

Col.2:11 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;

2:12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

2:13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"

2:15 "We who are Jews by nature, and not sinners of the Gentiles,

2:16 "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

2:17 "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!

2:18 "For if I build again those things which I destroyed, I make myself a transgressor.

2:19 "For I through the law died to the law that I might live to God.

2:20 "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

2:21 "I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

February 1, 2026 Galatians 2:11-21

Sermon Title: "The Son of God Who Offered Himself for Me"

[From Today's Sermon]

"So that my running now and what I have already accomplished will not be in vain," "we did not yield to them for a moment, so that the truth of the gospel might remain with you."

Paul fought for the truth of the gospel. He pressed on, "not by receiving a message from men, nor by human teaching, but by the revelation of Jesus Christ," so that he would never again be ensnared by the "empty and deceptive philosophy" (Colossians 2:8) that captivates people. He declared, "My eager expectation is that... through my boldness in speaking, Christ will be exalted in my body, whether by life or by death... For to me, to live is Christ, and to die is gain" (Philippians 1:20-21). Until he found rest in heaven, he was willing to risk his life, fighting desperately to live solely by Christ and to manifest Christ.

He never compromised on “walking uprightly according to the truth of the gospel.” He fearlessly confronted and resisted even Peter, his senior, because he knew profoundly that advancing and remaining steadfast according to the truth of the gospel was his lifeline. “A person is justified by faith in God's Son, who loved me and gave himself for me—not by works of the law.” We give thanks for “God's grace” through Christ's redemptive death.

Good morning, everyone. It's been a bitterly cold week—I hope you've all been keeping well. February is here. I believe we've passed the midpoint of winter's chill, with the peak of cold behind us, and have entered the season when warmth gradually returns as we head toward spring. I hear the cold might ease a bit this week. Please continue to take good care of yourselves.

This is the latter part of Galatians chapter 2. Chapter 1 stated:

“So that my running now and my past running may not be in vain,” “we did not yield for a moment to coercion, so that the truth of the gospel might remain with you.”

Paul was fighting for the truth of the gospel. He pressed on, “not from human instruction or teaching, but from Jesus Christ's revelation,” so that he would never again be ensnared by the “empty deceitful philosophy” (Colossians 2:8) that captivates people. He declared, “My eager expectation is that... through my boldness in speaking, Christ will be exalted in my body, whether by life or by death... For to me, to live is Christ, and to die is gain” (Philippians 1:20-21). Until he found rest in heaven, he was willing to risk his life, fighting desperately to live solely by Christ and to manifest Christ.

He never compromised on “walking uprightly according to the truth of the gospel.” He confronted and resisted even Peter, his senior, without any fear. This was because he knew profoundly that advancing and remaining according to the truth of the gospel was his lifeline.

2:11 But when Cephas came to Antioch, I opposed him to his face, because he was clearly in the wrong.

2:12 For before certain men came from James, he used to eat with the Gentiles. But when they came, he began to draw back and separate himself, fearing those who were of the circumcision party.

2:13 And the rest of the Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy.

2:14 When I saw that they were not walking straight according to the truth of the gospel, I said to Cephas before them all, “You, being a Jew, do not live as a Jew but as a Gentile. How

is it that you compel Gentiles to live as Jews?"

There is a tradition that James, the Lord's brother, was leading the church in Jerusalem, but it seems there were still influential figures in the Jerusalem church who valued the Law more than the Gospel of Christ.

The Jews would neither enter the homes of uncircumcised Gentiles nor eat with them. And even after believing in the gospel of Christ, the leading figures in the church—who should have known well that salvation comes not through circumcision but through redemption by Christ's cross—began to "fear those who were for circumcision and gradually withdrew and separated themselves," "And the rest of the Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy." At that time, Paul declared, "If anyone is preaching a gospel other than the one you accepted, let him be accursed. Am I now trying to win the approval of human beings, or of God? Or am I trying to please people? If I were still trying to please people, I would not be a servant of Christ." Paul firmly opposed them, saying, "Not for a moment did he yield to their pressure, so that the truth of the gospel might remain with you."

"You, being a Jew, do not live like the Jews, but like the Gentiles; why then do you compel Gentiles to live like Jews?"

This is a scathing rebuke. Paul himself had once strived to live as a Jew, "devoting myself to Judaism more than many of my contemporaries among my own people, and being far more zealous for the traditions of my ancestors." Is he now exalting himself and condemning Peter's Jewish way of life? No, no. Paul is intensely criticizing his former self. These are also words of criticism Paul directs at his former self.

