

Make Up Your Mind Which Do You Believe ?

The Word of GOD Or Men, Schools, Charts, and Paradines ?

In this message, we will examine some of the similarities between Paul and Peter using the epistle to the churches of Galatia as a base.

1st, we'll see that Paul testified that God the Father raised Jesus Christ the Son from the dead:

Gal 1:1 Paul, an apostle, (not of men, neither by man, but by **Jesus Christ, and God the Father, who raised him from the dead;**)

Peter also taught that of Christ's resurrection, as well:

1 Pet 1:21 Who by him do believe in **God, that raised him up from the dead,** and gave him glory; that your faith and hope might be in God.

2nd, Paul wrote his epistle to the churches of Galatia:

Gal 1:2 And all the brethren which are with me, **unto the churches of Galatia:**

Peter also addressed his epistle to believers who were in Galatia:

1 Pet 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, **Galatia**, Cappadocia, Asia, and Bithynia,

3rd, Paul opened his letter with 'grace and peace':

Gal 1:3 **Grace be to you and peace** from God the Father, and from our Lord Jesus Christ,

Peter also began his letter sending 'grace and peace':

1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: **Grace unto you, and peace,** be multiplied.

Gal 1:4 **Who gave himself for our sins**, that he might deliver us from this present evil world, according to the will of God and our Father:

Peter also said that Christ died for our sins. He preached the 'D,B,R,' too:

1 Pet 2:24 **Who his own self bare our sins** in his own body on the tree, that we, being dead to sins, should live unto righteousness:
by whose stripes ye were healed.

and again:

1 Pet 3:18 For **Christ also hath once suffered for sins**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

5th, Paul wrote that believers were 'called' by God:

Gal 1:6 I marvel that ye are so soon removed from **him that called you** into the grace of Christ unto another gospel:

Peter also showed that God 'called' believers:

1 Pet 1:15 But as **he which hath called you** is holy, so be ye holy in all manner of conversation;

6th, Paul admonished believers not to turn away from God's grace.

The word translated 'pervert' is also translated 'turn' which helps us to understand that believers were lured to turn away from the truth of grace:

Gal 1:6 I marvel that **ye are** <metatithemi> (deserted or fallen away) so soon **removed** <metatithemi> (deserted or fallen away) from him that called you **into the grace of Christ** unto another gospel:

Paul often warned Timothy about people who will forsake the truth:

1 Tim 1:5-7 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some **having swerved** (deviated, missed the mark) have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Later in the same epistle, Paul repeated the admonition:

1 Tim 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some **professing have erred** concerning the faith.
Grace be with thee. Amen.

Paul instructed Timothy to stand strong in Christ's grace:

2 Tim 2:1 Thou therefore, my son, **be strong in the grace** that is in Christ Jesus.

In the context of getting **the resurrection rightly divided**

Paul cautioned Timothy again about some who **stray** from the truth

and, as a result, destruct people's faith:

2 Tim 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: (**gnaw like an ulcer, or as gangrene**) of whom is Hymenaeus and Philetus;

18 Who **concerning the truth have erred**,
saying that the resurrection is past already;
and **overthrow (overturn, destroy, or subvert) the faith** of some.

2 Tim 4:4 And they shall **turn away their ears from the truth**,
and shall be turned unto fables.

Paul told Titus about lots of rowdy, bragging folks, particularly Jews,
who drew saints away by rules and trickery:

Tit 1:10-11, 14 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

14 Not giving heed to Jewish fables, and commandments of men, that **turn from the truth.**

Peter wrote that to know and back up ... is worse than not knowing at all:

2 Pet 2:21-22 For it had been better for them not to have known the way of righteousness, than, after they have known it, **to turn from the holy commandment delivered unto them.**

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Jesus taught a similar principal if a man left his house empty:

Luke 11:24-26 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and **the last state of that man is worse than the first.**

Anyone who starts -- then stops is not appropriate for God's kingdom:

Luke 9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

The writer to the Hebrews cautioned them to carefully watch to inspect

.... to oversee, like as a **bishop** would so they would not lack,

or fall back from being a partaker, or be void of God's grace:

Heb 12:15 Looking diligently lest any man **fail of the grace of God**; lest any root of bitterness springing up trouble you, and thereby many be defiled;

After Barnabas and Saul were separated and sent out (**Acts 13:1-2**), and Saul's name was changed to Paul (**Acts 13:9**), they encouraged the believers to stay, to persevere, to abide in God's grace:

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to **continue in the grace of God.**

To 'de-part from' something you must have been 'a-part of' it.

