



HIGHER GROUND
CALVARY CHAPEL

SCHOOL OF MINISTRY

GALATIANS: FAITH VERSUS WORKS

Class 02

Justification By Faith

1

Galatians 2

- Paul Visits Jerusalem
(vv. 1-10)
- Paul Confronts Peter
(vv. 11-16)
- Justification By Faith Alone
(vv. 17-21)

2

Paul Visits Jerusalem

Galatians 2:1-10

3

Paul continues to tell the Galatians his historical travels and timeline, by which he has already proven his statements that he was not taught the gospel by any person or being, but by Jesus Christ (or revelation of Jesus).

4

Let's back up to Galatians 1:18 and continue into Galatians 2

2:1 *Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.*

5

Paul is now telling the Galatians that after he had been preaching "his" gospel for 14 years he went back to Jerusalem.

We don't know if he meant 14 years after his conversion or 14 years after his first visit (which was after spending 3 years in Arabia).

6

There is no clear timeline here in Galatians or in Acts, though some have assembled possible timelines.

As with other portions of the Bible, scholars debate as to the actual time that this took place and where was Paul during these 14 years?

7

Some believe his return to Jerusalem was after he and Barnabas took “relief” for the famine (Acts 11:27-30) or for the Council of Jerusalem (Acts 15:6-21).

Not that it matters a great deal.

8

But, because I like to know this kind of information, I did my own research.

None of the exact dates are known.

Paul’s conversion could have taken place anytime around 32-34 A.D. (Acts 9:1-19)

9

Paul went to Damascus,
Arabia, Damascus, Jerusalem;
3+ years 32/34 A.D. – 35/37
A.D. (Acts 9:19-29)

Paul escapes to Tarsus, Cilicia
35/37 A.D. to 44/46 A.D.
(Acts 9:29-31)

10

Then he goes to Antioch and the
Famine visit to Jerusalem
45/47A.D. to 47/49 A.D. (Acts
11:19-30)

This timeline would Paul back in
Jerusalem approximately 14
years after his conversion.

If we calculate after his first visit
to Jerusalem around 35/37 A.D.:

11

Paul would go on his first
missionary journey 47/49 A.D.
– 48/50 A.D. (Acts 13:1-14:28)

Arrive for the Council of
Jerusalem in 49/51 A.D.
(Acts 15:1-35)

12

My own belief about his return to Jerusalem was after his conversion since he and Barnabas were sent there on a relief mission.

But, just because Paul uses the word, “again,” doesn’t mean it was only his second time.

13

I believe there are some things in the Bible that we just aren’t supposed to know because, just like trying to figure this out, it takes away from studying the actual purpose for the event.

The precise timeframe doesn’t really matter that much.

14

What matters is the context and purpose of the event(s).

Paul now mentions two traveling companions, Barnabas and Titus.

He went with Barnabas, but notice he says, he “took” Titus with him.

15

This is an important piece of information, which we will see why soon.

Barnabas was a Jew, converted to Christianity.

He was also an apostle.

Titus was a Gentile converted to Christianity.

16

Barnabas was circumcised according to Jewish Law.

Titus was not circumcised; Gentiles had no such law.

The Judaizer's main issue with Paul's gospel was that they believed everyone who became a "Christian" (follower of Jesus Christ) must be circumcised.

17

Paul is now telling the church in Galatia that he had both Jew and Gentile believers with him going to Jerusalem.

Why was Paul going to Jerusalem?

18

v. 2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

19

He received a revelation from God either through a vision or in some other way by the Holy Spirit. He may have wanted to go to Jerusalem before this in order to compare the gospel he was teaching to that of the other apostles, but the Holy Spirit would not allow him.

20

Now he was given a revelation to go, and was maybe even told to take Barnabas and Titus.

This visit would give him the opportunity to discuss the gospel teachings.

21

Another accusation that was being made by the Judaizers and false teachers was that Paul's gospel was different than Peter's.

People today say that Paul's gospel was not the same as Jesus' or the other apostles.

22

The apostles, Matthew, Mark, Luke and John, wrote the books that were placed at the beginning of the New Testament.

Mark is the only one who actually calls "his book" the gospel in 1:1 – "The beginning of the gospel of Jesus Christ, the Son of God"

23

Just as each of these books and their writers are unique, so is Paul.

Matthew presents Jesus as the Jewish Messiah, the fulfillment of Old Testament hopes.