"You, being a Jew, do not live like a Jew but like a Gentile. Why then do you burden Gentiles with requirements that Jews themselves do not follow?"

"I was more zealous for Judaism than many of my own age among my people, and I was extremely zealous for the traditions of my ancestors... 1:15 But when God, who set me apart from my mother's womb and called me by his grace, was pleased 16 to reveal his Son in me so that I might preach him among the Gentiles."

This "but" signifies the Lord Jesus' intervention that completely transformed his life. "The One who set me apart from my mother's womb and called me by His grace revealed His Son

in me so that I might proclaim Him among the Gentiles."

From the time he was in his mother's womb, he was called to live by the revelation of Jesus, to live by the revelation of Christ Jesus from the living God. Yet his previous walk was the exact opposite of this. This is the sinful nature of man. Man is a sinful being who rebels against the One who alone formed us in our mother's womb, the One who created heaven and earth and all things, the One who made us, and walks in the opposite path of rebellion.

If one were truly walking as a Jew should, one should live according to the will of God the Creator. Yet, those who do not do this are essentially no different from the Gentiles whom the Jews despised and did not acknowledge as God. Paul is saying that for such unrighteous people, who are incapable of righteous deeds and have not kept the law themselves, to force others to keep it is utterly hypocritical and puts the cart before the horse. Here lies an important truth: one must not overestimate oneself. It is vital to maintain a posture of calmly observing how one appears in God's eyes.

John 18:28 Then they led Jesus from Caiaphas to the governor's residence. It was early morning. They themselves did not enter the residence, so that they might not be defiled and thus be able to eat the Passover meal.

Acts 10:9 The next day, as these three men were on their journey and approaching the city, Peter went up on the roof to pray, about noon.

10:10 He became hungry and wanted something to eat. While they were preparing the meal, he fell into a trance.

10:11 Suddenly he saw the sky opened and something like a large sheet being let down to the ground by its four corners.

10:12 It contained all kinds of four-footed animals, reptiles, and birds.

10:13 Then a voice said to him, "Get up, Peter; kill and eat."

10:14 But Peter said, "Lord, I cannot do that. I have never eaten anything impure or unclean."

10:15 Then the voice spoke to him a second time, "What God has made clean, you must not call unclean."

10:16 This happened three times, and immediately the container was taken back up into heaven.

10:17 While Peter was wondering what the vision meant, the men sent by Cornelius had found Simon's house and were standing at the gate.

10:18 They called out, "Is Simon, also called Peter, staying here?"

10:19 While Peter was still thinking about the vision, the Spirit said to him, "Look, three men

are looking for you.

10:20 Get up, go downstairs, and don't hesitate to go with them, for I have sent them."

10:21 So Peter went down to the men and said, "I am Peter, the man you are looking for. What is the reason for your visit?"

10:22 They replied, "A holy angel has told us to invite you to your house so we can hear what you have to say. Cornelius, a centurion who is righteous and God-fearing and well-regarded by all the Jewish people, sent for you."

10:23 So Peter welcomed them and lodged them for the night. The next day he got up and went with them, and some of the brothers from Joppa accompanied him.

10:24 The following day they arrived at Caesarea. Cornelius had called together his relatives and close friends and was waiting for them.

10:25 When Peter finally arrived, Cornelius met him, fell at his feet, and worshiped him.

10:26 But Peter helped him up, saying, "Stand up. I am only a man myself."

10:27 As they talked, they went up into the house, where a large crowd had already gathered.

10:28 Peter addressed them: "You know very well that it is unlawful for a Jew to associate with or visit a Gentile. But God has shown me that I should not call any person impure or unclean.

10:29 That is why I came without objection when I was invited. Now I ask you, why did you send for me?"

10:30 Cornelius answered, "Four days ago at this very hour, at three in the afternoon, I was praying in my house. Suddenly a man in shining clothes stood before me

10:31 and said, 'Cornelius, your prayer has been heard, and your gifts to the poor have been remembered before God.'

10:32 Send immediately to Joppa and summon a man named Simon, who is staying at the house of Simon the tanner by the sea.'

10:33 So I sent for you immediately. Welcome! Now we are all here before God, eager to hear everything the Lord has told you."

