

Introduction:

Paul begins the *Propositio* (thesis) portion of the letter to the Galatians in 2:15-16 by noting points of agreement that all true Jewish Christians share. (1) They are Jews by birth/nature and not Gentile “sinners.” (2) No one is justified before God by the Law and so they have placed their faith in Christ. The next verses (2:17-21) he address the relationship of believers to the OT Law as he prepares to explain how Gentile Christians are truly marked as God’s people (apart from circumcision) and can avoid living lives of sin (apart from placing themselves under the Law).

Main Point: The faithful Christian life is produced by Christ’s _____ within us, not by the Law’s _____.

Galatians 2:17-21

- Paul begins by asking and answering a question that his opponents have likely raised among the Galatian churches (v. 17)

(1) The question refers back to what he has said previously in 2:15.

“If in our endeavor to be justified in Christ, we too are found to be sinners, is Christ...a servant of sin?”

- They have ceased to rely upon works of the Law for justification and have therefore been living like Gentiles (probably in regard to Jewish _____ requirements) and were therefore “sinners.”

“Paul was found to be a “sinner” in the eyes of the opponents because his new understanding of life based on Christ affected relationships between Jew and Gentile in the church vis-à-vis the Law.” – Michael Burer

- The opponents argued that this would make Christ a proponent of _____.

“minister”—διάκονος (diakonos)—lit. “servant”; one who promotes or furthers the interests of; an enabler

(2) Paul categorically _____ the claims of the opponents.

“Certainly not!”

“Paul seems particularly prone [to use this phrase] when it is suggested that freedom from the Law will encourage sin (Rom. 6:1,15). This suggests two things: (1) Paul...thought that Christ had set his people free from observance of the Mosaic Law; and (2) he was...regularly having to fend off suggestions that this made his Gospel antinomian, or that his message fostered immorality.” – Ben Witherington

Key Point: The true grace God has two enemies: those who would _____ it and those who would _____ it.

- Paul gives the basis for his claim that their life in Christ apart from the Law does not make Him and enabler of sin. (vv. 18-20)

(1) If they were to place themselves back under the Law, that would not produce _____ living.

“For if I rebuild what I tore down, I prove myself to be a transgressor”

- Paul uses _____ imagery to speak about returning to his former way of life under the Law. Torah was seen as a metaphorical “wall” of separation that protected Israel (Eph. 2:14-15).

- The irony was that attempting to keep the Law would instead prove one to be a _____-_____.

“transgressor”—παράβατης (parabatēs)—a violator or law-breaker

(2) The Law had actually served its true and intended _____ in leading them to Christ.

“For through the law I died to the law, so that I might live to God.”

- They turned to Christ in faith because of the Law had _____ them as sinners (Gal. 3:10,19)

(3) Paul's relationship to the Law has been permanently altered because of his new relationship to _____.
In salvation, a spiritual _____ with Christ that has past, present, and future implications is brought about.

- ***Paul has been united with Christ in His _____.***

"I have been crucified with Christ."

- The verb used here is in the perfect tense, indicating a completed past action that has ongoing implications.
- In His death, Christ bore the _____ of the Law (Gal. 3:13) and in our union with Him, our old self was judged and condemned accordingly. The Law, in that sense, has completed its purpose.

- ***Paul has been united with Christ in His _____.***

"It is no longer I who live, but Christ who lives in me."

- Our former "_____-life" has been done away with, though our personality is not replaced.
- We are _____ and _____. (We are "_____"!)

"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." – Robert L. Saucy

- ***The life Paul now lives in the _____, he lives by faith in Christ.***

"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."

- This new life is lived in conscious _____ upon the Lord Jesus by the power of His Spirit.
- It is a life that is ever _____ of the love of Christ for us.

Key Point: Faith in Christ is not just the basis for our justification, but also our _____.

- **Paul concludes by declaring that he will not return to the Law and thereby turn away from God's _____. (v. 21)**

(1) He will not submit again to the Law regarding Jew/Gentile relations.

"nullify"—ἀθετέω (atheteō)—to reject as invalid, to ignore

(2) If the Law is sufficient to bring about righteousness, then Christ's work on the cross was _____.

"If the law suffices, Christ is superfluous. And if the Law suffices, grace is nullified. Said another way, since Christ suffices, the Law is now superfluous."
- Michael Burer

Paul's Message to the Galatians

- **The Galatians must understand that righteousness in the Christian life does not follow from observing the Law, but from union with Christ in His death and resurrection.**

Concluding Thoughts

1. The Christian life is focused first and foremost on who we _____ and not on what we _____.

2. Our union with Christ is the basis on which all of the _____ of Scripture are given to believers.

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- (1) The question refers back to what he has said previously in 2:15.

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In salvation, a spiritual union with Christ that has past, present, and future implications is brought about.

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▪ ***Paul has been united with Christ in His resurrection.***

"It is no longer I who live, but Christ who lives in me."

- Our former "self-life" has been done away with, though our personality is not replaced.
- We are regenerated and renewed (We are born again!)

"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." – Robert L. Saucy

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- This new life is lived in conscious dependence upon the Lord Jesus by the power of His Spirit.
- It is a life that is ever mindful of the love of Christ for us.

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