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 - 1) Paul testifies of the law's inability to justify anyone, Jew or Gentile, (15-16a)
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 - 5) Paul testifies of his determination not to return to the law, (18-19a)
 - 6) Paul testifies of his determination to live for God, (19b)
 - 7) Paul testifies of the change the grace of God has made in his life, (20)
 - 8) Paul testifies of his confidence in and allegiance to God's grace, (21)

Chapter summary – *While chapter 2 continues Paul's defense of his apostolic authority and the gospel he preached, he focused not on the source of his message but on its content. Further, whereas in chapter 1 he emphasized his independence from the other apostles, he now demonstrated that there was a basic unity between himself and them.*¹

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I. Paul states his case concerning the genuineness of his Position and gospel message, (Chs. 1-2)

5. PAUL DEMONSTRATES THAT THE JERUSALEM CHURCH APPROVED OF THE GOSPEL HE PREACHES, (2:1-10)

1) Paul is moved by God, to go to Jerusalem, (1, 2a)

INTERPRETATION:

¹ **Then after fourteen years** (with only the one earlier encounter with Peter and James, and none of the other apostles [more than likely following his first missionary journey with Barnabas {Acts 13ff}], **I went up again to Jerusalem with Barnabas,**² **and also took** (the Gentile believer), **Titus with me,** (who Paul led to the Lord and became a fellow bondservant).³

² **And I went up by revelation** (a direct command of God, not of my own will),

2) Paul lays out the gospel he preaches for open scrutiny at a public church meeting, (2b)

and communicated (detailed, laid out publicly), **to them** (the Jerusalem church and religious leaders), **that gospel which I preach among the Gentiles** (I shared with them in detail the gospel of Christ as I understand it and declare it),

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COMMENTARY:

¹ Walvoord, John F., Roy B. Zuck, and Dallas Theological Seminary. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Logos Software.

² There is a lot of debate as to when this visit took place. There are two main views. One view is, that it took place when Paul and Barnabas took some relief funds to the saints in Jerusalem and returned with John Mark, (Acts 11:27-30; 12:24, 25). The other view is, that this took place at the Jerusalem counsel in Acts 15. Going to the Jerusalem counsel is the dominate view. The counsel revolved around the issue of whether or not Gentile converts had to be circumcised (in keeping with the Law of Moses), in order to be saved. This is exactly what the Judaizers that were attacking Paul were saying. Gentile believers must convert to Judaism, and be circumcised in order to be truly saved.

During the Jerusalem relief situation, Paul still did not have any interaction with the apostles. At the Jerusalem counsel he certainly did though.

³ To Titus, a true son in our common faith: grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—Tit 1:4-5

3) Paul defends the gospel he preaches

at a private church leaders meeting, (2c-4)

(1) Paul is concerned that God's work could be undermined, (2c, 3)

but privately (probably after the uproar created by the Judaizers),⁴ **to those who were of reputation** (to those who have proven themselves to be objective thinkers and consistent in their faith, to those who have proven themselves wise in past situations, to those who are thus respected by all—of which consisted of at least the apostles John, Peter and the Lord's half brother, James [v. 9]), **lest by any means I might run** (in the future, as in a race), **or had run** (in the past), **in vain**, (not that Paul thought that the gospel of Christ he preached was incorrect, but that the Judaizers or some gross misunderstanding about what Paul was doing would undermine his previous and future work).

³ (One of the things the Judaizers are telling you Galatians is that you must be circumcised in order to be saved), **Yet not even Titus who was with me** (at the time in Jerusalem), **being a Greek** (being uncircumcised), **was compelled** (told he had), **to be circumcised**, (by those of reputation in order to be saved).