24

Mark portrays him as the suffering Son of God, who offers himself as a sacrifice for sins.

Luke presents Jesus as the Savior for all people, who brings salvation to all nations and people groups.

25

In **John**, Jesus is the eternal Son of God, the self-revelation of God the Father.

It is believed by most Bible historians, scholars and theologians that these 4 books did not have titles in their original manuscripts.

26

What would have been the titles were the first verses of each book respectively.

So Matthew would have been, *“The book of the generation of Jesus Christ, the son of David, the son of Abraham.”*

27

Mark, *“The beginning of the gospel of Jesus Christ, the Son of God”*

Luke, (possibly) *“A declaration of those things which are most surely believed among us”*

28

John, *“In the beginning was the Word, and the Word was with God, and the Word was God.”*

It wasn't until around 200 A.D. that these books were given titles, and those titles were;

29

“The Gospel According to”: Matthew; Mark; Luke and John
Given these titles created the ability to have flexibility from their individual uniqueness, but maintain the common thread of the gospel message of Jesus Christ.

30

Paul did not go outside of the boundaries set by Jesus or these apostles.

He expounded upon what had already been taught.

We saw in our first class that Paul received his gospel directly from Jesus, either by revelation or from Him directly.

31

The difference between his education and the other apostle's education was that it was a one-on-one school.

When Jesus was with the 12, he was not just teaching them, he was teaching everyone who was within earshot of his voice.

32

The disciples were doing other things as well.

Paul had Jesus' undivided attention and Jesus had Paul's.

There was time for much deeper teaching and perhaps even testing.

33

Paul learned the deeper things of the gospel of Jesus Christ and when he was ready, Jesus sent him out to preach Gospel 2.0.

The same gospel, but with deeper knowledge and understanding.

34

He says that in Jerusalem we met *“privately to those who were of reputation, lest by any means I might run, or had run, in vain.”*

He was sent to Jerusalem (by revelation) for a purpose.

35

He didn't just go there to hang out with the other apostles.

He was sent there to confirm the gospel he had been preaching was the same as what the original apostles were preaching.

36

It was a divine appointment.
At the same time, he is still proving that his gospel is the same gospel of Jesus and the same gospel the apostles are preaching.

Here Paul makes his first comparison of serving God to that of an athlete.

37

It does an athlete no good to run just for the sake of proving he/she is capable of running. Running is not just for athletes. Many people run to remain healthy and stay in good physical condition.

38

Paul alludes to this in 1 Corinthians 9:24 *“Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.”*

39

He's telling all true believers to live the life of Christ and do the work of God in a way that athletes run to obtain a prize. Our heavenly reward is the greatest "prize" anyone can receive.

40

He's not telling every believer to be an athlete, but to have that kind of focus, drive, discipline and commitment that an athlete has. His goals have completely changed from what they were before he met Jesus.

41

He is serving God in the name of Jesus and he wants to prove to these Galatians that what he has been doing in the name of Jesus Christ has not been in vain.

42

“To prove that his gospel was yet identical with theirs (the apostles), he now stresses that when he paid a proper visit to Jerusalem, his gospel was endorsed and approved by them.” John R.W. Stott¹

43

Galatians 2:3-5

The Jewish believers would not have had a problem with Barnabas, and we see here in these first 5 verses he is only mentioned once.

44

Titus, on the other hand, being a Gentile and uncircumcised, would be a huge problem to many of these Jewish believers.

Paul’s intention was not that of provocation, but to show the truth of the gospel.

45

The Judaizers were insistent upon keeping the ceremonial parts of the Mosaic laws, and specifically that of circumcision.

They insisted that a person could not be saved unless he had been circumcised.

46

Keep in mind that God assigned to the men (husbands, fathers, grandfathers) the duty of teaching the family His laws and His ways.

Therefore, the family was under the responsibility of the husband and father.

47

The act of circumcision in the Old Testament was an act of allegiance to God, Jehovah.

It was proof that a man, and subsequently his family, was separated from the world (all other nations, their rituals, beliefs and worship) and devoted to Jehovah.

48

When Jesus died on the cross,
all of that changed.
Not just for the Jews who would
believe in Him, but for the
Gentiles too.
Paul brought Titus along as an
example, proving that grace
alone is all that is needed for
salvation.

