

Title: Two Peoples – One Way (Part 3)

Text: Galatians 2:16-17

Central Idea: Paul's Central Point: Justification by Faith

Number: 1124Ga2.16-17(17)

Date: November 24, 2024

[i] Scripture Reading and Prayer

15 We [are] Jews by nature and not sinners from among the Gentiles. 16 Yet we know that a man is not justified by works of the Law but through faith in Jesus Christ. And we have believed in Christ Jesus so that we may be justified by faith in Christ and not by works of the Law, since by the works of the Law no flesh will be justified. 17 But if while seeking to be justified in Christ, we ourselves were found to be sinners, is Christ then a minister of sin? May it never be! 18 For if I rebuild what I once destroyed, I prove myself to be a transgressor. 19 For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ – 20 and 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 up for me. 21 I do not nullify the grace of God: for if righteousness [comes] through the Law, then Christ died for no purpose.

[ii] Like a stalled hurricane we've inundated verse 16 with a deluge of commentary

Reason: Central to the rest of Paul's argument.

It may be T/key verse to t/entire letter.

[iii] Listen to these quotes from two contemporary commentators ==>

Tom Schreiner (Prof. of NT at Southern Seminary). Writing in his contribution on Gal. in the Zondervan Exegetical Commentary on the New Testament (2010) ==>

“Clearly 2:16 is one of the most important verses in all of Galatians. It is packed with some of the most important themes in the letter. Three times Paul asserts that right standing with God does not come by keeping the law but only through faith in Christ. . . . Neither Peter nor anyone else can stand before God on the basis of what they have done. Salvation is of the Lord, and it is received by faith alone.” [Schreiner, 167]

Timothy George, founding dean of Beeson Divinity School at Samford University, addresses a different question. Writing in his Comm. on Galatians (New Amer Comm.) ==> “Given all these wonderful benefits of “life under the law,” [v.15] why should Jewish Christians have moved beyond the law to faith in Jesus Christ? Obviously they should have because there was a fundamental disjunction between the best that could be obtained by observing the law and the gift of salvation freely offered through Jesus Christ. This is the point Paul was making in Gal 2:15–16. We can paraphrase his argument thus: ‘Forget the Gentile sinners. We know they are outside the covenant and hopeless before God. But even we Jews who could claim all the privileges of the chosen people, even we had to realize that no one could be justified by observing the law. We too, no less than the Gentiles, have been accepted by God through faith in Jesus Christ.’” [George, 189–190]

[iv] That last quote leads us to my title ==>

Two Peoples – One Way

Jew or Gentile - there's only 1 way to be justified before G.

W/that in mind ==>

I. Essential Elements of the Gospel in Galatians (vv. 15-21)

A. The Universal Nature of Sin (v. 15-16a)

Sin, human depravity/corrupt., is universal. Rom 3:23 (“all” contextually = Jew/Gentile).

Paul in his confrontation of Peter in Antioch (context) says:
15 We [are] Jews by nature and not sinners from among the Gentiles. 16 Yet we know that a man is not justified by works of the Law but through faith in Jesus Christ

B. Justification Is by Faith Alone (v. 16)

1. We have unpacked Three Key Concepts in Verse 16

a. "Justified" (Verb δικαιωω) - used 3x in v. 16

16 Yet we know that a man is not justified by works of the Law but through faith in Jesus Christ. And we have believed in Christ Jesus so that we may be justified by faith in Christ and not by works of the Law, since by the works of the Law no flesh will be justified.

Aside from all t/contrary voices out there (RC; Lib.; LT; NP) – we have no good reason to see justif. as anything other than a declaration by G. that t/believing sinner is justified by faith alone in X alone apart from works.

Again, rem. justification does not “make us righteous.” Justification is God's decl. that we are seen as just solely due to our being united w/JC. It's His R., not our own. Foreign righteousness.

Hence, through t/instrument of faith (belief) we have forgiveness of sin, peace w/God, eternal life.

We also spent some time looking at ==>

b. "Works of the Law" (εργα νομου)

16 Yet we know that a man is not justified by works of the Law . . .

“WOTL” = T/obedience demanded by t/Mosaic Law.
Demands of t/Law.

c. "Faith in Jesus Christ"

16 Yet we know that a man is not justified by works of the Law but through faith in Jesus Christ. . .

Brings us back to sola fide . . .

