

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 16

*Friendship: Part 1*

# Friendship (Part 1)

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** To see how God defines friendship and learn how to be and look for friends who will help us to walk in wisdom.

## Key Verses

Proverbs 17:17

Proverbs 18:24

Proverbs 19:4, 6, 7

Proverbs 20:6

Proverbs 27:6, 10, 17

Galatians 2:11-13

Hebrews 10:24

**Memory Verse** - Proverbs 12:26

"The righteous should choose his friends carefully, for the way of the wicked leads them astray."

## Hook

Review last week's memory verse, Colossians 3:20.

Imagine that you and your friends are outside playing baseball. You're up to bat. The ball is pitched. You wind up, swing, and hit the ball hard. As you drop the bat and begin to run, you hear glass shatter as the ball sails through your neighbor's window. How do you react? How do your friends react? Is it every man for himself? Do your friends tell you to run for it? Or do your friends stick around and take responsibility with you, helping to clean up the mess? Today we are going to learn about what a true friend is, and how they would react in this scenario.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

For the next few weeks, we will be exploring what Proverbs has to teach us about friendship. Before we look at anything else, we first need to understand how God defines friendship. According to Proverbs, a true friend is someone who loves at all times (17:17) and is faithful (sticks closer than a brother, 18:24). This type of friend is shown in contrast to fair-weather friends who are all talk (20:6) and only stick around as long as there is something in it for them (19:4, 6, 7). As soon as the money runs out or things get hard, these “friends” are nowhere to be found. Knowing these things, it’s important to remember to be a faithful friend ourselves if we expect the same of others (27:10). As we consider God’s standards for our friends, we should consider them standards for ourselves. If you desire friends, you must yourself be friendly (18:24)!

In addition to a warning against fair-weather friends, Proverbs warns us to be wary of friends who flatter us. Flattery is false praise and compliments. It feels like food, but it is usually given with selfish motives, and Proverbs says it comes from our enemies, not our friends (27:6b; 29:5). It’s easy to know when someone is truly your friend because they aren’t afraid to wound you with loving correction when you’re doing something wrong (27:6). Like iron sharpening iron, a true friend can sharpen the dull and useless areas of our lives by correcting us (27:17), and encouraging us to love and good works (Heb. 10:24). It may not feel good at the time, so remember not to forsake them (27:10). If someone’s feelings are hurt initially, rest in knowing that a loving rebuke will bring “more favor afterward than he who flatters with the tongue (28:23).

Paul tells us in his letter to the Galatians of a time when he had to publicly correct Peter (Galatians 2:11-13). Peter had been shown in a vision from God that it was okay to eat what the Gentiles ate, and they no longer had to follow the dietary laws of the Old Testament. This is exactly what Peter did until certain Jews came to Antioch. When they came, we are told that Peter “withdrew and separated himself” from the Gentiles, “fearing” the Jews. As he did so, many followed his bad example. Paul saw this happening and told him it was wrong and hypocritical. Proverbs says these are the kind of friends we need to look for and be: friends who are willing to call each other out when they stray from the path of wisdom.

# LOOK

Friendship can mean many different things to many different people. Generally, people who share the same interests, hobbies, sense of humor, likes and dislikes, etc., end up becoming your friends. None of that is bad, but it’s not the full picture of what friendship is. God tells us that liking the same things is not what holds together a friendship, or even

The interpretation/  
exegesis of the passage.  
What does this passage  
mean? How does this  
passage apply to my  
life?

## LOOK (Continued)

what makes a friend a friend. According to Proverbs, the marks of a true friend are love and faithfulness.

A true friend is faithful. This means they stick with you through good times and bad. You could get into trouble, run out of money, or get really sick, and they will stay by your side. Job's friends heard about all of his troubles and came to be with him in his suffering. Their silent presence was much more helpful than their words. Sometimes when you're going through a tough time, it's comforting just to know that you are not alone. A fair-weather friend, on the other hand, is just the opposite. They talk a big game, but as soon as you get into trouble, they're gone. At the sound of that glass shattering in the opening scenario, they scattered. God let's us choose who our friends will be, so be sure to choose someone who is going to stick with you when things get tough.

