



## LIFE OF FAITH

OCTOBER 16<sup>TH</sup> & 17<sup>TH</sup>, 2010

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- III. PAUL'S DEFENSE OF A GOSPEL OF GRACE TO PETER (2:15-21)
  - a. PAUL & PETER'S **UNITY** IN THEOLOGY & EXPERIENCE (2:15-16)
  - b. THE JUDAIZERS **MISUNDERSTANDING** OF CHRIST & THE LAW (2:17)
  - c. PAUL'S **UNDERSTANDING** OF CHRIST & THE LAW (2:18-19)
  - d. PAUL **UNPACKS** THE IMPLICATIONS OF GRACE (2:20-21)

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. <sup>12</sup> For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. <sup>13</sup> And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. <sup>14</sup> *But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"*

Galatians 2:11-14 (ESV)

Last week, we saw Paul confront Peter for being out of step with the gospel. The issue was not simply an issue of eating or fellowship but it was about the nature of the gospel. It was about how a person is saved and what Jesus accomplished on the cross.

<sup>15</sup> *We ourselves are Jews by birth and not Gentile **sinners**; <sup>16</sup> yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.*

Galatians 2:15-16 (ESV)

Paul is demonstrating his UNITY with Peter in theology (we know) and experience (we believed). They share the same theology of justification. They share the same experience of faith in Christ.

'Gentile Sinners' does not mean that Jews are not sinners. This is exactly Paul's point – there is no US and THEM – there is just US – sinners in need of grace!

<sup>9</sup>What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, <sup>10</sup> as it is written: "None is righteous, no, not one; <sup>11</sup> no one understands; no one seeks for God. <sup>12</sup> All have turned aside; together they have become worthless; no one does good, not even one."

Romans 3:9-12 (ESV)

“To be justified means to be declared righteous before God, that is, to enjoy a status or standing of being in a right relationship with God, of being accepted by him.”<sup>1</sup>

“Justification should not be confused with forgiveness, which is the fruit of justification, nor with atonement, which is the basis of justification. Rather it is the favorable verdict of God, the righteous Judge, that one who formerly stood condemned has now been granted a new status at the bar of divine justice.”<sup>2</sup>

***17* But if, in our endeavor to be justified in Christ, we too were found to be *sinner*s, is Christ then a servant of sin? Certainly not!**

**Galatians 2:17 (ESV)**

We hear an echo of the Judaizer’s accusation against Paul here. When a Jew trusts in Christ he can now become a ‘sinner’ ie. Not keep the Law. Does this make Christ an agent of sin? No! Because it’s not sin to be a ‘sinner’ in this context!

**Christ does not set us free TO sin but FROM sin. The Law does not set us free from sin but reveals our slavery to sin. This does not make the LAW or CHRIST bad, it just means that the LAW is incapable of saving us.**

<sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup> For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. <sup>19</sup> Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

**Matthew 5:17-20 (ESV)**

<sup>19</sup> Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. <sup>20</sup> For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

**Romans 3:19-20 (ESV)**



**18 For if I rebuild what I tore down, I prove myself to be a transgressor. 19 For through the law I died to the law, so that I might live to God.**

**Galatians 2:18-19 (ESV)**

What did he tear down? The Law – NO. The Law as a means of justification - YES.

You transgress the law of God when you erect the law and try to keep the law as a ladder trying to demonstrate your fitness for salvation.<sup>3</sup>

There are two possibilities in religion: you can think of your ability, God's demand, and the ladder of law; or you can think of your inability, God's demand, and the free gift of justification by faith.<sup>4</sup>

There are countless people today who struggle with this: desiring to 'demonstrate their fitness for salvation' through morality or service...

**20 I have been crucified with Christ. It is no longer I who live, but Christ who 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 for me. 21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.**

**Galatians 2:20-21 (ESV)**

What does it mean to be crucified with Christ?

It means that I am so wicked and incapable of living rightly that only the death of Christ can help me.

It means that self – the proud self-reliant self-confident self-centered sin nature must die.

It means that Christ is IN us.

**27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.**

**Colossians 1:27 (ESV)**

A Christian is a person who has *died* with Christ, whose stiff neck has been broken, whose brazen forehead has been shattered, whose stony heart has been crushed, whose pride has been slain, and whose life is now mastered by Jesus Christ. "It is no longer I who live, but Christ who lives in me!"<sup>5</sup>

When a person trusts Christ, God identifies him or her with Christ not only in the present and future but also in the past. The believer did what Christ did. When Christ died, I died. When Christ arose from the grave, I arose to newness of life. My old self-centered life died when I died with Christ. His Spirit-directed life began in me when I arose with Christ. Therefore in this sense the Christian's life is really the life of Christ.<sup>6</sup>



There is a new "I"—I do still live. But look who it is. It is no longer an "I" who craves self-reliance or self-confidence or self-direction or self-exaltation. The new "I" looks away from itself and trusts in the Son of God, whose love and power was proved at Calvary. From the moment you wake in the morning till the moment you fall asleep at night, the new "I" of faith despairs of itself and looks to Christ for protection and the motivation, courage, direction, and enablement to walk in joy and peace and righteousness. What a great way to live!<sup>7</sup>

<sup>16</sup> From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. <sup>17</sup> Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

**2 Corinthians 5:16-17 (ESV)**

We can see Paul's great appreciation of God's love for him. He said Christ loved "me" and gave Himself for "me." "The whole of Christian life is a response to the love exhibited in the death of the Son of God for men."<sup>8</sup>

Where are we seeking to find righteousness? (good, worthy, acceptable)

What are our 'functional saviors?'

What makes us happy?

Do we doubt the sufficiency of Christ?

Do we truly find a sense of righteousness in Christ through faith?



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PAGE 4 OF 5

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<sup>1</sup> Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ga 2:15). Galaxie Software.

<sup>2</sup> Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ga 2:15). Galaxie Software.

<sup>3</sup> Piper, John. *I Do Not Nullify the Grace of God*. <http://www.desiringgod.org/resource-library/sermons/i-do-not-nullify-the-grace-of-god>

<sup>4</sup> Piper, John. *I Do Not Nullify the Grace of God*. <http://www.desiringgod.org/resource-library/sermons/i-do-not-nullify-the-grace-of-god>

<sup>5</sup> Piper, John. *I Do Not Nullify the Grace of God*. <http://www.desiringgod.org/resource-library/sermons/i-do-not-nullify-the-grace-of-god>

<sup>6</sup> Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ga 2:20). Galaxie Software.

<sup>7</sup> Piper, John. *I Do Not Nullify the Grace of God*. <http://www.desiringgod.org/resource-library/sermons/i-do-not-nullify-the-grace-of-god>

<sup>8</sup> Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ga 2:20). Galaxie Software.



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PAGE 5 OF 5