B. Justification Is by Faith Alone (v. 16)

This is taking G. at His Word. Trusting in t/finished work of JC, that He died for MY sin, He took MY place on t/Cross, He was MY substitute.

Thru my relationship w/Him I am counted as righteous.

Paul states this so powerfully in Philippians 3:8–9 ==>

8 . . . I count all things to be loss [all t/human accomplishments that were once gain to him]

in view of the surpassing value of knowing Christ Jesus my Lord [relationship]

for whom [for X] I have suffered the loss of all things [my old life], and count them but rubbish [σκύβαλον, dung or trash] so that I may gain Christ,

9 and may be found in Him, not having a righteousness of my own derived from the Law, BUT that which is through faith in Christ, the righteousness which comes from God on the basis of faith.

Go back to t/first words of v.16 ==>

16 **Yet we know . . .**

2. “we” = Paul and Peter

a. Here we have a continuation of Paul’s rebuke of Peter

(1) Go back to verses 11-12

11 But when Cephas [Peter] came to Antioch I opposed him to his face because he stood condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles. But when they came, he began to withdraw and separate himself, fearing those of the circumcision.

Certain men from James (Lord’s brother) came to Antioch from Jer. We don’t know why they were there.

(a) Note the two verbs in verse 12

12b . . . But when they came, he began to withdraw and separate himself . . .

“withdraw” & “separate.”

(b) Peter withdrew from eating with the Gentiles out of fear

12c . . . fearing those of the circumcision.

Likely “peer pressure” of some sort which drove his hypoc.

We have at least 2 groups: men from James & we have those of the circumcision (both in v. 12).

Peter out of fear and hypocrisy separated himself from his Gentile brethren.

(2) Result? Verse 13

13 And the rest of the Jews joined him in hypocrisy, so that even Barnabas was carried away by their hypocrisy.

(3) This was an issue directly related to the gospel

14a But when I saw that they were not acting straight-forward concerning the truth of the gospel . . .

(a) This wasn't just about justification

The gospel transcends justification! WDIMBT?

T/Gospel is more than simply being saved from sin. Yes, that's t/core. But beyond that, t/Gospel is about day to day living in X (applies to our sanct.).

Peter wasn't being hypocritical about how one becomes a follower of Jesus. He was being hypocritical about how one lives as a follower of Jesus!

Gospel is freedom! We are free from t/Law; we are free in X. Peter knew that, but out of hypocrisy he stopped living it.

(4) Because it is a gospel issue Paul is not going to stand idly by

14 But when I saw that they were not acting straight-forward concerning the truth of the gospel, I said to Cephas in the presence of all: "If you, being a Jew, live like a Gentile and not like a Jew, how [is it that] you compel the Gentiles to live like Jews?"

"Peter, before you were concerned about what others thought, you lived like your Gentile brethren. You ate their foods w/them. You hung out with them. You treated them as co-equals in God's KD. But you've changed. ==>

Now you are going back to t/Law; and when t/Gentiles see that they are compelled to do t/same thing."

(5) That word “compel” in verse 14 . . .

(a) Same word used in 2:3 (ἀναγκάζω)

3 But not even Titus who was with me, though he was a Greek, was compelled to be circumcised.

Titus wasn't compelled to be circumcised in keeping w/the Law. That ship had sailed. We are under t/N.C. where circumcision is of t/heart.

Peter, by his behavior, was compelling (influencing) t/Gentiles to act like t/Jews just as t/false brothers tried to compel Titus to be circum.

3. Paul does go to the truth of justification in v. 16

16a **Yet we know . . .**

Peter, you and I both know this! What? ==>

16b . . . **that a man is not justified by works of the Law but through faith in Jesus Christ. . . .**

4. Note it's “through” faith

We call that t/instrumental means of salvation.

Faith, belief, trust, is t/hand that receives t/gift.

Why we say that salvation is received by grace thru faith.

No one is justified (or sanctified for that matter) by means of Israel's Law.

