; Eph 2:12; Lk 18:32; Lk 24:7

MAT 26:45 Then He came to the disciples, and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.	LUK 18:32 "For He will be delivered to the Gentiles, and will be mocked and mistreated and spit upon,
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- Paul speaks of Gentiles in accordance of the language of Judaism.
- Most Gentiles , without written Law and proper upbringing, were very sinful.

3. Jews regarded Gentiles as sinners, but they [the Jews] were also sinners condemned by the Law of Moses.

“A Man Is Not Justified By The Works Of The Law”

GAL 2:16 nevertheless knowing that a man [Jew or Jewish proselyte] is not justified [right, acquitted] by the works of the [Mosaical] Law but through faith [trusting obedience] Christ Jesus, even we have believed in Christ Jesus, that we may be justified [acquitted, made right] by faith [trusting obedience] in Christ, and not by the works of the [Mosaical] Law; since by the works of the [Mosaical] Law shall no flesh be justified [acquitted].

1. The Law of Moses was good. (Rom. 7:12), but not for salvation.
2. The Law of Moses could not save because no one could keep it perfectly. (Jas. 2:10, 11).
3. **The Law of Moses was not given to save man.** (Gal. 3:19, 24, 25).

GAL 2:17 "But if, while seeking to be justified [acquitted, saved] in Christ, we [Christian] ourselves have also been found sinners, is Christ then a minister [servant, agent, promoter] of sin? May it never be!

- Gr. *me genoito* - **may it never be**
1. Some might suggest that salvation by grace and faith was a dangerous doctrine.
 2. It is possible some charged Paul with “antinomianism” **See Romans 6:1.**

3. This doctrine did not promote sin though those trusting in Christ and not observing the Law of Moses are also sinners.

- a. This was true before their conversions. (Rom. 3:10, 23).
- b. This was true after their conversions. (1 Jn. 1:8, 10).

4. Jesus is not “a minister of sin”

- a. “diakonos” - minister, servant.
- b. He does not encourage or contribute to it in any way.

GAL 2:18 "For if I rebuild [teach again, declare valid] what I have once destroyed [fought against], I prove [reveal, demonstrate] myself to be a transgressor [a lawbreaker]."

1. Paul had taught salvation is apart from the Mosaic Law.
2. It would be sinful for him to “rebuild” (teach again) that salvation is by the Law.
3. Paul is hypothetically speaking of himself, but what he said was true of Peter.
4. It is possible they (these words) were spoken to Peter.

Note:

- Peter had declared legislation regarding the eating of Gentile foods null and void by his eating with Gentiles (Acts 10), and then declaring it valid by his act of withdrawing fellowship from the Gentiles. (Gal. 2:11-14).
- Paul refused to act as Peter.

GAL 2:19 "For through the Law I died to the Law, that I might live to God."

- “through the law” (Gr. dia nomou)
 - It is not real clear what Paul meant here, but he might be referring to the fact that the law was a “tutor” [guide] to bring men to Christ. (Gal. 3:24, 25).
 - The idea may also be as one sees that man cannot keep the law perfectly and cannot be saved by it that he gives up or dies to any thought of salvation by the law.
1. He had died to the Law as a matter of salvation.
 2. He was totally dependent on God’s grace and was living for Him.
 3. He does not mean he was without any law or restraints. (Gal. 5:19-21, 22-24; 6:2).
 - a. See Col. 3:6-25 & Eph. 5
 - b. 1 Tim. 1:8-14.

Paul “Crucified With Christ”

GAL 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 [in the body] I live by faith [trusting obedience] in the Son of God, who loved me, and delivered Himself up for me.

1. Paul had died to [pleasing] self, and was living for [to please] Christ.
 - a. The Pharisee Saul had died. (Phil. 3:5; Acts 22:3; 23:6; 26:5).
 - b. A new man lives to please Christ.
 - c. A new man recognizes he cannot earn salvation, and refuses to entertain the idea.
2. His life “in the flesh” [in his fleshly body] was directed “by faith in the Son of God.”
 - a. This was not a subjective faith based on feelings.
 - b. It was a faith based on God’s word. (Rom. 10:17).
 - c. He had it by revelation of Jesus Christ. (Gal. 1:12).

Note:

1. Christians die to sin and self and are buried in baptism to confirm death. We only bury the dead.
2. They arise to live a new life. (Rom. 6:3, 4; Col. 2:12; 3:1,2).
3. Paul gives Jesus all the credit for his salvation “who loved me, and delivered Himself up for me.”

Special Application

1. We should be able to say what Paul did. (Gal. 2:20).
2. We should be living for Christ - not self.
3. Our lives should be driven “by faith in the Son of God.”
4. We should keep in mind how much Jesus loved us and He gave His life that we might live.

GAL 2:21 "I do not nullify [set aside, reject] the grace of God; for if righteousness [justification, salvation] comes through the [Mosaical] Law, then Christ died needlessly [for nothing, in vain]."

- “dorean” means “without cause.”
 - “atheteo” - set aside, nullify, annul, reject, swerve from
1. It was needless, vain for Christ to die if a man could be saved by the Law of Moses or any other law.
 2. The Law of Moses was given about 1446 B.C. - long before Christ died on the cross.

3. No one was able to keep it perfectly - not even close. (Rom. 3:11, 23).
4. **No one can keep “the law of Christ perfectly.”** (1 Jn. 1:8, 10; 2:1-2). See Gal. 6:2; 1 Cor. 9:20,21.

Note:

1. The principle here is true of any law. If man can earn his salvation by any law, Christ died for nought.
2. The fact is that we cannot earn salvation, but we do have laws. (Jn. 15:14; Lk. 6:46; Heb. 8:10).
3. There are works of merit and works of faith.
 - a. No man can merit his salvation by works of merit. (Rom. 6:23).
 - b. We must have works of faith to be saved. (Jas. 2:14-26; Gal. 5:6; Heb. 11).
 - c. Saving faith works and no one can be saved by a dead faith.
 - d. But even works of faith, such as helping the needy, do not merit salvation.

Additional Note

1. “works of the flesh” (Gal. 5:19).
2. “works of the Law” (Gal. 2:16).
3. “dead works” (Heb. 6:2).
4. works of faith. (Rom. 3:27; Jas. 2:14-26; Heb. 11).
5. “works of the devil” (1 Jn. 3:8).

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