

Hypocrisy **Galatians 2:11-19**

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

False teachers were trying to invalidate Paul's authority as an apostle to disqualify his teaching of salvation by grace. He illustrates the truth of his message when he opposed Peter who was considered the preeminent apostle. When Peter acted the hypocrite violating a key principal of gospel of grace--Jew & Gentile are one in Christ. God is no respecter of persons.

The issue of salvation by grace apart from law was settled w/ the counsel in Jerusalem **Acts 15** Peter was there. Gentile believers are not required to be circumcised or keep the Law of Moses to be saved. Peter knew better. He being a Jew was not living as a Jew--**Simon the tanner** Acts 10 and **Cornelius the centurion**. Peter gave into peer pressure & didn't practice what he preached.

In Jerusalem they stood united in doctrine, but not long after in Antioch divided in practice. **Belief** didn't match **behavior**. Peter created a public scandal & deserved a public rebuke. **Repentance as notorious as sin.**

Opposed to his face 'in his face' not rude but bold, face to face confrontation for compromising God's word. Peter's failure put the integrity of the gospel at stake. Not 2 churches Gentile & Jew **his actions point to**.

Oppose serious word--Army arrayed for battle against enemy—Here it's a spiritual battle, spiritual warfare. **Enemy wants divide the church at it's start**

Condemned-not salvation but in the wrong, finding fault--***self-condemned***—he knew he was wrong.

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Spurgeon-It must have been very painful to Paul's feelings to come into conflict with Peter, whom he greatly esteemed; but yet, for the truth's sake, he knew no persons, and he had to withstand even a beloved brother when he saw that he was likely to pervert the simplicity of the gospel, and rob the Gentiles of their Christian liberty. For this, we ought to be very grateful to our gracious God who raised up this brave champion, this beloved apostle of the Gentiles.

12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.

Paul explains the rebuke—James a leader in Jerusalem, pastor & pillar among pillars of church sent a delegation for whatever reason, to represent him & churches authority—impressive somewhat intimidating. *Spy out our liberty* word got back so James sent to see what kind of new work Jew & Gentile looked like or Judaizers from church James was pastor.

Peter used to eat – **Cornelius** – Jews to eat w/ speaks of close intimate fellowship. It is what salvation & gospel does. He defended it Act 11 but peer pressure got to him.

Began to w/draw to shrink back--consciously retreat from position God approved of – to lower the sail, dog slinking away tail between legs. And revert to old ways *aloof* set himself apart from Gentiles; to mark a boundary. Because he was afraid of the party of pro-circumcision Jews.

John Stott Peter's "withdrawal from table-fellowship w/ Gentile believers was not prompted by any theological principle, but by craven fear of a small pressure group ... He still believed the gospel, but he failed to practice it."

Fear of man brings a snare Imagine what went thru Peters mind when God used him to write words totally contrary to his actions years earlier ***1Pet 3:14*** ***But even if you should suffer for the sake of righteousness you are blessed. And do not fear their intimidation and do not be troubled.***

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This should give us hope that God is not finished w/ any of us- but will complete the work He began in us to mature & grow us in Christ-likeness.

Hypocrisy-playing a part, wear a mask, speak w/ false face, to pretend, act

13 And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

Barnabas, Paul's close companion & friend, in planting Gentile churches was the first pastor of Gentile church in Antioch. He was w/ Paul at the council in Jerusalem when decided salvation by grace alone-Jews & Gentiles one in Christ-no circumcision necessary for salvation. Now Barnabas a slave to the emotion of fear played the hypocrite along w/ the others. **Fear-feeling*faith-action** Hard for Paul to deal w/---**a sense of betrayal.**

14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

Not straightforward-walking uprightly--not consistent w/ the truth of the gospel – not walking straight ahead – ***Vine Paul charges them w/ nothing less than robbery of God that those saved are by grace alone.***

Peter you are a Jew but you live like a Gentile--Simon the tanner-**dead animal skins**, Cornelius-in house Gentile centurion, now eating w/ Gentiles in Antioch—these are things you didn't do before as a strict Jew **'kill and eat, not so Lord'** **Acts 10:13** By your hypocrisy in Disfellowshipping Gentile brothers--you send a message that they need to live like Jews very thing Judaizers are telling them-Law-separation-Jew & Gentile not one in Christ.

15 "We are Jews by nature, and not sinners from among the Gentiles; 16 nevertheless **knowing** that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by **faith** in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.

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Jews by nature – born a Jew into God’s covenant w/ Abraham (like born into a Christian family) & *not Gentile sinners-implication* practice idolatry (like born into worldly family of unbelievers). Or as one writer says Paul’s opponents who were Jews by birth & apparently conceited about it describe non-Jews as sinners by nature because they had no Law to guide them.

Knowing by intuition, gut level awareness Paul, Peter, Barnabas & Jewish believers know beyond a shadow of a doubt. They had been under works of the law all their life & knew it did not deliver a right standing before God. Works righteousness doesn’t work.

Spurgeon explains why no man is **justified by works of the law** - No mere man can keep the law; no mere man has ever done so. ***We have all sinned and come short of the glory of God Rom 3:23.*** As an absolutely perfect obedience is demanded by the law, which knows nothing of mercy, we fly from the law to obtain salvation by the grace of God in Christ Jesus.