As we will see in v. 21 ==>

21b . . . if righteousness [comes] through the Law, then Christ died for no purpose

5. Note the rest of verse 16:

16b . . . And we have believed in Christ Jesus so that we may be justified by faith in Christ and not by works of the Law, since by the works of the Law no flesh will be justified.

a. Sounds a little repetitive

(1) Note how the flow of thought develops in the second half of verse 16

(a) Begins with knowledge – “we know” [what?]

First premise:

16b . . . a person is not justified by works of the Law but through faith in Jesus Christ. . . .

Second Premise:

16c . . . And we have believed in Christ Jesus so that we may be justified by faith in Christ and not by works of the Law . . .

Concl.: It can't be both: Just. by faith only; not by WOTL.

16d . . . since by the works of the Law no flesh will be justified.

To be justified by faith & works is a logical contradiction.

Faith alone saves. Yet, as Calvin teaches us, the faith that saves is never alone. That is, it will be accompanied by t/fruit of repentance.

b. As it relates to justification some of the tenses have a future element

“we may be justified” (Gk. subjunctive mood)

“no flesh will be justified” (future tense)

We see this in some other places in t/NT.

(1) There is a future element to justification

(a) Past element is sure (definite)

Rom. 5:1 “Having been justified by faith we have peace with God.” {expand upon}

(b) But I think there is a final element in that this declaration will also be future

When you are born again & you believe in JC God declares you righteous because you are now “in X.”

i. There’s a sense in which your justification is secret

BTIM: We’ve not literally witnessed G. declare you saved. We have t/promises; we see t/evidence in our lives (confession/conduct).

But at t/final judgement there will be a public declaration B4 all of creation that you are righteous in JC.

Relevant quote (really deep) by Moises Silva ==>

To recognize the apocalyptic overtones of this clause [concept] . . . is not to undermine the traditional application of the verse [v. 16] for in this very passage Paul is stressing the significance of faith for his own personal—yes,

present—justification and that of his Jewish-Christian contemporaries.

The point, nevertheless, is that the truth is set within the context of cosmic, eschatological [future] realities. In other words, the 'subjective' experience of justification is not divorced from the 'objective' judgment at the end of the age.

Quite the contrary, it is grounded in that final judgment, so that our sense of assurance (cf. 4:6-7) is not merely some psychological strategy that bypasses reality, but rather a proleptic [anticipatory] manifestation of God's righteous verdict. [CNTOT, 791]

IOW - there will be a final declaration of God's salvation of His people that is anticipated even now in t/subjective personal experience of that final reality.

Tom Schreiner puts it simply in his contribution to t/book, "The Role of Works in the Final Judgment" ==>
"[T]he verdict of 'not guilty,' which believers receive now by faith, is confirmed at the final judgment before the whole world." [71]

So don't misunderstand. If you are in X there's no doubt about how you will finish. You will be finally & forever saved (glorification). That's Romans 8:29-30 ==>

29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;

30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

31 What then shall we say to these things? If God is for us, who is against us?

I. Essential Elements of the Gospel in Galatians (vv. 15-21)
B. Justification Is by Faith Alone (v. 16)

6. Here's where the proverbial rubber meets road . . .

a. This is all about the Good News

Good News is that JC saves sinners from death & hell by virtue of His gift received by faith.

b. This is so relevant when you feel the weight of your sin

When your conscience condemns you.

When you are depressed because of your failures.

(1) We have all fallen short — that's reality

We have failed. As parents / spouses / friends / workers.

In our witness // ministry // battle against sin // prayer . . .

You fail to love God as you should & The Law condemns us

We can't keep it;

it's demands escape us like sand through our fingers.

(3) The Law condemns but the Gospel acquits

Simply by faith our Loving God, out of pure grace, has given t/believe all t/benefits of X's perfect righteousness.