A true friend is also loving. Have you ever seen a knife being sharpened? When a blade becomes dull, it doesn't cut well and is actually more likely to cause harm than a sharpened blade. God describes friendship to be like iron sharpening iron. When we sin and act foolishly, our lives become dull and we become a danger to ourselves and others. Friends who love us aren't afraid to correct us when we do something wrong. Remember, godly correction brings us back to the path of righteousness, wherein lies safety and blessing. A friend who makes you feel good about doing what is wrong isn't your friend.

Even Peter the apostle struggled with peer pressure. He felt pressured to do what he knew was wrong and gave in by removing himself from the table of the Gentiles and sitting instead with the Jews. Thankfully, Paul had the boldness to rebuke him, and Peter had the humility and wisdom to accept correction. Paul, a man who had persecuted the church before he got saved, rebuked Peter, who had walked with Jesus! He could do this because Jesus was at the center of their friendship, and when He is at the center, it doesn't matter who we are or where we have come from. All that matters is who He is and whether we are honoring Him or not. The Body of Christ is an amazing thing. It will be easier at times to do what is foolish, but God has given us boundaries in which He can bless us and keep us safe, and we should both be the kind of friend and seek the kinds of friends who will walk with us on the path of righteousness, keeping Jesus at the center.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

As a class, memorize Proverbs 12:26.

**Pray:** Ask for God's help to be the kind of friend who is loving and faithful at all times. Ask God to bring friends into your life who will help you walk in wisdom, and thank Him for making a way for us to be His friends through the death and resurrection of His Son.

**Parent Question:** Why does God care about who your friends are? What does "as iron sharpens iron, so a man sharpens his friend" mean?

# FURTHER STUDY

## Commentary on Select Proverbs and Galatians 2 by David Guzik

### [Proverbs 17:17](#)

**A friend loves at all times,  
And a brother is born for adversity.**

a. **A friend loves at all times:** A true **friend** will not only love when it is easy, but **at all times**. What used to be called *fair weather friends*—those who are friends only when the weather is pleasant and fair—are not true friends at all.

i. “Ahithophel has deserted David, and Judas has sold his Lord. The greatest of kings who have been fawned upon by their courtiers while in power, have been treated as if they were but dogs in the time of their extremity.” (Spurgeon)

ii. “That eminent servant of God, Jonathan Edwards, when he was at his last, said, ‘Where is Jesus of Nazareth, my old and faithful friend? I know he will be with me now that I need his help,’ and so he was, for that faithful servant died triumphant.” (Spurgeon)

b. **A brother is born for adversity:** A true **brother** (here used in a sense beyond the literal blood relation) will show himself in a time of **adversity**.

i. Morgan on the principle of this proverb: “Let it be applied. Then two startling questions will arise. First, a question as to whether I am really a friend to anyone; and second, a question as to how many real friends I have.”

ii. Charles Bridges had an even better application: “We must look to our Lord for the best example in this matter. We see the Son of God taking on our nature so that he might be our friend and brother ([Hebrews 2:14](#)). The mystery of this friendship is beyond our imagination.”

iii. “The ancient Jews applied this proverb to Christ, adducing it as a testimony that the divine Messiah would by his incarnation become the Brother of man.” (Bridges)

### [Proverbs 18:24](#)

**A man who has friends must himself be friendly,  
But there is a friend who sticks closer than a brother.**

a. **A man who has friends must himself be friendly:** This is a basic but often ignored principle. If you

want **friends**, you should **be friendly** to others.

b. **There is a friend who sticks closer than a brother**: Even when a man **has friends**, there is something that will disappoint in human friendship. The flesh and blood friends of this world are important and a blessing, but we need the **friend who sticks closer than a brother**—Jesus Christ Himself, who called us no longer servants but friends ([John 15:14-15](#)).

