

## Galatians

### Salvation by grace! Justification by faith! Sanctification by faith!

#### Verse 11 - Chronology

The famine visit – Acts 11:27-30 Private meeting (2:1-10) → Rebuke (2:1-21) → Jerusalem Council (Acts 15)

The Jerusalem Council – Acts 15:1-29 Jerusalem Council (2:1-10)→ Rebuke (2:11-21)

#### Peter's stand for the gospel in Acts 15:10-11

“Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

Verse 12 - “...certain men from James” Men from the church in Jerusalem. This does not mean that James endorsed their views.

“...fearing the party of the circumcision.” Peer-pressure caused Peter to drift into legalism.

Verse 13 - Barnabas and the other Jewish believers joined Peter in his hypocrisy!

Verse 14 - “...the truth of the gospel...” The gospel of grace is what allows us to walk straightforward! “...in the presence of all...” Why the public rebuke?

Matthew 18:25 – Guidelines for *private* rebuke  
I Timothy 5:20 – Guidelines for *public* rebuke

“...how is it that you compel the Gentiles to live like Jews?”

Your lifestyle is inconsistent with what you believe about justification!

#### Verses 15 – 21: Paul's doctrine of justification in a nutshell.

Verse 15 - “We are Jews by nature...” Physical descends of Abraham and possessors of the Law and covenants. Morally superior to Gentiles.

“...not sinners from among the Gentiles.” Gentiles did not observe or possess the Law and therefore lacked the possibility of obtaining righteousness through it.

Verse 16 – The insufficiency of law-works to justify

“...knowing” = “To know on the basis of facts.”

Threefold repetition of the doctrine of justification:

1. Not justified by works of Law but through faith in Christ Jesus.
2. We have believed and are justified by faith in Christ Jesus and not by the works of the Law.
3. By the works of the Law shall no flesh be justified.

The facts of justification:

1. To be justified is to be “declared righteousness.”
2. Man cannot be justified before God by law-stimulated good works.
3. Man is justified before God solely by faith that has Jesus Christ as its object.
4. “Even we” - Jews are justified by faith in Christ not by the law system.
5. The law system has never been the basis of justification.

Verse 17 – Improper conclusion to justification by faith.

“...have been found sinners...” - They realized that they were sinners in the same sense of the Gentiles.

“...is Christ a minister of sin? - Did Christ make us sinners when through His gospel we came to realize our sinful condition? Absolutely Not!

“And why not say (as we are slanderously reported and as some affirm that we say), ‘Let us do evil that good may come’...” Romans 3:8

“What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?” Romans 6:1-2

Verses 18-19 - Reasons why the grace-faith principle for salvation does not make Christ a ‘minister of sin’.

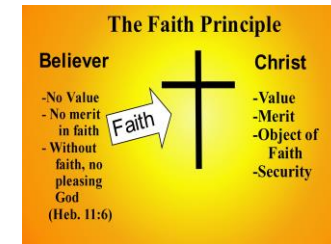
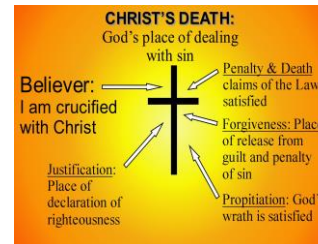
Transgression always follows when a believer makes the law the authority in their life.

“The sting of death is sin, and the power of sin is the law.” I Corinthians 15:56 Paul would also be a transgressor or violator of the gospel of grace.

“For *through* the Law I died *to* the Law...” - Since the death of Christ for sinners was exacted by the Law (3:13), Paul's death to the law through participation in Christ's death can be said to be ‘through’ the Law. This means that the Law as a false way of righteousness has been set aside and that the believer is free from the dominion of the Law.

Verse 20 – Dead to Law, alive to God! Four key principles:

1. The Death-Union Principle – *I have been crucified with Christ*
2. The Life-Union Principle - *It is no longer I who live, but Christ lives in me*
3. The Faith Principle – *The life I now live in the flesh I live by faith in the Son of God*
4. The Substitutionary-Redemptive Principle – *Who loved me and delivered Himself up for me*



Faith never has merit or value of its own. The merit or value of faith is always in its object!

Verse 20 – The Substitutionary-Redemptive Principle

The active, volitional involvement of Jesus in the work of the cross is the stress of the Substitutionary-Redemptive Principle. Jesus willingly, of His own accord, gave Himself at Calvary.

Verse 20 – The sufficiency of Christ's death

This verse is the deathblow to legalism! The death of Christ alone is sufficient to provide absolute rightness with God for the one who believes. To teach that obedience must accompany grace to make it sufficient is really to teach that obedience saves, not Christ.

**The fact that Jesus died in our place forms the ground for justification. The demands of the Law for death due to sin are met. God can now justify, on a righteous basis, those who believe.**