49

Circumcision was (and still is)
extremely important to the
Jews.
It is more than a custom or
tradition.
It was ordained by God and
was given to Abraham and his
descendants (Gen 17:9-11).

50

It wasn't just a request made by
God, it was a command.
This was God's covenant to
Abraham:
*"And God said to Abraham: "As
for you, you shall keep My
covenant, you and your
descendants after you throughout
their generations.*

51

10 This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; 11 and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.”

52

This command is also in the Levitical Law (Leviticus 12:3). This is why those Jewish believers were so insistent upon keeping this law even as Christians. They were not understanding the New Covenant of Jesus Christ.

53

These Jewish laws had also become tradition and they were adding law and tradition to grace. Things have now changed for the Jews who believe in Christ. The law stated they “must” do this.

54

But now with God's redemptive grace in and through Jesus Christ it has become a matter of, "*may*".

Circumcision is no longer required, but it may be done if one wants to do it.

55

Paul could say, "Now that the new covenant has arrived, you may continue with circumcision, just as I circumcised Timothy, but it's no longer a law. It's not obligatory. It's not binding on the Gentile convert to have to submit to circumcision. It's a matter of difference. You may, but it's not a must." (R.C. Sproul) ²

56

Paul refused to give in to the Judaizers and after meeting with the apostles (Peter, James and John, as we will soon see) they did not insist on Titus being circumcised.

57

Titus was not compelled to be circumcised and Paul was not compelled to circumcise Titus. Compelled means to necessitate, *to drive or be driven to by force or threats* (Strong's G315).

58

Paul says that this came about because some "false brethren" snuck in and spied on their meeting, trying to get information about this freedom Christians have. These guys were pretenders, later found out and Paul stood his ground against them.

59

Stott states that "Paul's motive was to preserve the *truth of the gospel*."¹

Galatians 1:6-10

The meeting of the five. Paul and Barnabas have a private meeting with James, Peter (Cephas) and John.

60

Titus apparently is not part of this meeting.

What they are discussing is the gospel: The gospel Paul preaches and the gospel the other apostles preach.

61

Most commentators skip over verse 6, but I think it is important to recognize what Paul is saying.

We have similar situations in the church today.

62

People put a certain pastor or evangelist on a pedestal and think he is one of the best, if not the best pastor, preacher, evangelist on the planet.

This isn't exactly what was happening here.

63

But the apostles had a bit of a reputation among the Jewish Christians and the Judaizers may have been exaggerating their status at Paul's expense. The apostles walked with Jesus. James was Jesus' brother.

64

So they were held in "high esteem" because of their relationship with Jesus. Paul states that it doesn't matter to him what people say about them. He has already acknowledged their appointment to apostleship so he isn't denying this.

65

But if people place them above him it has no effect on him. He is only concerned with the gospel. The church doesn't necessarily have these specific issues because there are no "apostles" today.

66

What we do have are followers of a person and those followers ranking their pastor, priest, bishop, etc. over others.

We also have a competition with these so-called televangelists, "faith healers," and some Pentecostal preachers.

67

It is disgusting what these people are doing in the name of Jesus and they will certainly be held accountable the day they meet Him.

68

Christians should not be drawn to a particular pastor or preacher for what they can get out of him (or her) because they in themselves cannot give anything to anyone.

69

Paul talked about following a specific preacher in 1 Corinthians 1:11-13:

11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

70

12 Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." 13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

71

There are people who follow a certain pastor or preacher. They say I go to this person's church or that person's church. If those people die, whose church does it then become? Will they stop going to that church?

72

We are not to follow a person,
 we are to follow Jesus Christ.
 I go to a church to be fed the
 Word of God and to use the gifts
 God has given me to edify the
 church.
 I don't go because a certain
 person is the pastor or preacher.

73

What Paul is saying here is
 though he respects these men,
 these apostles, their reputation
 and following makes no
 difference to him.
 God doesn't show partiality to
 anyone so why would he?
 And, why should we?

74

God doesn't hold men like Billy
 or Franklin Graham, Raul Ries,
 Greg Laurie, Alistaire Begg or
 Jack Hibbs over another Bible
 teaching pastor that is not so
 well known.
 They are all doing His work and
 they are equal in God's sight.

75

In their discussion of the gospel, Paul says these apostles “added nothing to him.”

They agreed on the content of the gospel that was being taught by all of them.

Paul’s was the same as theirs, there was no difference.

