

## **REFUSING TO PLAY THE HYPOCRITE**

**INTRODUCTION:** Paul gives a real-life example of confronting a Jew who was playing the hypocrite by attempting to adhere to the Mosaic law. It just so happens that this Jew was the very respected Apostle Peter. He then goes on to emphasize justification by faith and the life we are to now live in Christ alone.

*Galatians 2:11-21*

### **I. CONFLICT: DEFENDING THE GOSPEL vv.11-14**

A. Paul publicly confronts Peter in Antioch for behavior that was clearly wrong. v.11

1. Paul confronted Peter face to face and not behind his back. 2  
*Corinthians 10:10*
2. Peter was the utmost respected Apostle giving tremendous weight to Paul's assertion.
3. This was not a personal attack as much as it was an unwillingness to compromise.

B. Peter compromised because he was fearful of the Jews, leading others in his hypocrisy. vv.12-13

1. Initially Peter was doing the right thing and eating with the Gentiles.  
*Mark 7:18-19*
2. Peter's motivation was not a change in theology, but fear. *Acts 10:28, Acts 11:17-18, Acts 11:2-4*
3. Paul specifically notes that Barnabas was led astray, who was his close companion and partner in ministry. *Acts 15:5*

C. Paul challenges Peter for being inconsistent with the truth of the gospel.  
v.14

1. Paul does this publicly because the offense was public and in front of the whole church.
2. Paul points out that Peter had already been living in the truth of the gospel.
3. Peter's action could wrongly influence the Gentiles into a legalistic system.

## **II. DOCTRINE: JUSTIFICATION BY FAITH vv.15-18**

- A. Paul asserts that no one is justified by the works of the law, but only through faith in Jesus Christ.
1. To be justified means to be considered righteous, as if a person had never sinned. v.15, *Philippians 3:9*
  2. This justification can never come by works of the law. v.16
  3. Paul emphasizes the core teaching of the gospel which is justification by faith in Jesus.
- B. Both Jews by birth and Gentile sinners must rely on the same grace to be made right with God. v.17
1. There isn't now one rule for the Jews and a different rule for the Gentiles. *Philippians 3:2, Galatians 3:28*
  2. The Jews can no longer rely on simply being the chosen ones of God. *Romans 8:2*
  3. Jesus did say that salvation is of the Jews, meaning they are the carrier of promises pointing to Jesus. *John 4:22, Isaiah 42:6*

C. Returning to the law after accepting Christ is not a return to holiness, but a rebuilding of a broken system that makes one a transgressor. v.18

1. The knowledge of the requirement to be justified only by Christ, meant they would need to acknowledge that they are sinners. v.17
2. This does not mean, however, that Christ is now giving them permission to sin, simply because they do not have to carry out the Mosaic law. *Romans 6:1-2*
3. Once the Jews come to Jesus, they cannot go back to a false salvation gospel, which comes by the works of the law. *Galatians 3:3*

## **II. TRANSFORMATION: FROM DEATH TO LIFE**

*vv.19-21*

A. Paul explains that he has been crucified with Christ and that Christ now lives through him.

1. The law's perfect standard condemned him, driving him to find life outside the law. v.19
2. There was no permanent relief from the condemnation of the law. *Judges 2:19*
3. Living for God means to live free of that guilt and condemnation. *Romans 8:1, John 3:18*

B. The life is no longer defined by legalistic requirements but is lived by faith in the Son of God. v.20

1. Paul shared in the death of Jesus and it was a finished work. *Romans 6:5-7*
2. He has a new identity as Christ lives in him.
3. His life is now sustained by faith in the Son of God.

C. Paul concludes that if righteousness could be gained through the law, then Christ died in vain. v.21

1. There is a refusal to reject the grace of God. *Galatians 1:6*
2. Paul warns that seeking justification through the law means Christ died for nothing.
3. It truly becomes an insult to the death of Jesus, relegating His death to nothing more than a meaningless tragedy rather than an essential and sufficient payment for sin.

**CONCLUSION:** Paul utilized a real life example of highly respected church leaders to emphasize the truth of grace and the deception of works of the law.