On Sat., Sept. 19, 1747, less than three weeks before he died, missionary David Brainerd wrote about how God sustained him in one of his moments of spiritual despair:

“Near night, while I attempted to walk a little, my thoughts turned thus, ‘How infinitely sweet it is to love God and be all for Him!’ - upon which it was suggested to me, ‘You are not an angel, not lively and active.’ To which my whole soul immediately replied, ‘I as sincerely desire to love and glorify

God, as any angel in heaven.’ Upon which it was suggested again, ‘But you are filthy, not fit for heaven. Hereupon instantly appeared the blessed robes of Christ's righteousness which I could not but exult and triumph in. [Cited by John Piper in The

Hidden Smile of God: The Fruit of Affliction in the Lives of John Bunyan, William Cowper, and David Brainerd (Swans Are Not Silent). Wheaton, IL: Crossway Books, 2001, 37-38]

G. has credited to you t/inexhaustable righteousness of X. Now, B4 G. it is as if you had never committed a single sin or have ever failed to obey a single command.

JC carried out t/obedience you never could.

Being in X, t/Father looks at you & says as He did of X: “This is my beloved in whom I am well pleased.”

Having failed doesn’t make you a failure.

None of G’s children are failures.

You are clothed in t/white robe of X’s right.

Listen to this lengthy quote by t/Wittenberg Reformer Martin Luther as he reflected on this passage in Gal. 500 years ago:

“First a person must learn to know himself from the Law. With the prophet he will then confess: ‘All have sinned, and come short of the glory of God.’ And, ‘there is none that does good, no, not one.’ And, ‘against You, You only, have I sinned.’ Having been humbled by the Law, and having been brought to a right estimate of himself, a man will repent.

He finds out that he is so depraved, that no strength, no works, no merits of his own will ever deliver him from his guilt. He will then understand the meaning of Paul's words: ‘I am sold under sin’; and ‘they are all under sin.’

“At this state a person begins to lament: ‘Who is going to help me?’ In due time comes the Word of the Gospel, and says: ‘Son, your sins are forgiven you. Believe in Jesus Christ who was crucified for your sins. Remember, your sins have been imposed upon Christ.’ In this way are we delivered from sin. In this way are we justified and made heirs of everlasting life.

“In order to have faith you must paint a true portrait of Christ. The scholastics caricature Christ into a judge and tormentor. But Christ is no law giver. He is the Lifegiver. He is the Forgiver of sins. . . . Christ might have atoned for the sins of the world with one single drop of His blood. Instead, He shed His blood abundantly in order that He might give abundant satisfaction for our sins.

“Here let me say, that these three things, faith, Christ, and imputation of righteousness, are to be joined together. Faith takes hold of Christ. God accounts this faith for righteousness.

“This imputation of righteousness we need very much, because we are far from perfect. As long as we have this body, sin will dwell in our flesh. Then, too, we sometimes drive away the Holy Spirit; we fall into sin, like Peter, David, and other holy men. Nevertheless we may always take recourse to this fact, ‘that our sins are covered,’ and that ‘God will not lay them to our charge.’ Sin is not held against us for Christ's sake. . . .

That relates to our salvation in Christ. What about our sanctification? Luther goes on ==>

“After we have taught faith in Christ, we teach good works. Since you have found Christ by faith,’ we say, ‘begin now to work and do well. Love God and your neighbor. Call upon

God, give thanks unto Him, praise Him, confess Him. These are good works. Let them flow from a cheerful heart, because you have remission of sin in Christ.'

“When crosses and afflictions come our way, we bear them patiently. ‘For Christ's yoke is easy, and His burden is light.’ When sin has been pardoned, and the conscience has been eased of its dreadful load, a Christian can endure all things in Christ. . . . This doctrine brings comfort to consciences in serious trouble. When a person is a Christian he is above law and sin. When the Law accuses him, and sin wants to drive the wits out of him, a Christian looks to Christ. A Christian is free. He has no master except Christ. [Luther, 42-44]

I. Essential Elements of the Gospel in Galatians (vv. 15-21)

A. The Universal Nature of Sin (v. 15)

B. Justification Is by Faith Alone (v. 16)

Third (just cover part of this) ==>

C. The Believer's Union With Christ (vv. 17-20)

What is our “union with X”?

T/old theol. John Murray wrote that ==>

“Union with Christ is . . . the central truth of the whole doctrine of salvation. . . . It is not simply a phase of the application of redemption; it underlies every aspect of redemption” (Redemption—Accomplished and Applied [Eerdmans, 1955], pp. 201, 205).