76

Peter, James and John also recognized that Paul was a vessel of God sent to preach the gospel to the Gentiles (uncircumcised) while they had been sent by Jesus to preach the gospel to the Jews (circumcised).

77

These three also gave to Paul and Barnabas “the right hand of fellowship.”

The right hand has great significance in the Jewish culture.

People who were left-handed were considered inferior and seen as weak.

78

In Genesis 48 Joseph brought his two sons to Jacob for a blessing, he strategically placed the older son (Manasseh) close to Jacob's right hand and the younger (Ephraim) close to Jacob's left hand.

79

This was so that Jacob could easily reach the older son's head with his right hand.

Jacob was old and blind, but he was still directed by the Spirit of God.

He crossed his arms and placed his right hand on the younger son and the left on the older son.

80

The younger son received the greater blessing while the older received a lesser blessing.

Joseph was not thrilled about this, but it was from God.

There are numerous times in the Bible where the right hand is used for blessing or for a vow.

81

The right hand of one man was placed under the right thigh of another man when a vow was being made. And we know that Jesus sits at the right hand of God.

82

This “right hand of fellowship” signified their acceptance of Paul and Barnabas as partners in the spreading of the gospel. They shook hands and welcomed them into the apostolic circle.

83

Before the meeting adjourned, the three apostles added one request: That Paul and Barnabas remember the poor. Paul states that he was eager to do this.

84

In fact he had already begun to do this (bringing famine relief) and would continue doing so throughout his ministry.

85

Paul Confronts Peter

Galatians 2:11-16

86

We just saw that Peter had extended Paul the right hand of fellowship.

After their meeting, Paul, Barnabas and Titus returned to Antioch.

Now Peter is in Antioch, where the Gentile mission began.

87

We are not told why Peter is there, but there is a very tense and dramatic situation taking place.

Paul tells us that he “withstood” Peter face-to-face. Withstood mean to stand against, resist or oppose.

88

Paul was aggressive in this opposition to Peter. But not as in a hateful or spiteful way.

This had nothing to do with Peter’s teaching of the gospel. It had everything to do with his actions.

89

J.B. Phillips says, “out of sheer fear of what the Jews might think”, and, “his behavior was a contradiction of the truth of the gospel.”

He had already accepted the Gentile believers and God showed him to accept their ways regarding acceptable food.

90

So why is he suddenly running from the Gentile side to the Jew side?

Paul says that Peter is fearful of the Judaizers.

J. Vernon McGee explains the culture of the early church:

91

“They had a love feast which was held in connection with the Lord’s Supper. Paul has a great deal to say about this subject in 1 Corinthians 8-11.

The early believers came together for a meal, a love feast, before they celebrated the Lord’s Supper.

92

When Gentiles were saved, a problem was raised. In the congregation were Jews who had never eaten anything which had been sacrificed to idols. The Gentiles had been idolaters, and were accustomed to eating meat that had first been offered to idols.

93

They also ate pork and other animals designated as unclean in the law of Moses. It made no difference to them because they had been reared that way.”

94

McGee goes on to say that “In Antioch there were two tables set up. One was a kosher table; the other was the Gentile table. Paul ate at the Gentile table.”

95

Even though Paul was a Jew, he ate at with the Gentiles because he taught that whether you eat meat or you don't eat meat makes no difference – meat will not commend you to God (1 Cor 8:7-8).

96

So, Peter comes up to Antioch and the church was celebrating the Lord's Supper.

This was a new experience for him.

Apparently, at first he was taking food from the Gentile table and eating with the Gentiles.

97

Peter had already had the vision from God of the food that was lowered on the sheet and God told him, "Kill and eat."

He then went to the home of Cornelius, the Roman centurion and shared the gospel with him and his family (Acts 10).

98

The message from God to Peter was two-fold: God told him that whatever He made clean was clean.

This meant that any food, even that which had been offered to idols, which the Lord had made clean, was edible.

99

The other part was that it was okay to go to the Gentiles, particularly those who believed, as God had made them clean by the blood of Christ.

Cornelius was already a believer, but didn't quite understand the gospel and what had taken place when he believed.

100

Peter likely had a meal with them and though it seemed strange to him to be eating food he hadn't eaten before, he ate what was served to him.

Now, here he is in Antioch and he sees the two tables.

101

He doesn't have a problem eating from the Gentile table until some believing Jews showed up from Jerusalem.

