



Paul's Epistle to Galatia

Galatians 2:15,16 - Justification by Faith

- Review - *Galatians 2:11-14 - Paul and Peter and the Gospel: Part 2*
 - What happened when Peter came down to Antioch?
 - Paul stated that “*when Cephas came to Antioch, I opposed him to his face, because he stood condemned*” and said to him “*If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?*”
 - The Diaspora - many Jewish believers in Jerusalem fled to Phoenicia, Cyprus, and Antioch where many Gentile believers were already present.
 - Thus, Antioch became the new home of the church, not Jerusalem.
 - What follows presumes that Peter was convinced by Paul.



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- ***Galatians 2:15 - “We who are Jews by nature, and not sinners of (from) the Gentiles,***
 - Is Paul still talking with/at Peter, and perhaps other Jewish Christians at Antioch, or to the Galatian church?
 - Let's look at verse 14; what do you think?
 - What does it mean to be *Jews by nature*?
 - Wuest – ‘The word *we* is emphatic and serves to emphasize the sharp contrast which Paul is about to make between the Jew and the Gentile. ... ‘Paul is here speaking to Peter on the common ground of their former Judaism and in an ironical fashion using the language of Judaism’ He says that he and they are Jews by birth, not only not Gentiles (dogs), but not even Gentile proselytes. He implies that as such, the Jews have special privileges and prerogatives.’



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- *Rom 3:1 - What advantage then has the Jew, or what is the profit of circumcision?*
 - Does this imply that Jews did not see themselves as sinners?
- What does it mean *not to be sinners of (from) the Gentiles?*
 - Constable – ‘Unsaved Jews regarded Gentiles as "sinners." Paul ironically referred to them as that since Peter was discriminating against them by behaving as he had.’
 - And Christ referred to Gentiles as dogs which was c/w the Jewish view in that day. – *Mark 7:26,27*
 - *Rom 3:9 - What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.*
 - But whether Jew or Gentile God's truth is the same:
 - *Rom 3:23 - for all have sinned and fall short of the glory of God,*



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- **Galatians 2:16 - “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.”**
 - What verb is used for *knowing* here?
 - *eido* – factual
 - *ginōskō* – understanding, perceptive
 - *epiginōskō* – experiential, relational, transforming
 - Let's first define *being justified* (*dikaioō*).
 - *dikaioō* is present passive from the noun *dikaiosune*) which means *righteousness*.



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- Let's now turn to two of my favorite verses:
 - *2 Cor 5:21 - For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*
 - *1 Cor 6:11 - And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.*
- And herein we stand guiltless without condemnation - now and forever more!
- What are *the works of the law (nomos)*?
 - Wuest – ‘The word *law* here is used in its qualitative and legalistic sense. It denotes divine law looked upon as a purely legalistic system..... ‘We must be careful to note that the Bible nowhere teaches this concept of divine law so far as a lost sinner is concerned, and with reference to his salvation from sin. This concept had its origin in the thought and practice of man all down the ages since its inception in the heart of Cain.’



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- And Paul's roots as a Pharisee saw that once he was saved that living under Mosaic Law or any law was nothing but death!
 - *Rom 7:10 - And the commandment, which was .*
- In context, law here seems to be the Mosaic Law, from which Peter and Paul emerged, but *nomos* (no preceding article) indicates any legal system that makes the cross equally as worthless.
 - *Rom 2:14 - or when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,*
- And no matter what law system is operational, there is a purpose
 - *Gal 3:24 - Wherefore the law (nomos) was our tutor to bring us unto Christ, that we might be justified by faith.*
- What is *faith*?



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- We can all turn directly to scripture,
 - *Heb 11:1 - Now faith is the substance of things hoped for, the evidence of things not seen.*
- And the walk we are about also depends entirely on faith.
 - *Heb 11:6 - But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*
- But I think Scofield summarized *faith* best – ‘faith is believing and receiving what God has revealed.’
- Notice the preposition used here (and those not used - *with, of, about*):
 - *faith in Jesus Christ*
 - *believed in Christ Jesus*
 - *justified by faith in Christ*
- Let's not forget, we *were, are being, and will be* saved!



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- And our walk today is accomplished by faith in the power of the Holy Spirit to be found in Him!
 - *Phil 3:9 - 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;*
- Remember, we are new creations in position and condition in Christ Jesus.
 - *2 Cor 5:17 - Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*
- To Conclude:
 - Robertson – ‘The terms faith (*pistis*), righteousness (*dikaionē*), law (*nomos*), works (*erga*) occur more frequently in Galatians and Romans because Paul is dealing directly with the problem in opposition to the Judaizers who contended that Gentiles had to become Jews to be saved.
 - Yes, but be aware of any law system, i.e. just being good!