

## C. Preface: Truth of the Gospel

### A. Peter's Gospel Inconsistency Expressed

### B. Peter's Gospel Inconsistency Explained

A. Consistent: Pre-Circumcision Group Peter used to eat with Gentile Christians

B. Inconsistent: Post-Circumcision Grp 1. Peter separated from "unclean" Gentiles

2. Others joined his hypocrisy

### A' Paul's Defense of the Gospel as Expressed to Peter

B' Peter's actions were Inconsistent with the truth of the gospel

A' Paul's rebuke of Peter's actions that were inconsistent with the truth of the gospel

a. If this action is Consistent with the truth of gospel

1. Class: **Jew**

*You rightly set aside the purity aspects of the works of the law*

2. Living like class: **Gentile** (assumed Sinners)

*knowing that right standing is only through the grace of God (in the faithfulness of Christ)* Not living like class: **Jew**

b. Then this action (re: Gentiles) is Inconsistent with the truth of gospel

1' Class: **Gentiles** (assumed Sinners)

*There is no good explanation for nullifying the grace of God*

2' Living like class: **Jews**

a' Consistent Affirmed

Class: **Jews** by nature "*We are Jews by nature (not by works of the Law)*"

b. Inconsistent (re: Jews) Denied Not Class: **Gentile** sinners "*We (Jews in Christ) are not (categorized as) Gentile sinners*"

### B' Paul's Defense of the Gospel as Explained to the Galatians

A. Premises Consistent with the Truth:

a. Basis of Right Standing Express: Neg - Present

1. **No Right Standing**

b. Basis of Right Standing Express: Positive

2. **Based on Works of the Law**

x Subj Means of Right Standing

**Thru the Fidelity of Jesus the Christ**  
Baptismal Fidelity into the Christ

b' Basis of Right Standing Expl: Positive

1' **Right Standing**

**Based on the Fidelity of the Christ**

2' **Not based on Works of the Law**

2'' **Based on Works of the Law**

1'' **No Right Standing**

a' Basis of Right Standing Expl: Neg - Future

B. Judaizer's Reasoning (Inconsistent with the truth)

*Based on false premises, Judiazers distorted Paul's teaching as if Jewish Christians were living like "Gentile sinners" (who don't observe the Law). If that were true, then by extension, it would make Christ a servant of sin.*

A' Reasoning Consistent with the truth

1. Denial

2. Rebuttal:

a. Intro: (Works of the) Law Nullifies Grace & Opposite Affirmed: Judiazers are Transgressors (worse than sinners)

*A Jewish Christian who tears down then builds up works of law is rejecting the grace of God in Christ's death (v 21).*

*Ironically, rather than being a sinner, this person is a transgressor (one who has deliberately violated God's Law).*

b. The truth of the gospel explained – the subjective basis of right standing in grace: we are saved by Christ's life

1. Result - I died to the Law ("through the Law" cf Rom 7:4 "through the body of Christ" i.e., Christ's death under Law)

2. Purpose - that I might Live to God

1' Result - I died with Christ (in baptism)

2' Purpose (implied) – that I (through Christ in me) might Live to God.

Result - Life in Christ:

a. Inwardly - I no longer Live

b. Inwardly - Christ Lives in me

a' Outwardly - Living in the body

b' Outwardly - Living in (covenant) faithfulness

*Paul's covenant faithfulness is "of" the Son of God (via synergistic grace)*

b' The truth of the gospel explained – the objective basis of right standing in grace: we are saved by Christ's death

a' Concl: (Works of the) Law Nullifies Grace

*Pauline teaching does not nullify the grace of God since it is consistent with the truth of the gospel*

B' Judiazers Reasoning (Inconsistent with the Truth)

If right standing is through (works of the) Law

Then Christ died for no purpose

Gal. 2:11

But when Cephas came to Antioch, I opposed him to his face, because he was blameworthy;

Gal. 2:12

for until certain people came from James, he used to eat with the Gentiles.

But after they came, he drew back and kept himself separate for fear of the circumcision faction.

Gal. 2:13

And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy.

Gal. 2:14

But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all,

"If you, *though* a Jew, exist like a Gentile and are not living like a Jew, how *can you explain that*, the Gentiles, you are compelling to live like Jews?"

Gal. 2:15

We are Jews by nature; and so, we are not from Gentile sinners."

Gal. 2:16

Now we know that a man is not put into right standing from the works of the Law

but only through the faithfulness of Jesus the Anointed One.

And we believed into the Anointed, Jesus so that we might be put into right standing from the faithfulness of the Anointed One and not from the works of the Law, because from the works of the Law no flesh will be put into right standing.

Gal. 2:17

Now if, seeking to be put into right standing in the Anointed One, we were found to be "sinners,"

is the Anointed One then a servant of sin?

May it never be!

Gal. 2:18

for if, what I tore down, these things again I build up, I show that I am a transgressor.

Gal. 2:19

For I, through the Law died to the Law,

so that I might live to God.

I have been crucified with the Anointed One:

Gal. 2:20

Now I myself am no longer living, but the Anointed One lives in me.

Now what I am presently living in the flesh, in faithfulness I am living.

which is of the Son of God,

the one who loved me

and gave himself for my sake.

Gal. 2:21

I do not nullify the grace of God;

for if right standing is through the Law,

then the Anointed One died for no purpose.

Gal. 2:11

Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

Gal. 2:12

πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν·

ὅτε δὲ ἦλθον, ὑπέστειλλον καὶ ἀφώρριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς·

Gal. 2:13

καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι ὥστε καὶ Βαρνάβας συναπήχη ἑαυτῶν τῇ ὑποκρίσει.

Gal. 2:14

ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων·

εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;

Gal. 2:15

ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί·

Gal. 2:16

εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου

ἐὰν μὴ διὰ πίστεως Ἰησοῦ χριστοῦ, καὶ ἡμεῖς εἰς χριστὸν Ἰησοῦν ἐπιστεύσαμεν,

ἵνα δικαιωθῶμεν

ἐκ πίστεως χριστοῦ

καὶ οὐκ ἐξ ἔργων νόμου·

ὅτι ἐξ ἔργων νόμου

οὐ δικαιωθήσεται πᾶσα σὰρξ.

Gal. 2:17

εἰ δὲ ζητοῦντες δικαιοθῆναι ἐν χριστῷ ἐρέθημεν καὶ αὐτοὶ ἀμαρτωλοὶ,

**ἄρα** χριστὸς ἀμαρτίας διάκονος;

μὴ γένοιτο.

Gal. 2:18

εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,

παραβιάτην ἑμαυτὸν συνιστάνω·

Gal. 2:19

ἐγὼ γὰρ διὰ νόμου

νόμου ἀπέθανον,

ἵνα θεὸς ζήσω.

χριστῷ συνεσταύρωμαι·

Gal. 2:20

ζῶ δὲ οὐκέτι ἐγώ,

ζῆ δὲ ἐν ἐμοὶ χριστός·

ὁ δὲ νῦν ζῶ ἐν σαρκί,

ἐν πίστει ζῶ

τῇ τοῦ υἱοῦ τοῦ θεοῦ

τοῦ ἀγαπήσαντός με

καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Gal. 2:21

οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ·

εἰ γὰρ διὰ νόμου δικαιοσύνη,

**ἄρα** χριστὸς δορεῖν ἀπέθανεν.