(2) Paul is concerned that God's grace could be undermined, (4)

⁴ **And this** (whole idea of the need for circumcision), **occurred** (only became an issue to begin with), **because of false brethren** ("sham or Pseudo-Christians"—here, Judaizers who professed to have placed saving faith in Jesus Christ and had not, who, [cf. 2 Pet. 2:1]), **secretly** (uninvited, maliciously), **brought in** ([i.e. planted moles among us], **who came in by stealth to spy out our liberty** [our new found freedom from ritual and legalism], **which we have in Christ Jesus** (who fulfilled the law of Moses for us], **that they** [the Judaizers], **might bring us** [force us to circumcise Titus and thus bring all true believers], **into bondage**⁵ [by

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⁴ But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses." Acts 15:5

⁵ ...the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. Ro 8:2

...now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. Ro 7:6

Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 2 Co 3:17

Therefore if the Son makes you free, you shall be free indeed. Jn 8:36

Christian liberty is not meant to provide license to sin either though:

...having been set free from sin, you became slaves of righteousness. Ro 6:18

For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. Ga 5:13

as free, yet not using liberty as a cloak for vice, but as bondservants of God. 1 Pe 2:16

sabotaging, undermining our new found freedom, through Ti-

tus' circumcision, which they would have used as a springboard, to enslave us back spiritually to Jewish ritualism and legalism, i.e., justification by the works of the law]),

4) Paul holds fast to the gospel he preaches in spite of some in the church, (5, 6)

(1) Paul is not the least bit submissive to the Judaizers, (5)

⁵ **to whom we** (Paul, Barnabas, Titus, as well as the true church at Jerusalem), **did not yield submission** (to the Judaizers for), **even for an hour** (the resistance to circumcision was prompt and decisive), **that the truth** (the genuineness, purity), **of the gospel might continue** (remain permanently), **with you**, (Galatian believers, and all other believers).

F APPLICATION:

Might continue here, is a very strong statement of permanence. Paul was not willing to compromise or water down any of God's truth in order to please anyone. Yet concerning his methods of spreading the gospel, Paul said in 1 Corinthians 9:22, "...I have become all things to all men, that I might by all means save some." Paul would not give an inch in theological matters to accommodate anyone, but he would give miles in practical matters, in order to reach everyone. The counsel at Jerusalem was obviously in agreement with Paul, (cf., Acts 15:13-21).

The Life Application Bible Commentary has a great comment on this portion of Galatians.

"We live in a pluralistic society with many kinds of expressions of Christian faith. There is a bewildering array of "stands" inviting our support. Christians can just as easily become unresisting compromisers as they can become belligerent defenders of the faith, who see heresy under every rock or behind every word uttered by someone else. Satan's purposes are as well served by "trigger-happy" Christians as by those who deny we are in spiritual warfare.

During his visit to Jerusalem, Paul realized the very heart of the gospel was under attack. He understood the ground he wanted to defend and guarded it fiercely. We must do the same. Wise military planners choose their targets and positions carefully, and they commit themselves to clear objectives. The truth of the gospel remains under attack today. But we must ensure that we are guarding the gospel, not our own perspectives, pet peeves, or personal issues. Believers are called to active duty. But we must be wise how we involve ourselves in the battle."⁶

Where do the Judaizers fit into this?

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⁶Barton, Bruce B. *Galatians*. Life application Bible commentary, Page 53. Wheaton, Ill.: Tyndale House, 1994.

(2) Paul is not the least bit intimidated by the church pillars, (6)

⁶ **But from those who seemed** (were accounted), **to be something**, (those who had the highest reputation, those portrayed to be the rising pillars of the new found church, again referring to at least Peter, James and John [v. 9])—**whatever they were** (however everyone perceived them, or whatever positions they held), **it makes no difference to me** (Paul didn't mean any disrespect, nor was he elevating himself above them—he was simply stating that their high standing among the people didn't intimidate him, nor did Paul seek to strike a bargain with them in order to gain their support—the reason being); **God shows personal favoritism to no man**,⁷ (God is no respecter of persons [Rom. 2:11], nobody is God's pet—including Paul—nobody has a corner on His blessings or His theology)—**for** (or, because of that), **those who seemed to be something added nothing to me**, (they only affirmed what I already knew, believed, practiced and taught; they didn't add anything to it. I had no missing pieces in my theology. It was complete and sound).