It means to go or draw away, to withdraw one's self from, to fall away, to remove, to desert, to flee:

1 Tim 4:1-3 Now the Spirit speaketh expressly, that **in the latter times** some **shall depart from <aphistemi> the faith**, giving heed to seducing spirits, and doctrines of devils;
2 Speaking lies in hypocrisy;
 having their conscience seared with a hot iron;
3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which **believe and know the truth.**

Rather than **depart from the truth,**

or be removed from grace

believers are told to cease from sin:

2 Tim 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.
 And, Let every one that nameth the name of Christ **depart from iniquity.**

7th, Paul told the saints at Rome about standing in God's grace:

Rom 5:2 By whom also we have access by faith **into this grace wherein we stand,** and rejoice in hope of the glory of God.

Peter also witnessed a faithful saint standing in God's grace:

1 Pet 5:12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that **this is the true grace of God wherein ye stand.**

Now back to Galatians, where we see Paul was surprised that they had so quickly deserted grace, and fallen back under the law. 2 different Greek words are used in the original verses which are both translated 'another'.

Gal 1:6-7 I marvel that ye are so soon removed from him that called you into the grace of Christ **unto**

another <heteros> (as opposed to some 'former' thing
one of a different nature)

gospel: <euaggelion>

7 Which is not **another; <allos>** (or other) but there be some that trouble you, and would pervert the gospel of Christ.

How was 'another' gospel not really 'another'? I believe it was because it was still **GOD's** gospel, being that it was the old testament **LAW:**

John 1:17 For the law was given by Moses,
but **grace** and truth **came by Jesus Christ.**

The **grace** of Christ has to do with the **gospel** of Christ:

Gal 1:6-7 I marvel that ye are so soon removed from him that called you **into the grace of Christ**
unto another gospel:

7 Which is not another; but there be some that trouble you, and would **pervert the gospel of Christ.**

The comparison is repeatedly made in scripture between the old and the new testaments (Heb 7:19-22; 8:6,13; 2 Cor 3:6-17; Rom 8:2-4):

Rom 6:14 For sin shall not have dominion over you:
for ye are not **under the law,** but **under grace.**

Paul pressed the importance of the purity of the grace / gospel of Christ:

Gal 1:8-9 But though we, or an angel from heaven,
preach any other gospel <euaggelizo> unto you
than <para> that which
we have preached <euaggelizo> unto you,
let him be accursed.

9 As we said before, so say I now again,
If any *man* **preach <euaggelizo>**
any other <para> gospel <euaggelizo> unto you
than <para> that ye have received,
let him be accursed.

8th, in light of **Gal 1:8-9**, (anyone who preached any other gospel would be accursed) as well as point 1 (the resurrection of Christ) and point 4 (Christ died for our sins), both Paul and Peter preached the same gospel **the gospel of Christ, the gospel of God:**

Rom 15:16, 19 That I should be the minister of Jesus Christ to the Gentiles, **ministering the gospel of God**, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum,
I have fully preached the gospel of Christ.

Peter warned of judgment looming for any who obey not **God's gospel:**

1 Pet 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us,
 what shall the end be of them that **obey not the gospel of God?**

Paul answered Peter's question. They will get God's vengeance:

2 Thess 1:7-8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
 8 In flaming fire taking vengeance on them that know not God,
 and that **obey not the gospel of our Lord Jesus Christ:**

Paul received the gospel he preached directly from Jesus Christ (**Gal 1:11-12**). More than 17 years later, he went to Jerusalem to speak to the apostles about it (**Gal 1:15-2:3**) and because of men that went into the churches to put the saints under the law (**Acts 15:1-5**). Look at:

Gal 2:4-5 And that because of false brethren unawares brought in, who came in privily to **spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:**

5 To whom we gave place by subjection, no, not for an hour;
 that **the truth of the gospel might continue with you.**

The apostles and elders listened to **both Peter and Paul**.

Let's notice what all Peter testified that God showed him:

Acts 15:6-12 And the apostles and elders came together for to consider of this matter.

Peter knew the Gentiles were to hear the gospel and believe:

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that **the Gentiles** by my mouth **should hear the word of the gospel, and believe**.

Peter knew the Gentiles were also given the Spirit of God:

8 And God, which knoweth the hearts, bare them witness, **giving them the Holy Ghost, even as he did unto us;**

Peter knew the Gentiles were no different

being on the **same level** as the Jews:

9 And **put no difference between us and them,**

Peter knew the Gentiles were justified by faith:

purifying their hearts by faith.

Peter knew the Gentiles were not to be put under the law:

10 Now therefore why tempt ye God, to **put a yoke** upon the neck of the disciples, which neither our fathers nor we were able to bear?