Faith - "the hand which grasps" (Maclaren) & is the conviction that God exists & is the Creator & Ruler of all things as well as the Initiator & Giver of eternal salvation thru Jesus Christ. Genuine faith believes Jesus is Messiah & He along gives salvation & eternal entrance into the Kingdom of Heaven.

Spurgeon--How boldly is this stated! Faith alone and not works justify the soul before God. He who does not believe this rejects the gospel. Nothing is more plainly revealed in Scripture than this: that by the works of the law shall no man be justified. Yet men in some shape or other stick to the hope of legal righteousness. They will have it that they must prepare for grace, or assist mercy, or in some degree deserve eternal life. They prefer their own flattering prejudices to the declaration of the heart-searching God

17 “But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! 18 “For if I rebuild what I have once destroyed, I prove myself to be a transgressor. 19“For through the Law I died to the Law, that I might live to God.

Difficult passages w/ interrelated understandings—Jews who were by nature born into covenant w/ Abraham father of faithful & given Law thru Moses yet realize need for Christ by faith for justification.

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Then afterward realize desire for sin still real **so** revert back to Law for salvation plus Christ—*rebuilding old*. Is Christ minister of sin? He's not enough—you had faith in Christ for salvation but realized craving for sin still exists so went back to law. Christ minister of sin & He not sufficient for salvation--still in need of law because sin still present yet in Christ.

Or if not under law for righteousness, that doctrine gives a green light to godless living, encourages sin. Justification by faith alone is dangerous it takes away a sense of moral responsibility. If saved by grace thru faith in Christ apart for law there's no incentive to be good & so that person will do as they please which make Christ a minister of sin.

Paul says that's absurd. Doctrine of justification by faith doesn't give a green light to sin, although sin is still a factor, but the responsibility is not on Christ--a ridiculous idea but the blame is on Christ but the sinner himself.

John Stott Paul's critics argued like this: 'Your doctrine of justification through faith in Christ only, apart from the works of the law, is a highly dangerous doctrine. It fatally weakens a man's sense of moral responsibility. If he can be accepted through trusting in Christ, without any necessity to do good works, you are actually encouraging him to break the law, which is the vile heresy of "antinomianism".' People still argue like this today: 'If God justifies bad people, what is the point of being good? Can't we do as we like and live as we please?' Paul's first response to his critics is to deny their suggestion with hot indignation: 'God forbid' he says.

May it never be—Paul now gives reasons why such a thought that Christ is a minister of sin is so illogical

Phillips paraphrases **:18** "***But if I attempt to build again the whole structure of justification by the Law then I do, in earnest, make myself a sinner.***"

Rebuild – If Paul reverted back to what he came out of, rebuilding law for salvation plus Christ he would be the transgressor not Christ. His gospel of salvation by grace alone is destroyed, pulled down by the old system of justification by keeping rules & regulations according to the OT Law.

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Paul destroyed the old method by saying *"I don't trust my good works anymore but I trust Christ for salvation"* but then goes back to trust his good works again, he's the one who is the transgressor.

MacArthur In other words, if anyone, including Paul, tries to rebuild a system of legalism after he has once destroyed it by believing & preaching the gospel of God's powerful grace and man's sinful helplessness, he proves himself, not Christ, to be a transgressor.

We too need to remember that we entered by grace thru faith into salvation and until we are face to face w/ Jesus we are to continue by grace thru faith

It was God miracle power & sovereign action to save us **but** don't think you can take over from here & live out your Christian life in our own strength w/o a daily supply of God's intervening grace & power. *A flaw in life of many believers or as Paul says Galatians 3:2-3* "This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?"

John Calvin To die to the law is to renounce it & to be freed from its dominion, so that we have no confidence in it & it does not hold us captive under the yoke of slavery.

When a person is on death row for a capital crime and put to death, the law has no further claim on them. So it is w/ us, *I have died w/ Christ & it is no longer I who live but Christ lives in me and the life I live in the flesh I live by faith in Christ Jesus.* Christ paid the penalty for our sin so the law has no claim over us.

John Stott Justification is not a legal fantasy, in which a man's status is changed while his character is left untouched....Our justification takes place when we are united to Christ by faith. And someone who is united to Christ is never the same person again. Instead, he is changed. It is not just his standing before God which has changed; it is he himself--radically, permanently changed. To talk of his going back to the old life of legalism, & even sinning as he pleases, is frankly impossible. He has become a new creation and begun a new life

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Martin Luther illustrates being dead to the law & alive in Christ as a dialogue *‘Mr. Law, go ahead & accuse me as much as you like. I know I have committed many sins, & I continue to sin daily. But that does not bother me. You have got to shout louder, Mr. Law. I am deaf, you know. Talk as much as you like, I am dead to you. If you want to talk to me about my sins, go & talk to my flesh. Belabor that, but don’t talk to my conscience. My conscience is a lady & a queen, & has nothing to do w/ the likes of you, because my conscience lives to Christ under another law, a new & better law, the law of grace.’*

For by grace you have been saved thru faith and that not of yourselves but it is a gift of God