



# GALATIANS

VERSE-BY-VERSE



## Session 6: Galatians 2:11-18

### Galatians 2:1-14 | Paul Reveals the Mystery

- Prior to these chapters there is no definitive declaration that the mystery had been given to Paul. As the previous verses suggest, Paul did not receive the mystery prior to his visit to Syria and Cilicia.
- Verses 1-4 – See Session 4
- Verses 5-10 – Session 5
- Verses 11-12 –
  - It is not possible to know exactly when this meeting took place, but clearly after the meeting described in the first 10 verses (which presumably describe the [Acts 15](#) meeting).
    - The issue of Peter’s duplicity was clear.
    - Even Peter, typically so strong and forceful, felt the fear of offending those of a different idea. Peter did not speak against Paul’s theology, he just became “quiet as a church mouse.” Paul **withstood him to the face, because he was to be blamed.**
  - Should we confront wrongs?
    - On a number of occasions, Paul confronts wrong belief and wrong conduct, without hesitation even of calling names.
    - Paul’s public confrontation appears to always be for that which is publically known, for earlier in this chapter his confrontation was private.
    - Principles to consider:
      - If you confront every wrong and every wrongdoer, you’ll die of lack of sleep (and loneliness).
      - If you never confront, you’ll allow sinful teaching and activity to go unabated. Sometimes a strongly worded confrontation in which you fully express your mind is the best way to solidify both your position and the best way to teach your position.
      - Paul gives two examples of strong confrontation that later ended in strong partnership: with Peter and with John Mark. This should be our goal.
- Verse 13 –
  - The word **dissembled** is translated from συνυποκρίνομαι [sunupokrinomai], which contains the prefix *sun* (“together with”, sometimes carried over to English with *syn-* or *sym-*) and *hupokrino*, which is the root for *hypocrite*. Thus the word means, “they joined together in hypocrisy.”
    - The English word contains the root *sembled*, from which we get *semblance* (a representation/image).
    - So **dissembled** is a “the taking apart of an image.”
  - Note: why didn’t the KJV translate as “joined him in hypocrisy” (as the NASB?). Because they worked for precision in translation, looking to place a verb in place of a verb, not a phrase in place of a verb.
- Verse 14 –
  - The **truth of the Gospel** was a freedom from the Law, both for Jews and Gentiles.
  - We have clarity in this verse (along with verse 12) that Peter had become semi-comfortable living **after the manner of Gentiles**, thus had freed himself at least in some measure from legal obedience.
  - Paul’s contention with Peter was not that he chose to live like a Jew at times. Rather, it was that he was not forthcoming about the issue.
  - Furthermore, Paul asked Peter, **why compellest thou the Gentiles to live as do the Jews.**

- The Greek word *ιουδαίζω* [ioudaizo] is only used here, and is the basis of the transliterated word *judaize*, which is, of course, the activity of the Judaizers.
- The English word Judaizer does not appear in the Bible.

#### Galatians 2:15-21 | Justification in the Age of Grace

- Verses 15-16 –
  - These verses contain fundamental truth to the beginning of the church age.
  - Note that Paul uses the proper pronoun, **we**, in reference to those who are **Jews by nature**.
    - Since Paul is a Jew, he puts himself in that category. Interestingly, the other category is **sinners of the Gentiles**.
    - Is Paul saying that Jews are not sinners? This would contradict with his position in Romans 3:23 and other places.
    - This curious statement does, however, give credence to the concept of Jews as *saints* (i.e.: holy ones).
  - Paul speaks of certain Jews, not all Jews.
    - Namely, the Jews who are **knowing that a man is not justified by works of the law, but by the faith of Jesus Christ**.
    - This message was never preached prior to Acts 13:38-39. Peter did not preach such a message prior to Paul, but evidently was now one of those who knew and accepted Paul's message.
  - Paul says unequivocally that **by the works of the law shall no flesh be justified**.
    - Paul does not say that the works of the law *never justified*. In fact, he stated in Romans 2:13 that **the doers of the law shall be justified**.
    - The plain sense of Romans 2:13 goes against what most preachers teach today, because most preachers mix dispensations.
    - In Romans 2:13, Paul is not (and cannot be) talking about the age of grace. For consistency, we must insist that **shall be justified** means the same thing here as it does in Rom. 5:1, where justification comes **by faith**, and where Paul has come to a different place in his unfolding of the mysteries of this age.
    - Most Christians also know that James said, very plainly, that **by works a man is justified, and not by faith only** (James 2:24).
  - It was through Paul that the truth that **a man is justified by faith without the deeds of the law** (Rom. 3:28) was made known. Since Peter and James both once taught justification by faith *along with* law, the church age could not have begun at that time.
- Verse 17 –
  - if believing Jews (i.e., we [who] seek to be justified by Christ) are found sinners by having slipped away from the Law to the way of the Gentiles, does this make Christ the minister of sin? Paul asks rhetorically, and answers clearly: God forbid.
  - In other words: did Jews who followed Christ away from the Law commit sin, specifically in following Christ, thus Christ was a minister of sin?
- Verse 18 –
  - Paul continues to speak rhetorically / theoretically, saying that **if I build again thee things which I destroyed** (i.e., “if I revert to the Law”), then **I make myself a transgressor**. That is, “if I said one was justified without Law, then I reverted to Law, I have proven myself to have made the wrong decision, and thus slipped into sin, but now return.”
  - John Darby:
    - “But if they sought to rebuild the edifice of legal obligations, in order to acquire righteousness, why had they overturned it?”
    - “His doctrine had made them transgressors! For in rebuilding the edifice of the law, they made it evident that they ought not to have overthrown it; and it was Christ who made them do so.”<sup>1</sup>