Paul says they were from James, though they had not come under his authority, as he denies this in Acts 15:24, but they *claimed* to have it.

102

They were Judaizers that probably attended the church in Jerusalem.

As soon as they show up, Peter throws his Gentile food out and immediately goes to the Jew's table.

103

He was afraid of what they would say to him.

Paul states that Peter was fearful of them.

We know that Peter had trouble with confrontation so he avoided it all cost.

104

Paul calls him out on his actions, basically saying he's a hypocrite.

The other Jews joined him in his hypocrisy, even bringing Barnabas with them.

105

Stott states, *“Their withdrawal with the Gentile believers was not prompted by any theological principle, but by cowardly fear of a small pressure group.”*¹

106

Stott also observes, *“If Paul had not taken his stand against Peter that day, either the whole Christian church would have drifted into Jewish backwater and stagnated, or there would have been a permanent rift between Gentile and Jewish Christendom, ‘one Lord, but two Lord’s tables.’”*¹

107

Paul rebuked Peter in front of everyone.
But it was necessary to rebuke Peter before all of these people because he dragged the other believing Jews into his hypocrisy.
Peter then, wasn’t the only one who needed to hear this.

108

They were not, as Paul said,
*“straightforward about the truth
of the gospel.”*

“Straightforward” means they
were not walking straight.

Peter was deviating from the
straight and narrow path of the
“truth of the gospel.”

109

What is the *truth of the
gospel?*

It is the good news that though
we are sinners, guilty and
under the judgement of God,
we may be pardoned and
accepted by His grace, which
is free, unmerited favor.

110

It is by His grace alone, on the
condition of the death of His
Son and not by any merit or
works of our own, that we are
able to receive this pardon.

Paul sends this point home to
everyone who is present and
he speaks it with authority.

111

He's in Peter's face.
 I'm sure everyone was
 standing there in awe, their
 jaws dropped at the rebuke
 Paul is giving Peter.
 Paul seems to lighten up a bit
 in verse 15.

112

He has made his point to Peter
 and now he is speaking to all
 of the Jewish believers.
 Now he includes himself
 among the Jews.
 He says, "We who are Jews by
 nature."

113

This means they were born into
 the Jewish religion and culture.
 They were "not sinners of the
 Gentiles."
 The Jews thought they were
 born into righteousness
 because they were God's
 chosen people.

114

Just look at the Pharisees. They were the most self-righteous men of all Jews.

Their mentality was that they were righteous and the Gentiles were sinners.

When Jesus came, He debunked that belief, but the Jews still hung on to it.

115

He then goes right into justification by faith in Jesus Christ and not works.

This is what he has been talking about since the beginning of the letter.

He makes this statement, “for by the works of the law no flesh shall be justified.”

116

R.C. Sproul said, *“I don’t care how high your stack of good works is; it’s not high enough or good enough for you to secure justification in the sight of God.”*²

No one can receive justification from God through their works.

117

Justified means "to show to be right or righteous; to declare to be righteous, to pronounce righteous" (Vine's Expository Dictionary).

In our next chapter Paul tells us that "the righteous shall live by faith."

118

As believers in Jesus Christ our righteousness is now Jesus.

It is by His righteousness that we are justified (made righteous).

119

Justification By Faith Alone

Galatians 2:17-21

120

Most people find verses 17-18 difficult to understand.
Paul's critics were arguing that what he is teaching is dangerous. This doctrine of justification through Christ alone without the works of the law seriously weakens a person's sense of moral responsibility.

121

They believed that if someone could be accepted by merely trusting in Christ, without having to do good works, that person is being encouraged to break the law.

122

Some will argue that Paul is saying, "if bad people are justified by God is there really any point of being good? Can't we just do what we want and live as we please?"
But, that's not what he is saying, or questioning.

123

“When we speak about justification by faith alone, we’re talking about how an individual benefits from or appropriates the work of Christ for himself.” (R.C. Sproul) ²

124

¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin?

Paul just wrote in the paragraph before this sentence,

125

“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.”

126

Continuing with this thought of justification by faith in Christ and not by works, he now asks the question, “is Christ therefore a minister of sin?” Before we get to his answer, let’s dissect this verse.

127

First of all, he says, “while we seek to be justified by Christ” Paul is the first one to teach justification by faith in Christ. We find the word, *justified*, used several times throughout the Old and New Testaments.