i. “The bond of real friendship is often closer than the natural tie. The friendship between David and Jonathan is such an example.” (Bridges)

ii. The transition between the plural (**friends**) and the singular (**a friend**) is significant. “It is better to have one good, faithful friend than numerous unreliable ones.” (Ross)

iii. We apply this to Jesus our Friend as a spiritual principle; it is likely that Solomon did not have the Messiah in mind. “In many cases the genuine friend has shown more attachment, and rendered greater benefits, than the natural brother. Some apply this to *God*; others to *Christ*; but the text has no such meaning.” (Clarke)

iv. “The friend whose loyalty transcends the solidarity of blood is realized in Jesus Christ (cf. [John 15:12-15](#); [Hebrews 2:11, 14-18](#)).” (Waltke)

v. “Now I have a question to ask: that question I ask of every man and every woman in this place, and of every child too — Is Jesus Christ your friend? Have you a friend at court — at heaven’s court? Is the Judge of quick and dead your friend? Can you say that you love him, and has he ever revealed himself in the way of love to you? Dear hearer, do not answer that question for thy neighbor; answer it for thyself. Peer or peasant, rich or poor, learned or illiterate, this question is for each of you, therefore, ask it. Is Christ my friend?” (Spurgeon)  
[Proverbs 19:4](#)

**Wealth makes many friends,  
But the poor is separated from his friend.**

a. **Wealth makes many friends**: When a person is wealthy, it draws **many** people to them in friendship. Yet these friendships may not be sincere or meaningful.

i. “Although a crowd, each one forms the friendship out of what he can gain, not for what he can give. The proverb anticipates the Lord’s teaching to use of money to win friends and an eternal reward in the kingdom of God ([Luke 18:1-9](#)).” (Waltke)

b. **The poor is separated from his friend**: The wealthy man has advantages and draws **many friends**, but the **poor** man does not have these advantages. Their would-be friends find it easy to separate from them.

[Proverbs 19:6](#)

**Many entreat the favor of the nobility,  
And every man is a friend to one who gives gifts.**

a. **Many entreat the favor of the nobility**: When someone is of high status and importance (**of the nobility**), many people want their **favor**. There are advantages in having the **favor** of influential people.

b. **Every man is a friend to the one who gives gifts:** Many people who offer friendship do so out of selfish motives. They want the benefit of the **favor of the nobility** and the **gifts** that others may offer.

### [Proverbs 20:6](#)

**Most men will proclaim each his own goodness,  
But who can find a faithful man?**

a. **Most men will proclaim each his own goodness:** It is true that **most** everyone feels they are good in their own eyes. Many are happy to **proclaim** it, wanting others to know all their supposed **goodness**.

b. **Who can find a faithful man?** True faithfulness in a man is different than self-advertised **goodness**. A **faithful man** doesn't want or need to **proclaim** his **owngoodness**. The quiet satisfaction of faithfulness to God and man is enough.

i. "The paucity of pious persons makes them precious." (Trapp)

ii. "Look at yourself in the mirror of God's Word. Does your neighbor or your friend find that you are a faithful friend? Do you often speak what you know will be accepted rather than what is true? Never underrate the importance of moral integrity." (Bridges)

### [Proverbs 27:6](#)

**Faithful are the wounds of a friend,  
But the kisses of an enemy are deceitful.**

a. **Faithful are the wounds of a friend:** A mark of a true **friend** is that they will be willing to wound us with loving correction. The correction may not feel good — as genuine **wounds** — but it will be an expression of the love and faithfulness **of a friend**.

i. "The 'wounds' are a metaphor for the painful and plain words that must be spoken in a true friendship in order to heal the beloved and/or to restore a broken relationship." (Waltke)

b. **The kisses of an enemy are deceitful:** This cautions us that not all **kisses** are the greetings of friends. They may come from an **enemy** and be **deceitful**.

i. "Such as were the kisses of Joab, Judas, Absalom, and Ahithophel are not to be fancied, but deprecated and detested." (Trapp)

ii. "Who would not choose this faithful wound, however painful at the moment of infliction, rather than the multiple kisses of an enemy? The kiss of the apostate was a bitter ingredient in the Savior's cup of suffering." (Bridges)

### [Proverbs 27:10](#)

**Do not forsake your own friend or your father's friend,  
Nor go to your brother's house in the day of your calamity;  
Better is a neighbor nearby than a brother far away.**



a. **Do not forsake your own friend or your father's friend:** We should hold the bonds of friendship as dear and obligating, even beyond generations. Friends should not be forsaken.