F APPLICATION:

One of the Baptist distinctives is “Individual Soul Liberty;” the ability to read and interpret the Scriptures for yourselves. No individual, group or organization has a corner on the market. God will spend as much time with you as you want. He will be just as intimate with you as you want to be with Him. God will teach you as much about His Word as you want to know. The key is you and me.

5) Paul receives complete approval of the church pillars, (7-10)

(1) There is unity in the gospel Paul and the apostles preach, (7)

⁷ **But on the contrary** (not only did they not disagree with Paul's doctrine by adding anything to it or taking anything from it, and thus side with the Judaizers, at least in part), **when they** (under the leading and conviction of the Holy Spirit), **saw that the gospel for the uncircumcised** (the Gentiles), **had been** (indeed), **committed to me** (Paul), **as** (in the same way as), **the gospel for the circumcised** (the Jews), **was** (committed), **to Peter**

(2) There is unity in the divine enabling that Paul and the apostles enjoy, (8)

⁸ **(for He** [God the Spirit], **who worked effectively in Peter for the apostleship** (the divine appointment), **to the circumcised also** [or likewise—God the Spirit], **worked effectively in me** [who called me, commissioned me, enabled me, blessed me, protected me, burdened me], **toward the Gentiles**),

⁷ Little Freddie was telling all, as he was discussing his new teacher. "She's mean, but she's fair," he said. "How's that?" asked his mother. "She's mean to everyone," he replied.

(3) There is unity in the need to continue as they are, (9)

⁹ **and when James, Cephas, and John, who seemed** (or were reputed), **to be pillars** (in the church), **perceived** (by the Spirit through this conference that), **the grace** (God's unmerited favor), **that had been given to me** (as it had been to them), **they gave** (willingly, without reservation), **me and Barnabas the right hand of fellowship** (we became welcomed, accepted and trusted friends—united together by and for the gospel of Christ—affirming us and our calling), **that we should go to the Gentiles and they to the circumcised**, (with the gospel of Christ).

(4) There is unity in the desire to, in addition to preaching the gospel, minister to the poor, (10)

¹⁰ **They desired only** (only in addition to preaching the gospel), **that we should remember** (not forget to benefit, care for), **the poor, the very thing which I also** (in addition to standing up for the true gospel), **was eager** (gave diligence, made haste), **to do**, (which Paul already demonstrated in Acts 11).

F APPLICATION:

Paul was therefore **eager to do** all he could to fulfill the request of James, Peter, and John, as his numerous and constant collections for the poverty-stricken saints in Judea attested. His command that “if anyone will not work, neither let him eat” (2 Thess. 3:10) pertained to the lazy, not the helpless and needy. He continually encouraged believers who were more prosperous to give financial aid to fellow believers who were in need; and he heartily commended those who were generous (Acts 11:29–30; 24:17; Rom. 15:25–26; 1 Cor. 16:1–4; 2 Cor. 8:1–6; 9:1–5, 12). “For if the Gentiles have shared in their [the Jerusalem saints] spiritual things,” Paul explained to the Roman church, “they are indebted to minister to them also in material things” (Rom. 15:27).⁸

A deplorable incident occurred in the life of Mahatma Gandhi. He said in his autobiography that during his student days he was interested in the Bible. Deeply touched by reading the gospels, he seriously considered becoming a convert. Christianity seemed to offer the real solution to the caste system that was dividing the people in India. One Sunday he went to a church to see the minister and ask for instruction on the way of salvation and other Christian doctrines. But when he entered the sanctuary, the ushers refused him a seat and suggested that he go and worship with his own people. He left and never went back. "If Christians have caste differences also," he said to himself, "I might as well remain a Hindu."

We must be diligent in proclaiming the gospel, caring for the needy and ministering the one another found in the New Testament.

⁸ MacArthur, John. *Galatians*. Logos software.