128

Jesus said in Matthew 12:36-37 when he was talking about bearing fruit and being known by the fruit one bears:

³⁶ *“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.”*

129

37 For by your words you will be justified, and by your words you will be condemned.

This is the same Greek word that Paul uses.

In this context it means to “declare, pronounce, one to be just, righteous, or such as he ought to be.” (Strong's G1344)

130

When Paul uses the word in the context of being *justified by faith*, it means “to render righteous.”

The word in itself requires no additional means to make one righteous.

131

The question then arises, “Do we seek justification?”

Paul says, “while we seek to be justified.”

If we seek to be justified, then we are seeking the works to make us justified.

132

Justification by Christ can only come from God and through our faith in Christ.

To *seek* justification is to work. Seek means to search, go in search of or quest of; to try to obtain.

133

To seek justification is the act of trying to obtain it, through works.

So, what Paul is saying then, "But if, in the process of us trying to obtain God's righteousness in Christ,"

134

"we ourselves also are found sinners,"

Notice the punctuation in this sentence.

When we eliminate those words between the commas we would have:

135

“But if we ourselves also are found sinners is Christ therefore a minister of sin?”

When we eliminate “while we seek justification in Christ” there is no need to even ask the question.

136

The obvious answer is, “of course not.”

Justification in Christ must be part of this sentence in order for Paul to make his point.

137

The act of trying to obtain God’s righteousness (seeking justification in Christ), will not make us become sinless.

People will be found to be sinners whenever they work to obtain justification.

138

The question is, since we remain sinners in all of our works to obtain God's righteousness in Christ, is Christ the cause of our sin? The word minister is the same Greek word used for Deacon.

139

In this context it means "one who executes the commands of another."
 So the implication here would be that Jesus is the cause of sin by order of God the Father.
 An utterly ridiculous consideration, which is Paul's point.

140

The Jewish Christians believed that Jesus died for everyone's sins so He could not be the cause of sin.
 Justification is a result of our faith in Christ.
 No amount of work can be done to obtain it.

141

Paul answers his own question –
“Certainly not!”

This is the crux of what Paul is saying:

In all of one’s efforts to obtain God’s righteousness in Christ they will remain to be sinners and Christ has nothing to do with the cause of sin.

142

He, and only He, is able to remove it.

Paul then continues on using a metaphor.

18 “For if I build again those things which I destroyed, I make myself a transgressor. 19 For I through the law died to the law that I might live to God.”

143

Paul is not saying that he is rebuilding something new.

He is saying, “Why would I (or anyone for that matter) tear down a wall or building and then rebuild it exactly the way it was and use the same materials?”

144

Who does that?

In other words, "If I gave up the law for justification in Christ, why would I go back to the law?"

"Going back to the law makes me a transgressor."

145

Transgressor – Strong's: lawbreaker; Vine's: Break, Breaker, Breaking, Brake; "one who oversteps the prescribed limit, a transgressor."

If you speed, going beyond the set speed limit, you are a transgressor.

146

In verse 19 Paul explains this a little further.

The law itself only brings death. There is no salvation in the law, but the expectation of the Judaizers was to be saved by the law in their quest to obey it in conjunction with having faith in Christ.

147

When Paul says he “died to the law” he means that he put it behind him in relation to the life in Christ he has through faith in Him.

The law identifies sin and then that sin rouses the flesh to sin even more.

148

Why is it that when we are told we can't do something, the first thing we want to do is that which we're told not to do?

The law says, “don't speed,” but to many people 65MPH means “75MPH.”

149

When children hear their parents say, “Don't do that,” they wonder what will happen if they do it. So, they do it.

The Judaizers seemed to be taking only portions of the law to include with faith in Christ.

150

Their biggest concern was with circumcision, not the Ten Commandments.

This is because of the Abrahamic covenant, which makes a distinct separation between the Jews and Gentiles.

151

“So Paul says in effect, ‘ When I discovered the gospel, the law died. I didn’t die; the law died in terms of its power of condemnation over me.’”²

Paul didn’t discard the law in order to be lawless.

152

He came to the realization that it is impossible to obtain justification through the law.

The only way to freely live for God is to let the law die.

There is no life in the law.

153

It creates a constant pressure to not sin, to do what is right; to earn righteousness through works.