i. "A well and long tried friend is invaluable. Him that has been a friend to thy *family* never *forget*, and never *neglect*." (Clarke)

ii. "Solomon exemplified his own rule by cultivating friendly links with Hiram, the friend of his father ([1 Kings 5:1-10](#)). The unprincipled contempt of this rule cost Solomon's foolish son his kingdom ([1 Kings 12:6-19](#))." (Bridges)

iii. "Now, inasmuch as the Lord Jesus is 'thine own friend, and thy father's friend,' the injunction of the text comes to thee with peculiar force: 'Forsake him not.' Canst thou forsake him?" (Spurgeon)

### [Proverbs 27:17](#)

**As iron sharpens iron,  
So a man sharpens the countenance of his friend.**

a. **As iron sharpens iron:** A piece of **iron** can sharpen another piece of **iron**, but it happens through striking, friction, and with sparks. We think of the iron of a blacksmith's hammer working on a sword to make it sharp.

b. **So a man sharpens the countenance of his friend:** A **man** can be used to sharpen (improve and develop) **his friend**, but it may happen through a bit of friction and sparks. We shouldn't be afraid of such and expect that true sharpening can happen without the occasional use of friction.

i. "The analogy infers that the friend persists and does not shy away from critical, constructive criticism." (Waltke)

ii. "Gladly let us take up the bond of brotherhood. If a brother seems to walk alone, sharpen his **iron** by godly communication. Walk together in mutual concern for each other's infirmities, trials, and temptations." (Bridges)

iii. **The countenance:** "*Countenance* (AV, RV) almost equals 'personality' here. Like 'soul', it can stand for the man himself (cf. RSV)." (Kidner)

1. ([Gal 2:11-13](#)) The reason for Paul's public rebuke of the apostle Peter.

**Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; 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. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.**

a. **Now when Peter had come to Antioch:** **Peter** approved of Paul's gospel and ministry when Paul came to Jerusalem ([Galatians 2:9](#)), and God used Peter himself to welcome Gentiles into Christianity without the precondition of becoming Jews ([Acts 11:1-18](#)).

b. **He withdrew and separated himself, fearing those who were of the circumcision:** Though Peter was previously in agreement with welcoming Gentiles into the church without bringing them under the Law of Moses, when Peter came to **Antioch** (Paul's home church), it was another story. He refused to associate with Gentile Christians once certain Jewish believers from Jerusalem came.

i. These men were Christians of Jewish background. Paul called them **certain men... from James** and **those**

**who were of the circumcision.** Knowing their background, Peter knew they would be offended at his fellowship with Gentiles who had not come under the Law of Moses. In their eyes, these uncircumcised Gentiles were not really Christians at all. Therefore, to please them and to avoid a conflict, Peter treated these Gentile Christians as if they were not Christians at all.

ii. Peter *had* known that God did not require Gentiles to come under the Law of Moses for salvation. He learned this from the vision God gave him in [Acts 10:10-16](#). He learned this from the outpouring of the Holy Spirit upon the Gentiles who believed (apart from being circumcised) in [Acts 10:44-48](#). He learned this by the agreement of the other leaders of the church in [Acts 11:1-18](#). Now, Peter turned back on all that he *had* known about the place of Gentiles in the church, and he treated uncircumcised Gentiles as if they were not saved at all.

iii. "He seems to have taken this action shamefacedly. As Bishop Lightfoot says, 'the words describe forcibly the cautious withdrawal of a timid person who shrinks from observation.'" (Stott)

iv. "It is perhaps curious that nobody seems to have recalled that Jesus ate 'with publicans and sinners', which can scarcely mean that he conformed to strict Jewish practice." (Morris)

v. Sadly, others would follow Peter's lead. "The sins of teachers are the teachers of sins." (Trapp)

**c. I withstood him to his face, because he was to be blamed:** This shows how serious the matter was to Paul. He had a public confrontation with Peter over the issue (*I said to Peter before them all*, [Galatians 2:14](#)).