This relates to 2 complementary themes in Xn theology: Believers are described as being “in Christ” and at t/same time “Christ is in them.”

As it relates to this passage we see t/pinnacle/summit of this in v. 20 ==>

20 and 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 up for me.

We see this concept “Union with Christ” introduced in v. 17 (note the words “in Christ” toward t/beg. of t/v.) ==>

17 But if while seeking to be justified in Christ, we ourselves were found to be sinners, is Christ then a minister of sin? . . .

C. The Believer's Union With Christ (vv. 17-20)

Several sub-points taking us all t/way to v. 20. First ==>

1. To be “In Christ” is not to be “In Sin” (17)

Here's t/? ==> “If to be justified in X is to be found a sinner, does it follow that X is a minister, or servant of sin?”

a. Difficult Verse!

Essential to rem. that Paul is speaking spec. of Jews here.

b. Break it down into its three main parts

3 propositions (statements), t/first 2 are assumed to be true.

(1) First proposition

17a **But if while seeking to be justified in Christ . . .**

(a) 1st class condition (“we are” - “since we are”)

No probl. here. Paul is reminding Peter that they are seeking justification before G. based solely on their being “In Christ”

(2) Second proposition

17b . . . **we ourselves were found to be sinners . . .**

(also assumed to be true).

Here's t/problem. What does this mean?! [^]

In what way have Peter, Paul, & rest of t/believing Jews been found to be sinners just like t/Gentiles in Antioch.

(a) What did we see in v. 15?

15 We [are] Jews by nature and not sinners from among the Gentiles. (same word - ἁμαρτωλοί)

There it stood for Gentiles / Pagans. For those who lived o/s Israel's Law. Two groups: Jews by nature / sinful Gentiles.

That's t/contrast: Jews/Jerus. (heirs of t/O.C.) contrasted w/Gentiles/Antioch (o/s of that covt.)

That's v. 15.

Then v. 16 ==>

16 Yet [in spite of v. 15] we know that a man is not justified by works of the Law but through faith in Jesus Christ. And we [Paul, Peter, Jewish Xns] have believed in Christ Jesus so that we may be justified by faith in Christ and not by works of the Law . . .

You see, that's how they (t/Jews formerly under t/Law) were "found to be sinners" (v. 17).

They were found sinners in seeking to be justif. in X bc they recognized that they were no better than Gentiles.

In t/eyes of Jewish legalists, they were no better.

Philip Graham Ryken writes ==>

"The Gentiles were 'sinners' not so much because they were immoral, but because they lived outside the boundaries of

the law. According to the Judaizers, this was precisely the problem with Peter and Paul: they had become outlaws. In their personal habits, they were living like Gentile sinners rather than like Jews. They used to keep the law in all its detail. Now they were doing things like eating unholy food with uncircumcised Gentiles.” [Ryken, 70]

Tom Schreiner observes ==>

“Peter and Paul acknowledged that they were sinners, for they confessed that they did not and could not keep the law, but they had found forgiveness for their sins in Christ.”

To rest in t/assured hope of our justif. solely because we are in X (that by faith) is to abandon t/Law (or any works) as a means to that end.

For t/Jews, this puts them in t/same category as the Gentiles (v. 15) "sinners" who do not live by the Mosaic Law.

Schriener goes on ==>

“When were Peter and Paul (and by extension all Christian Jews) found to be sinners before God? It was “while [they were] seeking to be justified in Christ.” Both Peter and Paul, in turning to Christ, did not try to establish their own righteousness (cf. Rom 10:3) on the basis of the Sinai covenant. ==>

They sought instead to stand in the right in Christ before the Divine Judge. The language of “seeking” here points to the day of final judgment, indicating that justification is eschatological.” Thomas R. Schreiner, Galatians, Zondervan Exegetical Commentary on the

New Testament (Grand Rapids, MI: Zondervan, 2010), 168.

Rom. 10:1–4 1 Brethren, my heart’s desire and my prayer to God for them is for their salvation. 2 For I testify about them

that they have a zeal for God, but not in accordance with knowledge. 3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end (τέλος) of the law for righteousness to everyone who believes.