6. Paul Reproves Peter for not remaining faithful to the true gospel, (11-14)

1) Peter comes to Antioch, (11)

¹¹ **Now** (I received the right hand of fellowship from Peter when I went to Jerusalem, but), **when Peter** (considered by some to be the preeminent apostle), **had come to Antioch** (presumably to see what God was doing through Paul), **I withstood** (had to oppose), **him** (not behind his back, but publicly [v. 14] and), **to his face** (it was necessary that he be thus confronted), **because he was to be blamed** (because he was clearly in the wrong and he did it publicly);

2) Peter bows to peer pressure, (12)

¹² **for** (here was the situation), **before certain men** (representing the church at Jerusalem), **came** (claiming to be), **from James,⁹ he** (Peter), **would eat with the Gentiles** (the idea here is that Peter, up to this point, had eaten with the Gentiles on a regular basis); **but when they came** (regardless of who they really were or what they were really up to), **he** (Peter), **withdrew** (from the Gentiles table), **and separated himself** (from them),¹⁰ **fearing those** (representatives/Judaizers), **who were of the circumcision**, (who believed the rite of circumcision was connected to salvation).

F APPLICATION:

We all have our weak moments. Peter, the Jewish group, and Barnabas had theirs and we have ours.

1. Even strong, gifted leaders fall into sin. No one is above it.
2. Faithfulness requires more than biblical knowledge. It requires the correct and consistent application of that knowledge. Anything less than that God says, is hypocrisy. **“To him who knows to do good and does not do it, to him it is sin.”** (Jas 4:17)
3. If you are put in a position of having to choose between God’s truth and peace and harmony, you must choose God’s truth. Peter chose harmony with the Judaizers rather than sticking to God’s truth.
4. When sin is discovered, it must be dealt with before others are infected. **“A little leaven leavens the whole lump.”** (Ga 5:9)

⁹ If these individuals were truly sent by James, it is entirely possible that they overstepped their bounds claiming authority they didn’t actually possess and advancing doctrines that James did not hold. The position they promoted was very different from the position James held following the Jerusalem counsel.

¹⁰ **Withdraw** is from *hupostellō*, a term used for strategic military disengagement. Polibius used it to describe troops drawing back from the enemy in order to secure shelter and safety. The imperfect tense may indicate that Peter’s withdrawal was gradual and, if so, suggests the idea of sneaky retreat. Acquiescing to both the ritualism and racism of the Jews, he began to drift away from his Gentile brethren and stopped accepting their invitations to dinner. He found excuses not to join with them in other activities and finally held **himself aloof** from them altogether. MacArthur, John. *Galatians*. Logos software

3) Peter leads others astray, (13)

¹³ **And** (as a result of Peter leaving the Gentile's table), **the rest of the Jews** (probably the believing Jews of Antioch who were in the practice of eating around the Gentile's table), **also played the hypocrite with him** (they followed Peter's example! Peter knew that what he was doing was wrong, that it went contrary to what he truly believed, but), **so** (infectious was his action), **that even Barnabas** (of all people [a "*good man, and full of the Holy Spirit and of faith,*" {Acts 11:24}], **was carried away** (influenced), **with their hypocrisy**, (for not standing up for and doing what they knew to be true).

F APPLICATION:

»It's one thing to conclude that it's important to live your life without undue concern for what other people think. It's another thing to do it.«

Peer pressure is thought of as a teenage problem, but many women--even Christians--struggle with it long after adolescence. Almost every woman is self-conscious about her appearance-- clothes, weight, makeup. Some worry what others think about their housekeeping or decorating skills, while others feel pressured about going to work or about not going to work.

One of the main problems with peer pressure is that it can cause a woman to act on someone else's values instead of her own, but the bigger issue is that it is a matter of pride, which always threatens a person's spiritual health. Learning to resist peer pressure has many advantages, one of which is a tremendous feeling of freedom.

"Circle of approval" by Janis Harris. Today's Christian Woman, Jan/Feb 1991. Pages 52-54.

There are three kinds of peer pressure.

1. Neutral pressure [which] has no permanent good or bad effects on your life or future (such as [the car you drive, the food you eat, the job you have]).
2. Positive peer pressure [which] brings out strengths and draws on good values. Through it you gain self-respect and the respect of others.
3. Negative peer pressure [which] is the most common kind and leads you to act against your values or morals.

To resist negative pressure,

1. know your values [What do you believe is right and wrong?] and consider what you will gain or lose by giving in. [What are the possible consequences?]
2. Remember that you have rights and can make your own decisions. [If you didn't have a choice, they wouldn't be asking you to do something, they would be telling you to do it.]