i. This was also serious because it involved the issue of *eating together*. Before the **certain men came from James**, Peter **would eat with the Gentiles**. Yet once they came, Peter **withdrew and separated himself**. This separation was probably at the church potluck dinner, which they called "the agape banquet" or the "love feast." They would also remember the Lord's death at this dinner and take communion together. Therefore, it is possible that Peter turned these Gentile Christians away from the communion table.

ii. "It may be that the observance of holy communion was involved in this, for it seems that often in the early church it was celebrated at a meal shared by all the believers. If this was the case at Antioch, there would have been a division of believers at the table of the Lord." (Morris)

iii. "Paul not hearing this from the report of others, but being an eye-witness to it, doth not defer the reproof, lest the scandal should grow: nor doth he reprove him privately, because the offence was public, and such a plaster [bandage] would not have fitted the sore." (Poole)

**d. Fearing those who were of the circumcision:** This explains *why* Peter did this, even when he knew that God welcomed Gentiles into the church without placing them under the Law of Moses. Out of fear, Peter acted against what he knew was right. "Peter perhaps felt that if the members of the embassy went back and told the Jerusalem church that he was eating with Gentiles it would compromise his position with the leading church." (Morris)

i. It is easy to criticize Peter; but every person knows what it means to do something that you know is wrong. Everyone knows what it feels like to go against what you know very well is right. Everyone knows what it feels like when *social pressure* pushes you towards compromise in some way.

ii. "Their withdrawal from table-fellowship with Gentile believers was not prompted by any theological principle, but by craven fear of a small pressure group... He still believed the gospel, but he failed to practice it." (Stott)

iii. This was the kind of behavior that dominated Peter's life before he was transformed by the power of God. This was like Peter telling Jesus not to go to the cross, or Peter taking his eyes off of Jesus and sinking when

walking on the water, or like Peter cutting off the ear of the servant of the High Priest when soldiers came to arrest Jesus. We see that the flesh was still present in Peter. Salvation and the filling of the Holy Spirit did not make Peter perfect; the old Peter was still there, just seen less often.

iv. We might be surprised that Peter compromised even though he knew better; but we are only surprised if we don't believe what God says about the weakness and corruption of our flesh. Paul himself knew this struggle, as he described it in [Romans 7:18](#): *For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.*

v. "No man's standing is so secure that he may not fall. If Peter fell, I may fall. If he rose again, I may rise again. We have the same gifts that they had, the same Christ, the same baptism and the same Gospel, the same forgiveness of sins." (Luther)

e. **Fearing those who were of the circumcision:** We don't know what it was about these **certain men from James** that made Peter afraid. Perhaps they were men of strong personality. Perhaps they were men of great prestige and influence. Perhaps they made threats of one kind or another. Whatever it was, the desire to cater to these legalistic Jewish Christians was so strong that **even Barnabas was carried away with their hypocrisy**. When these **men from James** came, *even Barnabas* treated the Gentile Christians as if they were not Christians at all.

i. *This* was amazing. Barnabas was Paul's trusted friend and associate. Barnabas stood beside Paul when he first met the apostles ([Acts 9:27](#)). Barnabas sought out Paul and brought him to Antioch to help with the ministry there ([Acts 11:25](#)). [Acts 11:24](#) says of Barnabas, *he was a good man, full of the Holy Spirit and of faith*. Yet, Barnabas also failed at this critical test.

ii. "The defection of Barnabas was of a far more serious nature with regard to Gentile freedom than the vacillation of Peter... Barnabas, the foremost champion of Gentile liberty next to Paul, had become a turn-coat." (Wuest)

iii. "It is not impossible that this incident, by producing a temporary feeling of distrust, may have prepared the way for the dissension between Paul and Barnabas which shortly afterwards led to their separation: [Acts 15:39](#)." (Lightfoot)

f. **The rest of the Jews also played the hypocrite with him:** This shows that the matter was bigger than just Peter and Barnabas. Peter first made the compromise of acting as if the Gentile Christians were not Christians at all. Then Barnabas followed him. Then **the rest of the Jews** at the church in Antioch followed Peter and Barnabas.