10:34 Then Peter began to speak: "I now realize how true it is that God does not show favoritism,

10:35 but accepts men from every nation who fear him and do what is right.

2:15 We are Jews by birth and not Gentile sinners,

2:16 yet we have believed in Christ Jesus, having understood that a person is justified by faith in Christ Jesus and not by the works of the law—because by the works of the law no one will be justified. This is so that we might be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.

I believe this is a definitive statement. Paul says this:

1:13 You have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.

1:14 I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my ancestors.

1:15 But when God, who set me apart from my mother's womb and called me by his grace, was pleased 1:16 to reveal his Son in me so that I might preach him among the Gentiles...

1:11 Brothers and sisters, I want you to know that the gospel I preached is not of human origin.

1:12 I did not receive it from any human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

Philippians 1:20 My eager expectation and hope is that I will not be put to shame in anything, but that with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.

1:21 For to me, to live is Christ, and to die is gain.

He who had been more zealous than anyone else, thinking about the law, the law, the law, day and night, failed. From then on, he resolved to face only God's will and not take a single step without the Lord's guidance through revelation. He could no longer live without Christ.

2:17 But if, in seeking to be justified in Christ, we ourselves are found to be sinners, is Christ then a minister of sin? Certainly not!

This is an interesting expression and also a difficult phrase.

What does it mean that "by seeking to be justified in Christ, we ourselves are found to be sinners"? How can seeking justification in Christ make us sinners? And how does this make Christ a servant of sin?

Here's what it means. Paul once kept the law flawlessly and, as a Jew, was convinced he was righteous and not a sinner. But in Christ, he came to know all too well that he was a weak person, a sinner, incapable of keeping the law. Objectively speaking, this might appear as if Christ had deliberately weakened him—someone who seemed sinless and strong—and cast him down to become a sinner.

Here lies a vital truth: we must not overestimate ourselves. It is crucial to maintain a sober perspective on how we appear in God's sight. We are beings incapable of fulfilling the Law. Our belief that we were fulfilling it was an illusion. Therefore, being made aware of this, losing our strength, and realizing we are sinners was an utterly natural and necessary realization. We are neither strong nor noble. We are weak and sinners. Hearing such things, I imagine many would rather not listen. Yet we must hear it. That is the starting point. From that lowest place, the Lord says He lifts us up. The notion that we must be worthy of salvation through our own merit was a fabrication.

Romans

5:1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.

5:2 And we rejoice in the hope of the glory of God.

5:3 Not only that, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

5:4 perseverance, character; and character, hope.

5:5 And hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

5:6 For while we were still weak, at the right time Christ died for the ungodly.

5:7 For one might scarcely die for a righteous person—though perhaps for a good person one would dare even to die.

5:8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

2:18 If I rebuild what I once destroyed, I prove myself to be a transgressor.

2:19 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

2:20 It is no longer I who live, but Christ lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

2:21 I do not set aside the grace of God. For if righteousness could be gained through the law, Christ died for nothing.

Here lies “death.” There is discontinuity. We acknowledge our state as sinners, on the brink of ruin, and plead with God to save us from that dead state. Then, we die to that sinful nature

which cannot fulfill God's will but rather pursues its opposite, and He puts an end to that way of life. We are brought into a new life, guided into that way of living. This is our new birth.

John 3:3 Jesus answered, "I tell you the truth, unless a person is born again, he cannot see the kingdom of God."

3:4 Nicodemus asked, "How can a man be born when he is old? Can he enter a second time into his mother's womb to be born?"

3:5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless they are born of water and the Spirit.

3:6 Flesh gives birth to flesh, but the Spirit gives birth to spirit.

3:7 Do not be surprised that I said, 'You must be born again.'

3:8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

Let us give thanks to the Lord who gives us life. Let us deeply consider the profound meaning of Christ's death, and with profound gratitude, recognize that it was to bring me, who was in a state of death, to life together with Him. And let us use this new life for the sake of the One who died to give us life.

2:20 It is no longer I who live, but Christ lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

◇**Prayer; Heavenly Father God, we thank You for today's worship. We thank You for the truth of the Gospel—that people are justified not by keeping the law, but by faith in Jesus Christ alone—and for the teaching that “the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” Please lead all those who suffer into Your salvation and peace. Bless our families and our neighbors. Use us for Your purposes. We pray in the name of our Lord Jesus. Amen.**