



## "Two Peoples – One Way" (Part 4)

0515Ga2.16-17(20)

### Galatians 2:16-17



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

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

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

1. We "know" that justification is not by works of the Law but through faith in Christ (Rom. 3:19-24, 4:3,5)
2. Overtones of Psalm 143:2 (142:2 in LXX)
3. Is justification past or future?

*Justification is an prior declaration  
of a future announcement.*

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

1. To be "In Christ" is not to be "In Sin" (17)
  - a. Three propositions
    - (1) *But if while seeking to be justified in Christ...*
    - (2) *...we ourselves were found to be sinners,...*
    - (3) *...is Christ then a minister of sin?...*

**\*Two Peoples and Only One Way\***  
Jew or Gentile - there's only one way to be justified before God.

"To recognize the apocalyptic overtones of this clause, however, is not to undermine the traditional application of the verse, 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 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 manifestation of God's righteous verdict." — Moises Silva (*The Commentary on the NT use of the OT*, G. Beale and D.A. Carson, Eds.)