Peter knew the Gentiles were saved through the grace of Christ

just like the Jews:

11 But **we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

Then it was Barnabas and Paul's turn:

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

Next, James spoke the decision, not to put the Gentiles under the law:

Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: **(also read Acts 15:13-29)**

So, the apostles and elders recognized Paul's ministry to the Gentiles and Peter's ministry to the Jews. Self-called 'mid-Acts grace preachers' have **INVENTED** a false doctrine with the word 'of' in Gal 2:7 stating that Peter and Paul preached 2 DIFFERENT gospels. But the original Greek **does not have a specific word for the preposition 'of'** in that particular verse. It does however, have a specific Greek word <eis> for the words 'to' and 'toward' and 'unto' in **Gal 2:8 and 9**. Thus, we understand that Peter and Paul went **different directions** with the **same message** ... faith in Jesus Christ's death and resurrection:

Gal 2:6-9 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:
 7 But contrariwise, when they saw that
 • the gospel **of** the uncircumcision was committed unto me,
 as • *the gospel of* the circumcision *was* unto Peter;
 8 (For he that wrought effectually
 • in Peter **to** the apostleship of the circumcision,
 the same was mighty • in me **toward** the Gentiles:)

They all shook hands in agreement on where each of them would go:
 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship;
 • that we *should go* **unto** the heathen,
 • and they **unto** the circumcision.

The apostles were familiar with Peter's preaching,

while Paul was somewhere else:

Rom 15:20-21 Yea, so have **I strived to preach the gospel, not where Christ was named**, lest I should build upon another man's foundation: (Even that was according to **prophesied** scripture):
 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Though the Judean saints could not recognize Paul by his face

they certainly knew him by his history and reputation.

9th, when Paul believed he preached the **same faith** that they had:

Gal 1:23 But they had heard only, That he which persecuted us in times past now **preacheth the faith which once he destroyed.**

Peter also preached this **same faith**:

2 Pet 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have **obtained like precious faith** with us through the righteousness of God and our Saviour Jesus Christ:

There is only **one faith not 2 different faiths**:

Eph 4:5 One Lord, **one faith**, one baptism,

Paul wrote to Titus of the **same faith**:

Tit 1:4 To Titus, mine own son after **the common faith**: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Jude wrote of the **same faith**:

Jude 1:3 Beloved, when I gave all diligence to write unto you of **the common salvation**, it was needful for me to write unto you, and exhort you that ye should **earnestly contend for the faith which was once delivered unto the saints.**

Paul referred back to the old testament scripture as the **same faith**:

2 Cor 4:13-14 We having **the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;**

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

The Psalmist had the **same faith**. He believed God:

Psa 116:10 I believed, therefore have I spoken: I was greatly afflicted:

Abraham's faith was counted for righteousness:

Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **faith was reckoned to Abraham for righteousness.**

Just like Abraham our faith is counted for righteousness, too:

Gal 3:6-7 Even as Abraham believed God, and it was accounted to him for righteousness.

7 **Know ye therefore that they which are of faith, the same are the children of Abraham.**

10th, Paul said to remember the commandments of the Lord

even though in the new testament, we are not under the law:

1 Cor 7:19 Circumcision is nothing, and uncircumcision is nothing, but **the keeping of the commandments of God.** (also 1 Cor 14:37)

Jesus didn't destroy the law (**Matt 5:17**), neither should we:

Rom 3:31 Do we then make void the law through faith? God forbid: yea, **we establish the law.**

God's law is now written in the heart of the believer:

Rom 7:22 For I delight in the law of God after the inward man:

Rom 2:14-15 For when **the Gentiles**, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 **Which shew the work of the law written in their hearts**, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Peter also instructed the saints to remember the commandments:

2 Pet 3:1-2 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may **be mindful** of the words which were spoken before by the holy prophets, and **of the commandment of us the apostles of the Lord and Saviour:**

It is clear that we are not justified by keeping the law:

Gal 3:10-14 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, **The just shall live by faith.**

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might **come on the Gentiles through Jesus Christ**; that **we might receive the promise of the Spirit through faith.**

It is also clear that God's law is fulfilled in us as we obey it by love:

Rom 8:3-4 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 **That the righteousness of the law might be fulfilled in us,** who walk not after the flesh, but after the Spirit.

Rom 13:8-10 Owe no man any thing, but to love one another:

for **he that loveth another hath fulfilled the law.**

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore **love is the fulfilling of the law.**

As we have compared **10 similarities** between Peter and Paul

I encourage you to 'make up your mind' whether you believe God's

word (Rom 3:4) or the 'mid-Acters' claim, that Peter and Paul had

divided messages. The **Gal 2:9** handshake was an agreement of **UNITY!**

This is David Dowell, saying, "Think about it!"

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