



## "Two Peoples - One Way" (Part 1)

0315Ga2.15-16a(17)

### Galatians 2:15-16a



**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)

1. Paul is using the word “sinner” (*hamartōlos*) in typical Jewish fashion (cf. Eph. 2:11-16)
2. This has changed with the coming of Christ (cf. 3:28)

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

1. Unpacking Three Key Concepts in Verse 16
  - a. Justified (Verb *dikaioō*) - used 3x in v. 16

- (1) Relates to the Old Testament Hebrew word *tsadiq* (sdq) - “justice” / “righteousness” (which in its active form means “to declare righteous”)

- (2) Justification is at the heart of the Gospel

- (3) Justification does contain a future aspect (vindication)

\*Two Peoples and Only One Way\*  
Jews and Gentiles are two races that  
can only be justified one way.

“Judges do not “make” anyone righteous. They pronounce on what is in fact the case—if they are righteous judges. In other words, the verbal form belongs in the forensic realm, and Paul does not use the verbal form to denote a righteousness that transforms us or “makes us” righteous.

God declares those who are sinners to be in the right before him if they trust in Jesus Christ for their salvation. This is extraordinary because such a verdict violates the normal and just procedure for a judge. Judges who declare the guilty to be righteous violate the standards of justice. Paul, of course, does not think God violates any standard of justice, for Christ bears the curse that sinners deserved (3:10–13).” – T. Schreiner