The freedom that is found in Christ is not that we are free from sinning, but that we are free from trying to earn righteousness by works; working to be obedient to the law.

154

Paul then makes the statement in **verse 20**, "I have been crucified with Christ."

How is that possible, he wasn't even there with Jesus, nor was he hanging on a cross with Jesus.

155

Every true believer is crucified with Christ.

It is not something that we seek to do or achieve throughout our Christian life.

Paul states a fact.

"I have been crucified with Christ."

156

He doesn't say, "I'm being, or I'm going to be crucified with Christ."

It has already taken place.

The moment we believe that Jesus is the Son of God and that He died for our sins and rose from the dead, we have become crucified with Him.

157

It obviously is not a physical element of our faith.

McGee says that, "the death of Christ upon the cross was not only *penal* (that is, paying the penalty for our sins), it was *substitutionary* also. He was not only the *sacrifice* for our sins; He was the *substitute* for all who believe." ³

158

What Paul is saying is that under the law, we are tried, convicted and condemned to death in Christ, the person of our Substitute.

This is how Paul and all believers are crucified with Christ.

159

But wait, there's more!

Thankfully, it doesn't end there with us being crucified with Christ.

Paul continues: "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."

160

He's not saying that he is physically dead and that Christ has assumed his body.

He is saying that he is one with Christ and Christ is one with him, in Spirit.

In John 17, Jesus prayed for Paul and for all who would believe.

161

After praying for his disciples, he prayed: ²⁰ "My prayer is not for them alone. I pray also for those who will believe in me through their message, ²¹ that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

162

22 I have given them the glory that you gave me, that they may be one as we are one—²³ I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.”

163

As we can see, what Paul is saying, that Christ is in him, is nothing new.

When we put our faith and trust in Jesus Christ Paul says we are a new creation (1 Cor 5:17).

Our identity changes forever.

164

This is not in any way, shape or form related to this new “gender identity.”

We don’t go around saying, “I’m a sinner, but I identify as a follower of Jesus Christ.”

165

No, our identity was that of a lawbreaker, a transgressor, and we identified with the rest of the world in that way.

Our new identity is that in Christ we are new creations and this new identity came through faith and trust in Jesus Christ alone.

166

If we can understand that it is Christ living in us, we no longer want to sin.

We are going to sin, but we don't want to.

We live for Christ, not for anything else.

167

Paul continues, *“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.”*

As long as we are breathing, we will live not only in *this* flesh, but in *the* flesh.

168

Later on in Galatians 5 Paul says that the flesh and the Spirit are at war with one another.

Jesus said that the Spirit is willing, but the flesh is weak (Matt. 26:41, Mark 14:38).

169

As long as we remain in this flesh we will be tempted and we will sin.

But, as new creations in Christ, we live by our faith in Christ, the Son of God, who loved us so much that He gave Himself for us.

170

Paul says that we no longer live according to the Mosaic law, but by faith in Christ, who fulfilled the law (Matt 5:17).

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

171

Paul returns to the grace of Christ.

There are two foundational principals for the Christian belief system, which some call "religion."

"The grace of God and the death of Christ.

172

The Christian gospel is the gospel of grace.

The Christian faith is the faith of Christ crucified." (John R.W. Stott)¹

Paul is saying that he, nor any true believer, cannot add anything to God's grace through the death of Jesus Christ.

173

Adding works to God's grace means that righteousness (justification) comes by other sources besides grace.

Adding anything to God's grace nullifies Christ's death, making His work on the cross worthless and unnecessary.

174

Millions of people have this false hope that their good works will be enough to get them into heaven.

Religions and church sects teach that salvation includes works.

175

Jesus said, "I am the way, the truth and the life. No one comes to the Father except through me" (John 14:6).

He didn't say "No one comes to the Father except through Me and good works."

176

Adding works to faith not only abolishes faith, it abolishes the gospel.

177

- ¹ *“The Message of Galatians”* by John R.W. Stott, 1988 Varsity Press, pp. 26, 29, 35, 36, 48
- ² *“For Freedom Christ Has Set Us Free, Galatians” Galatians: An Expository Commentary*, R.C. Sproul, 2022 by R.C. Sproul Trust, pp. 35, 43, 46, 50
- ³ *“Galatians”* by J. Vernon McGee, *Thru The Bible Commentary Series: The Epistles, 1991 Thru The Bible*, p. 32, 40

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QUESTIONS



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