3. Practice saying no in a quiet but firm manner. [Not, "Naw," or "I don't think so." Say, "No."]
4. If you are finding yourself constantly besieged, you may need to find new friends. [If they keep pestering and pushing you to do wrong, find new friends.]

To help others withstand negative peer pressure,

1. you can stop yourself from labeling others [stop calling them names], listening to gossip, being critical. [Change always begins with you.]
2. You can ask others around you to be more positive. [Call them on their wrong.]
3. Start and encourage more positive behavior. [Be a Barnabas, an encourager.]
4. Organize some friendship activities. [Include some people outside of your present circles.]

"Saying yes!" by Barbara Varenhorst. Campus Life, Apr 1987. Pages 26-31.

We must remember what was obviously on Paul's mind. The only person whose approval that really matters now, as well as in eternity, is God's. If we measure all situations and circumstances according to God's standards, the only thing we will suffer from is positive peer pressure.

4) Peter plays the Pharisee, (14)

¹⁴ **But when I** (Paul), **saw that they** (Peter, Barnabas and the other Jews), **were not straightforward** (unwavering), **about the truth of the** (grace of the), **gospel, I said to Peter** (the instigator of the situation, publicly), **before them all** (probably the Antioch congregation), **"If you** (Peter), **being a Jew** (by heritage, but), **live in the manner of Gentiles and not as the Jews** (in respect to not living according to the law to gain or keep his salvation), **why do you compel Gentiles to live as Jews** (what you do not even do)?

F APPLICATION:

Peter was expecting more from the Gentiles than he knew they had to give. He was falling into the sin of the Pharisees, demanding more from people than God even expected.

This action by Peter had the potential of opening up a huge can of worms that the Judaizers could have used as a springboard to catapult their wrong theology. Paul saw it coming and quickly neutralized it before it could do any major damage.

We must be careful that we do not add anything to God's grace. God Himself tells us, in Revelation 22:18. **For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; 19and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.** (Re 22:18-19)

7. Paul Describes the Justification God Provides, (15-21)

1) Paul testifies of the law's inability to justify anyone, Jew or Gentile, (15-16a)

¹⁵ **We** (Paul, and others who have confessed Christ as Savior), **who are** (also), **Jews** (individuals brought up under the Jewish legal system), **by nature** (by natural birth, ancestry), **and not sinners of the Gentiles**, (meaning here, not individuals who were brought up without the law),

¹⁶ **knowing that** (even so), **a man** (whether a Jew or Gentile), **is not justified** (acquitted of his original and practical sin, and thus declared right before God), **by the works** (the fulfilling), **of the law** (of Moses that we as Jews were brought up under),

2) Paul testifies of Christ's ability to justify anyone, Jew or Gentile, (16b)

but (we were justified), **by** (placing saving), **faith in Jesus Christ** (and what? and nothing! We are saved by grace alone in Jesus Christ, and not the Jewish legal system of works or anything else),¹¹ **even we** (as Jews), **have believed in Christ Jesus, that** (in order that, for the very purpose that), **we might be justified**

3) Paul testifies of the means by which one may find justification through Christ, (16c)

by (the means of), **faith in** (the Person), **Christ and not by the works** (our satisfying the legal requirements), **of the law; for** (we know that), **by the works of the law no flesh** (Jew or Gentile), **shall be justified**, (acquitted of his original and practical sin and declared right before God).

4) Paul testifies of Christ's ability to justify (17)

¹⁷ **“But** (does that mean then, as the Judaizers are saying, that), **if, while we seek to be justified by Christ** (alone, rather than by, or at least in addition to, following the law of righteousness), **we ourselves** (as professing Jewish believers), **also are found sinners** (like the Gentiles, without the law, rather than being truly justified), **is Christ therefore** (which He would have to be if we are still sinners), **a minister of** (a promoter of, an encourager of), **sin? Certainly not** (absolutely not, no way, God forbid)!

