



"The Heart of the Matter"

0215Ga2.15(16)
Galatians 2:15



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

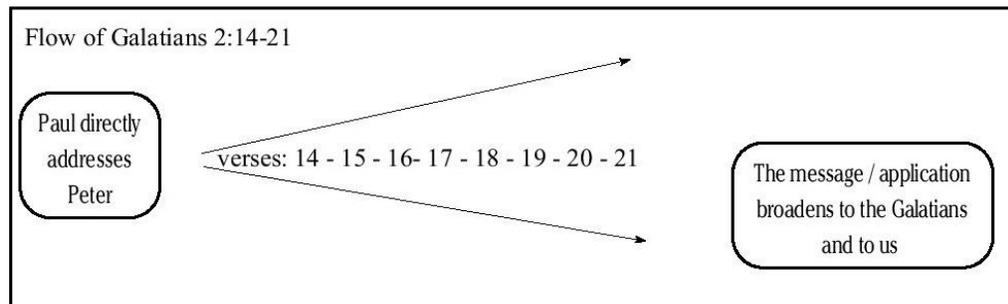
myself to be a transgressor. **19** For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ – **20** and it is no longer I who live, but Christ lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself 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.

– Galatians 2:15-21, translated by T. Bartolucci –

I. Establishing the Context

A. The Context Within the Chapter

B. Verses 15 – 21 Are Transitional (Like a Pie Diagram)



C. Important Contrasts in Verses 15-21

- “Jews by birth” contrasted to “Gentile sinners” (v. 15)
- Justification “by the works of the law” is contrasted to justification “by faith in Jesus Christ” (v. 16)
- Rebuilding old structures of the Mosaic Law contrasted to its annulment by the new covenant gospel (vv. 17-21)
- “Dying to the law” contrasted to “living for God” (v. 19)
- Being crucified with Christ contrasted with Christ living in the believer (v. 20)

II. Examining Key Concepts

A. Key Words

1. Word *nomos* (law) – used 0x in 1:1-2:14; 6x 2:15-21; 27x in the rest of the letter
2. The phrase *ergon nomos* (works of the law) – 0x in 1:1-2:14; 3x in 2:15-21; 3x in the rest of the letter
3. The word *pistis* (faith) – 1x in 1:1-2:14 (2:7); 3x 2:15-21; 18x in the rest of the letter
4. The word *dikaioō* (to justify) – 0x in 1:1-2:14; 4x 2:15-21; 4x in the rest of the letter
5. The word *dikaiosunē* (righteousness) – 0x in 1:1-2:14; 1x 2:15-21; 3x in the rest of the letter
6. The word *zaō* (to live) – 1x in 1:1-2:14; 5x 2:15-21; 3x in the rest of the letter

B. Key Terms

1. Union with Christ (cf. Galatians 2:19-21)
2. Justification by Faith
 - a. Penal Substitutionary Atonement (PSA)
 - b. Imputation
3. New Perspective on Paul
 - a. Definition / Key Concepts
 - (1) Mosaic Covenant was not "legalistic" - God's people were under the covenant with the expectation that they would keep the law (covenant nomism) - assumed that man can keep the law
 - (2) Paul was dealing with Jew / Gentile fellowship issues not specifically "salvation" issues
 - (3) The Reformers over-reacted in comparing Paul's condemnation against legalism to Rome
 - (4) It's all about who's "in", who "stays in", and who is "declared in" at the final judgment
 - b. Three Main Proponents of (recent) History
 - (1) E.P. Sanders (born 18 April 1937)
 - (2) James D.G. Dunn (born 1939)
 - (3) N.T. Wright (born 1948)
 - c. Critical Assessment
 - (1) Some good . . .
 - (2) Mostly bad . . .