i. This shows what a heavy responsibility it is to be a leader. When we go astray, others will often follow. Satan knew that if he could make Peter take the wrong path, then many others would follow him.

g. **Played the hypocrite... carried away with their hypocrisy:** The word **hypocrite**, in the original language of the New Testament, means "one who puts on a mask," referring to an *actor*. In this case Peter, Barnabas, and the rest of the Jewish Christians in Antioch *knew* that these Gentile believers were really Christians. Yet, because of the pressure from the **certain men from James**, they *acted* like they were not Christians at all.

i. But there was more to it than this. Peter **withdrew and separated himself** from Gentile believers, when before **he would eat with the Gentiles**. In fact, he used to eat with them *often*.

ii. Stott writes about the phrase **he would eat with Gentiles**: "The imperfect tense of the verb shows that this had been his regular practice. 'He... was in the habit of eating his meals with the gentiles' (JBP)."

iii. Yet now Peter refused to eat with Gentile *believers*. When a Jew refused to eat with a Gentile, he did this in

obedience to Jewish rituals. Peter had already learned that obedience to these rituals (such as keeping kosher) was not essential for salvation, for either Jews or Gentiles ([Acts 10](#) and [Acts 11](#)). Peter had stopped keeping these Jewish rituals for himself, but now *he acted as if he did keep them*, so as to accommodate the legalism of the **certain men from James**. Peter no longer kept a strict observance of the Law of Moses for himself, but by his actions, he implied that Gentiles believers must keep the law – when he himself did not.

2. ([Gal 2:14a](#)) Paul confronts Peter publicly.

**But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all.**

a. **But when I saw that they were not straightforward about the truth of the gospel:** At the foundation, this wasn't an issue of seating arrangements at the church potluck. It wasn't about table manners and being a good host. It wasn't even about being sensitive to another brother's conscience. Paul saw the issue for what it was; it was **about the truth of the gospel**.

i. When the *certain men from James*, and Peter, and Barnabas, and *the rest of the Jews* of the church in Antioch would not eat with Gentile Christians, they declared those Gentiles *unsaved unbelievers*. They said loud and clear, "You can only be right with God if you put yourself under the demands of the Law of Moses. You must be circumcised. You must eat a kosher diet. You must observe the feasts and rituals. You must do nothing that would imply partnership with someone who is not under the Law of Moses. This is the only way to receive the salvation of Jesus." *That message made Paul say, I saw that they were not straightforward about the truth of the gospel.*

ii. "Peter did not say so, but his example said quite plainly that the observance of the Law must be added to faith in Christ, if men are to be saved. From Peter's example the Gentiles could not help but draw the conclusion that the Law was necessary unto salvation." (Luther)

b. **I said to Peter before them all:** What a scene this must have been! There they were, at the Antioch Christian potluck. The Gentile Christians had just been asked to leave, or were told to sit in their own section away from the real Christians. They also weren't allowed to share the same food that the real Christians ate. Peter – the honored guest – went along with all this. Barnabas – the man who led many of the Gentiles to Jesus – went along with all this. The *rest of the Jews* in the church at Antioch went along with all this. But Paul would not stand for it. Because this was a *public affront* to the Gentile Christians and because it was a *public denial of the truth of the gospel*, Paul confronted Peter in a *public way*.

i. It must have been hard, *knowing who Peter was*. Peter was the most prominent of all the disciples of Jesus. Peter was the spokesman for the apostles, and probably the most prominent Christian in the whole world at the time.

ii. It must have been hard, *knowing who Paul was*. This was before any of Paul's missionary journeys; before he was an apostle of great prominence. At that point, Paul was far more famous for *who he was before he was a Christian* – a terrible persecutor of the church – than he was for *who he was as a Christian*.

iii. It must have been hard, *knowing who was in agreement with Peter*. First, Paul had the strong, domineering personalities of the *certain men from James*. Then, Paul had *Barnabas*, who was probably his best friend. Finally, Paul had *the rest of the Jews*. Paul was in the minority on this issue – it was him and all the Gentile Christians against all the Jewish Christians.