

# L6: Galatians 2:11-21: The Truth of the Gospel

## Sermon Intro: Review/Summarize

- "That gospel which I preach among the Gentiles"
  - The manifest gospel of Christ - not the witnessed gospel of Christ
  - Woven into Gen. 3:15, the seed of Abraham, the seed of David, redemption concerning sins debt & penalty and dominion, Isa. 53
  - Also involves Abraham's fatherhood
  
- The right hands of fellowship
  - 1 Cor. 1:1-3, 9
  - 1 Cor. 15:11
  
- The gospel of the uncircumcision is built upon the gospel of Christ.
- The gospel of the uncircumcision is woven into the gospel of the kingdom - attaches it to prophetic outworking - the blessing that goes to the Gentiles through Israel
  - Galatians 3:13-14, 4:15
  
  - Example:
    - Matthew 8:5-13 (witness form & attached to gospel of the kingdom)
      - John 3:16 - (Gentile "Lord")
      - Gentile justification
        - Justification by faith
      - Gentile blessing - attached to Israel - reward attached to Israel
  
    - Matthew 15:21-28
      - Gentile justification
        - Justification by faith
      - Gentile blessing - attached to Israel - reward attached to Israel
  
    - The Great Commission
  
    - Romans 15:8-12
      - Gentiles and his people (shew light to the Gentiles)
      - Romans 15:15-16 - special offering of Gentiles different than Gentile with His people.
  
  - Paul is preaching the gospel of the uncircumcision apart from its prophetic outworking but in view of the dispensation of the grace of God - in view of Israel's fall (Romans 9-11).
  
  - The gospel of the circumcision didn't cease
    - The relationship of the basis of that good news is the gospel of Christ
  - The gospel of the uncircumcision

- The relationship of the basis of that good news is the gospel of Christ
  - The gospel of Christ doesn't see Jew or Gentile, but Adam & Christ
- Romans 3:9, 29-31
- Romans 4:1-17
  - Not completely new to Paul
- John 7:19-23
  - Circumcision under the law never made one "every whit whole"
  - Circumcision not of Moses, but of the fathers (their thinking)
  - Explaining that circumcision wasn't a work for justification (every whit whole)
    - It is to be a sign of possess the kind of righteousness Abraham possessed
    - It was a covenant to utilize those that stem from Abraham for the kingdom
- John 8:31ff
  - Abraham's seed - those that stem from Abraham and are circumcised
  - Abraham's children - those that possess circumcision as a seal of the righteousness by faith
  - Israelite indeed - (Jn. 1:47) - Abraham's child and seed
    - Justified and will be part of the Israel of God for His election and calling on this earth.

**Sermon Preview:**

- The Truth of the Gospel
  - Peter was to know the truth of the gospel of Christ (the grace of Christ)
  - Effect their walk (Jewry)
    - Galilee of nations, Samaritans, Jewry

**Sermon:**

**(Galatians 2:11) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.**

- **"blamed"** - for what? Not for not upholding the mystery, but for not upholding the gospel of Christ
  - Romans 1:1-5

**(Galatians 2:12) For 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.**

- **"For"** - explanation of incident that Peter was worthy to be "blamed"

- **"before that certain came from James"** - sect of the Pharisees
- **"he did eat with the Gentiles"** - Peter ate with the Gentiles
  - Notice it doesn't describe what he ate, but that it was "with the Gentiles"
    - Not necessarily a Acts 10 matter of eating what they once could not that the Gentiles did.
  - Emphasis is on "with the Gentiles"
- **"but when they were come"** - those that came from James
- **"he withdrew and separated himself"** - his action wasn't in line with the truth of the gospel
- **"fearing them which were of the circumcision"** - holding the circumcision in high esteem, respecting their person (circumcision not to be a measure of God's respect of persons)
  - Genesis 17:8 - the seed used to dwell in land (not the children of the flesh, but of promise)
    - Sign of righteousness Abraham had while yet being uncircumcised (they were to possess that righteousness (not only justified), but then counted for the seed to dwell in the land.
    - Genesis 17:14 - cut off from his people (not to dwell in the land)
      - Does this mean they couldn't be justified? NO!
  - Gospel of the uncircumcision now, but focus is on righteousness of Abraham and not the land
    - Gal. 6:15 - new creature

**(Galatians 2:13) And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.**

- **"And the other Jews dissembled likewise with him"** - Peter's actions negatively affected others
- **"insomuch Barnabas also was carried away with their dissimulation."**

**(Galatians 2:14) But 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?**

- **"But when I saw that they walked not uprightly according to the truth of the gospel"**

- Walked not rightly to the truth of the gospel
  - The gospel of Christ, part and parcel of the gospel of the kingdom/circumcision
  - The circumcision were to be separated from the Gentiles, but not to disclude the Gentiles
    - Blessing to the nations (Gen. 12)
  - Circumcision is a matter of token and sign of righteousness, and physical outward identity of nation that stem from Abraham's seed.
- The truth of the gospel is that it isn't a matter of Jew or Gentile, but Adam and Christ
  - Servant of sin (John 8 - Romans 6)
- **"...why compellest thou the Gentiles to live as do the Jews?"**
  - What is the grounds of Peter's urging is it consistent with the gospel and the gospel of the uncircumcision?

**(Galatians 2:15) We who are Jews by nature, and not sinners of the Gentiles,**

- Wrong old Israelite thinking

**(Galatians 2:16) Knowing 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.**

- **"Knowing"** - Peter knew this
  - "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" - Paul and Peter
  - "that we might be justified by the faith of Christ" - not only knew it, but was justified by the faith of Christ
    - Contrast to "by the works of the law"
  - "for by the works of the law shall no flesh be justified."

**(Galatians 2:17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.**

- **"But if"** - adverse conjunction (if and its true)
- **"while we seek to be justified by Christ"** - us Jews, us circumcision
  - **"we ourselves also are found sinners"** - sinners of the Gentiles
- **"is therefore Christ the minister of sin?"** - accusation
  - **"God forbid."** - Christ provided the remedy for sin

**(Galatians 2:18) For if I build again the things which I destroyed, I make myself a transgressor.**

- **"For if I build again the things which I destroyed"**
  - **"law of commandments contained in ordinances"**
    - Hebrews 9
  - Application of this concerning being "in Christ" and application of this being "one new man".
    - With those "in Christ" prior to Paul, these ordinances were not to impact their fellowship
    - With those "in Christ" following Paul, these ordinances were not to impact their identity as "one new man".
  - Transgressor - break things contained in the law
    - God broke down the ordinances contained in the law and therefore not a matter of transgression any longer.

**(Galatians 2:19) For I through the law am dead to the law, that I might live unto God.**

- Romans 7

**(Galatians 2:20) I 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.**

- **"I am crucified with Christ"** - the provision of through the law being dead to the law, that I might live unto God.
  - **"nevertheless I live"** - live unto God
    - **"yet not I, but Christ liveth in me"** - reveal His Son in me
    - **"and the life which I now live in the flesh I live by the faith of the Son of God"** - not by the law and the things that have been destroyed and the error they were taught with
      - 2 Cor. 3
    - **"who loved me, and gave Himself for me."** - Galatians 1:4

**(Galatians 2:21) I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.**

- **"I do not frustrate the grace of God"** - build again things he destroyed in view of the revelation of Jesus Christ - Christ not witnessed, but manifest

- **"for if righteousness come by the law, then Christ is dead in vain."**
  - Justification never came by the law, not even faith plus law, it is of faith that it might be by grace.

**Sermon Conclusion: Review/Summarize**