

Galatians

Chapter 2:10-21

- I. **Galatians 2:10-21**¹⁰Only *they would* that we should remember the poor; the same which I also was forward to do. ¹¹But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹²For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ¹³And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
- a. “they” and “we”
- I. **These pronouns represent two groups. The elders and twelve and the body of Christ in Galatia.**
- b. Remember the poor
- I. **Acts 11:29-30** ²⁹Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: ³⁰Which also they did, and sent it to the elders by the hands of Barnabas and Saul.
- II. **Romans 15:25-26** ²⁵But now I go unto Jerusalem to minister unto the saints. ²⁶For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- III. **I Corinthians 16:1-3** ¹Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. ²Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. ³And when I come, whomsoever ye shall

approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

IV. The transition from early Acts to what Paul writes to the Body of Christ in I Timothy is noteworthy.

1. **I Timothy 5:8**⁸But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

c. Another Peter encounter

I. Peter came to Antioch. Previously, we had the 15 days with Peter and the counsel of Acts 15.

1. **Galatians 1:18**¹⁸Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
2. **Acts 15:7-11**⁷And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. ⁸And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; ⁹And put no difference between us and them, purifying their hearts by faith. ¹⁰Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? ¹¹But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

II. These encounters frame the background for the verses at the end of II Peter.

1. **II Peter 3:15-16**¹⁵And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; ¹⁶As also in all *his* epistles, speaking in them of these things; in which are some things hard to

be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

d. Peter was to blame

I. **This was after the counsel. Peter went from denying Jesus to great boldness after the resurrection. It is telling that he has now given in to fear but this time his it was James and the circumcision.**

1. **Matthew 16:16**¹⁶And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

2. **Matthew 16:22**²²Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

3. **Mark 14:29-31**²⁹But Peter said unto him, Although all shall be offended, yet *will* not I. ³⁰And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. ³¹But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

4. **Mark 14:66-72**⁶⁶And as Peter was beneath in the palace, there cometh one of the maids of the high priest: ⁶⁷And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. ⁶⁸But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. ⁶⁹And a maid saw him again, and began to say to them that stood by, This is *one* of them. ⁷⁰And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaeen, and thy speech agreeth *thereto*. ⁷¹But he began to curse

and to swear, *saying*, I know not this man of whom ye speak. ⁷²And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

5. **John 21:3**³ Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

II. **Remember that the middle wall of partition was taken down.**

1. **Ephesians 2:14** ¹⁴For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

e. Barnabas

I. **Barnabas played such a role of support for Paul. This had to be heartbreaking for Paul.**

1. **Acts 9:27**²⁷ But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

2. **Galatians 2:9**⁹ And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

f. The pronouns tell the story

I. **Galatians 2:12-13**¹² For before that **certain came from James (circumcision, Jews), he (Peter)** did eat with the Gentiles: but when **they (the circumcision from James)** were come, **he (Peter)** withdrew and separated

himself, fearing **them** (the circumcision from James) which were of the circumcision. ¹³And **the other Jews** (Jews who were present but not part of James group) dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

1. **Peter was acting one way (eating with the Gentiles) when the Jewish leadership wasn't looking or noticing, but became a hypocrite when the leadership's emissaries showed up. Even Barnabas was being influenced.**

II. **Galatians 2:14-21**¹⁴But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? ¹⁵We *who are* Jews by nature, and not sinners of the Gentiles, ¹⁶Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. ¹⁷But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. ¹⁸For if I build again the things which I destroyed, I make myself a transgressor. ¹⁹For I through the law am dead to the law, that I might live unto God. ²⁰I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. ²¹I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

a. Walked not uprightly according to the truth of the gospel

I. **Uprightly Greek word *orthopodéō***- Strongs Con. from a compound of G3717 and G4228; to be straight-

footed, i.e. (figuratively) to go directly forward:—walk uprightly.

1. **Only used this one time in the New Testament. However, the Old Testament the Hebrew translation is used several times in regards to Israel's obedience to the law. This use, by Paul, was to Jewish people who were not walking according to the truth of the gospel.**

a. **Law vs Grace**

- i. **Romans 3:19-23** ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. ²¹But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²²Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³For all have sinned, and come short of the glory of God;
- ii. **Romans 3:24** ²⁴Being justified freely by his grace through the redemption that is in Christ Jesus:
- iii. **Ephesians 2:8-9** ⁸For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: ⁹Not of works, lest any man should boast.
- iv. **Titus 3:5** ⁵Not by works of righteousness which we have done, but

according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

- v. **Romans 4:4-5** ⁴Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- vi. **Romans 8:3** ³For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

b. Paul's public confrontation

I. **Because this happened publicly, Paul addressed it publicly.**

1. **I Timothy 5:20** ²⁰Them that sin rebuke before all, that others also may fear.

II. **Unity and removing wrong doctrine...remember the gospel in Galatians 1 and Romans 16.**

1. **Galatians 1:8** ⁸But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

2. **Romans 16:17** ¹⁷Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

c. If I build again

I. **Colossians 2:14** ¹⁴Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

- II. **Acts 15:10** ¹⁰Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
- III. **Romans 6:14** ¹⁴For sin shall not have dominion over you: for ye are not under the law, but under grace.
- d. Faith of Jesus Christ
 - I. **Galatians 3:22** ²²But the scripture hath concluded all under sin, that the promise by **faith of Jesus Christ** might be given to them that believe.
 - II. **Romans 3:22** ²²Even the righteousness of God *which is* by **faith of Jesus Christ** unto all and upon all them that believe: for there is no difference:
 - III. **Philippians 3:9** ⁹And be found in him, not having mine own righteousness, which is of the law, but that which is through the **faith of Christ**, the righteousness which is of God by faith:
 - IV. **Ephesians 3:12** ¹²In whom we have boldness and access with confidence by the **faith of him**.
- e. Crucified with Christ
 - I. **II Corinthians 4:10** ¹⁰Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
 - II. **Romans 7:4-7** ⁴Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. ⁵For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. ⁶But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. ⁷What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

III. **Romans 6:2-4** ²God forbid. How shall we, that are dead to sin, live any longer therein? ³Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

IV. **Romans 6:11** ¹¹Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

f. I live

I. **Romans 12:2** ¹I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

g. Christ liveth in me

I. **Remember Philippians 3:9, Philippians 1:6, Philippians 2:13 & I Thessalonians 5:24.**

h. Vain

I. **This phrase “if righteousness *come* by the law, then Christ is dead in vain.” is a similar thought to the resurrection in I Corinthians 15.**

1. **I Corinthians 15:14** ¹⁴And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

2. **I Corinthians 15:17** ¹⁷And if Christ be not raised, your faith *is* vain; ye are yet in your sins.