

CLASS

LESSON NUMBER

422A

# THOUGHT PROVOKING BIBLE STUDIES



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## BOOK OF GALATIANS - LESSON 4

### Chapter Two, Continued

- Peter's Problem (V11)** *"But when \_\_\_\_\_ was come to \_\_\_\_\_, I withstood him \_\_\_\_\_ the \_\_\_\_\_, because he was to be \_\_\_\_\_."* A minority of scholars argue this wasn't Peter (Cephas), the eldest of the Apostles, but Kephas, one of the seventy. This apparently occurred after the Jerusalem Council. There was an incident (See Q#2) that caused Paul to (V14) reprove Peter publicly. It wasn't personal although Paul unabashedly demonstrated his "direct" call to the apostleship and stout condemnation of any enforcement of Judaistic practices.
- (V12)** *"For before that \_\_\_\_\_ came from \_\_\_\_\_..."* Certain disciples operating under James' name, but whose doctrine wasn't condoned by James. Paul states that Peter *"did \_\_\_\_\_ with the Gentiles"* but after these Jerusalem brethren *"were come, he \_\_\_\_\_ and separated himself, \_\_\_\_\_ them which were \_\_\_\_\_ the \_\_\_\_\_."* The Pharisee party was powerful (Acts 15:4) and exerted much influence and sway among even the converted Jews.
- Even Barnabas (V13)** *"And the other Jews \_\_\_\_\_ likewise \_\_\_\_\_ him; insomuch that \_\_\_\_\_ also was \_\_\_\_\_ with their dissimulation."* This was hypocrisy on the part of the believers. To "dissimulate" is to hide under a false appearance. They didn't really subscribe to the false Judaistic doctrines but they pretended to do so, as did Peter, to escape condemnation from the Pharisee-istic minded Jews. Even kind and gentle Barnabas joined them.
- Paul's Rebuke (V14)** *"But when I saw that they \_\_\_\_\_ not \_\_\_\_\_ according to the \_\_\_\_\_ of the gospel..."* Their actions had to be challenged and put down. Clearly the gospel of Christ (Mk 16:15-16) was for *"every \_\_\_\_\_,"* whether (1 Cor 12:13) *"Jews or \_\_\_\_\_, whether we be \_\_\_\_\_ or \_\_\_\_\_."* Paul writes, *"I said unto Peter \_\_\_\_\_ them \_\_\_\_\_"* Paul's action of public rebuke was appropriate for two reasons, contrary to what some esteemed scholars think: (a) He had "standing" as an Apostle. (b) He violated no rule of Christ, then or now. Some suppose that the "three steps" of our Lord's command (Mt 18:15-17) may have been countermanded. Not so! Jesus said, *"If thy brother shall \_\_\_\_\_ against \_\_\_\_\_..."* That criterion didn't fit this case. Paul was correcting false teaching, not personal affront.
- More (V14)** *"If thou, \_\_\_\_\_ a \_\_\_\_\_, livest after the \_\_\_\_\_ of \_\_\_\_\_, and \_\_\_\_\_ as do the Jews, why \_\_\_\_\_ thou the Gentiles to \_\_\_\_\_ as \_\_\_\_\_ the Jews?"* Paul's argument is simple: You once believed Gentiles not to be subject to the Law of Moses and felt no need to force circumcision upon them. Now you believe the Gentiles may share fellowship in the gospel of Christ but you want to bind them to an abrogated and dead Law. Paul told Titus (3:10), *"A man that is an \_\_\_\_\_ after the \_\_\_\_\_ and \_\_\_\_\_ admonition \_\_\_\_\_."* The facts must fit the case. (See Q#3 above.) Peter was wrong; Paul's actions stymied escalating problems.