So if the first 2 propositions are true, Paul and Peter were seeking to be justified in Christ & thereby were found sinners for doing so ==>

(3) Third Proposition

17c ... is Christ then a minister (διάκονος) of sin? ...

(a) Here's the accusation:

"You have abandoned the Law as a means to righteousness. Therefore, you are like the pagans who have no Law. If this is where X leads you, then He is a minister of sin."

This same accus. was leveled against Jesus during His earthly min. "He breaks Sabbath; He hangs out w/sinners."

This is always t/legalist accusation against grace:
"Grace leads to sinful conduct."

Have to agree that t/Law was added to restrain sin (3:19).

Not true under t/N.C.

Under t/N.C. inaugurated by Jesus in this death/burial/resurr. His perfect law of liberty has been written on hearts of flesh, not tablets of stone.

(b) Turn over to 5:13–14, 16

13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14 For the whole Law is fulfilled in one word, in the statement, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

(3) Third Proposition

17c . . . **is Christ then a minister of sin? . . .**

Answer?

17d **May it never be!** (μὴ γένοιτο)

Strong objection. Phrase Paul favors whenever there's an accusation that freedom from the Law breeds sinful conduct.

We saw that last time in Rom. 6. Paul begins that chapt.==>

6:1–2 1 What shall we say then? Are we to continue in sin so that grace may increase?

2 May it never be! (μὴ γένοιτο) How shall we who died to sin still live in it?

We'll see something similar here in Galatians as Paul answers t/? of t/believer, t/Law, sin, & grace.

17c . . . **is Christ then a minister of sin? May it never be!**

18 For if I rebuild what I once destroyed, I prove myself to be a transgressor. 19 For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ – 20 and 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 up for me. 21 I do

not nullify the grace of God: for if righteousness [comes] through the Law, then Christ died for no purpose.

Charles Spurgeon ==>

“Faith alone and not works justify the soul before God. He who does not believe this rejects the gospel. Nothing is more plainly revealed in Scripture than this: that by the works of the law shall no man be justified. Yet men in some shape or other stick to the hope of legal righteousness. They will have it that they must prepare for grace, or assist mercy, or in some degree deserve eternal life. They prefer their own flattering prejudices to the declaration of the heart-searching God.” [Spurgeon 2:15–16]

John Newton (b. London, England, 1725 & died a mere 9 yrs B4 this CH was founded in 1807) was born into a Xn home. His mother died when he was 7. He joined his father as a seaman when he was eleven.

He walked far away from his Xn roots & lived a life of debauchery.

Was flogged for attempted desertion from the Royal Navy. Later held captive by a slave trader in West Africa. After his escape he himself became the captain of a slave ship. But G. had him in His sites.

After a near-drowning in 1748, he was converted to X thru t/friendship of a Xn woman named Mary Catlett, (whom he later married) & his reading of Thomas à Kempis' classic “Imitation of Christ.”

He gave up the slave trade & w/Wilberforce was influential in ending slavery in England.

Newton came under the influence of George Whitefield and t/Wesleys. He prepared for t/ministry and was ordained in the Church of England. His legacy to the Christian church includes his many hymns (“Amazing Grace”).

He wrote a much lesser-known hymn in which he reflected on his life apart from X & how he was saved by such amazing grace.

The name of the hymn is noteworthy ==>
“In Evil Long I Took Delight”

1 In evil long I took delight,
Unawed by shame or fear,
Till a new object met my sight,
And stopp’d my wild career.

2 I saw One hanging on a tree
In agonies and blood,
Who fixed His languid eyes on me,
As near the cross I stood.

3 Sure never till my latest breath
Can I forget that look,
It seem’d to charge me with His death,
Tho’ not a word He spoke.

4 My conscience felt and owned my guilt,
And plung’d me in despair,
I saw my sins His blood had spilt,

And helped to nail Him there.

5 A second look He gave, which said,
“I freely all forgive,
This blood is for thy ransom paid,
I die, that thou may’st live.”

6 Thus, while His death my sins displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon too.

Chorus:

Oh, the Lamb, the bleeding Lamb,
The Lamb on Calvary,
The Lamb that was slain and liveth again
To intercede for me.