¹¹ For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. 2 Co 5:21

But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; Php 3:7-9

5) Paul testifies of his determination not to return to the law, (18-19a)

- ¹⁸ **For if** (conditional clause), **I** (the Apostle Paul), **build** (were to rebuild or return), **again** (to), **those things** (meaning the position Paul once held and the Judaizers continue to hold, in trying to establish his and their own righteousness according to the Jewish legal system of works through the law [cf., Phil. 3:4-6]), **which I destroyed** (discarded, abandoned by declaring the law's genuine fulfillment and conclusion through Christ—Christ's righteousness not being established by the law, but the righteousness of Christ being authenticated by the law having never violated any part of it),¹² (if I were to return to establishing my own righteousness through the law rather than rely on God's grace), **I make myself a transgressor**, (I then truly would be a sinner, but not Christ—the law itself declares Christ righteous, not a sinner).
- ¹⁹ **For I through the law** (now understanding the God intended purpose of the law),¹³ **died to the law** (it no longer asserts its convicting, controlling power over me. I will never go back to it; a life of cold, mechanical, merciless rituals and ordinances, Paul is saying),

6) Paul testifies of his determination to live for God, (19b)

that I might live to God, (that I may enter into a warm, intimate, loving relationship with God and serve Him according to His wonderful grace, [cf., Rom. 6:1-14]).¹⁴

¹² For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. Jas 2:10

"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. Mt 5:17

¹³ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. Ro 3:19-20

The law's purpose was to work itself out of a job and point us beyond itself to a fuller relationship with God.

---Richard Longnecker

¹⁴ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; Ro 3:21-22

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Ro 12:1-2

...I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, Php 3:8-10

7) Paul testifies of the change the grace of God has made in his life, (20)

NOTES:

²⁰ **I have** (not been cleansed of my sin by my works through the law, but I have), **been crucified with Christ**¹⁵ (cleansed through Christ's work on the cross. I have died to the law and the judgment, guilt and power of sin it convicted me of); **it is no longer I** (the old unregenerate man), **who live, but Christ lives in me** (the regenerate new man. I was alone and on my own before I got on the cross [having in the past sought to obtain righteousness through my own works], but I have not been alone since I got off the cross);¹⁶ **and the life which I now** (as a believer), **live** (perfect tense—meaning a past completed action with continuing results) **in the** (unredeemed), **flesh** (here upon this earth), **I live by** (practical), **faith in** (placing all of my devotion to and confidence in), **the Son of God** (the Author as well as the finisher of my faith [Heb. 12:2]), **who loved me and** (He loved me so much that He), **gave Himself for me**, (to help me).

8) Paul testifies of his confidence in and allegiance to God's grace, (21)

²¹ **I** (then), **do not set aside** (as you are being prompted to do by the Judaizers), **the grace** (unmerited favor), **of God; for if righteousness comes through the law** (as the Judaizers are saying), **then Christ died in vain**, (needlessly, undeservedly and with no purpose).”

¹⁵ Like a dirty garment that is placed in the washing machine and later is removed clean perged of its filth, so is the dirty sinner placed on the cross with Christ and then removed as a clean believer, perged of his or her sin; past, present and future. It is the cleansing agents of the soap that cleans the garment. It is the life of Christ that cleanses the sinner, by paying his or her debt of sin in full.

...do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, Ro 6:3-5

¹⁶ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. Ro 8:9-10

And you He made alive, who were dead in trespasses and sins...even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, Eph 2:1, 5-6

F APPLICATION:

1. How does a life of works wreck an unbelievers life?
 - They put their faith in a means by which they can't get to heaven.

2. How does a life of legalism wreck a believers life?
 - It destroys his spiritual well-being because everything is based upon his performance.
 - It causes him to attack people if they are not performing up to his standards.
 - It promotes self-righteousness and pride in the life of the believer.
 - It pushes the believer away from sinners rather than draws him to them.
 - It is contrary to the mind of Christ and thus the ministry of Christ.
 - It creates self-righteous disciples.

3. Can believers manifest Christ living in them? Can they manifest that relationship? Answer the question at least in part by describing Paul's life before his salvation and after.

NOTES: