

(2:15-16) Christ justifies, not the law

"We ourselves are Jews by birth and not Gentile sinners; 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."

(2:17-21) In Christ dead to the law, alive to God

"But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! For if I rebuild what I tore down, I prove myself to be a transgressor. For through the law I died to the law, so that I might live to God. 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. I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose."

Defining Terms

Righteousness/Justification

Works of the Law

"Faith(fulness) in(of) Jesus Christ"

Romans 3:19-26

<p>Romans 3:19–26 (ESV) 19 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. 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. 21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ [dia pisteōs Iēsou Christou] for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus [ek pisteōs Iēsou]</p>	<p>Romans 3:19–26 (NET) 19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. 20 For <i>no one is declared righteous before him</i> by the works of the law, for through the law comes the knowledge of sin. 21 But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—22 namely, the righteousness of God through the faithfulness of Jesus Christ [dia pisteōs Iēsou Christou] for all who believe. For there is no distinction, 23 for all have sinned and fall short of the glory of God. 24 But they are justified freely by his grace through the redemption that is in Christ Jesus. 25 God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed.26 This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus’ faithfulness [ek pisteōs Iēsou].</p>	<p>Romans 3:19–26 (AV 1873) 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 even the righteousness of God which is by faith of Jesus Christ [dia pisteōs Iēsou Christou] unto all and upon all them that believe: for there is no difference: 23 for all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus [ek pisteōs Iēsou].</p>
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Galatians 2:15-21

Galatians 2:15–21 (ESV)

15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is not justified by works of the law but **through faith in Jesus Christ** [dia pisteōs Iēsou Christou], so we also have believed in Christ Jesus, in order to be justified **by faith in Christ** [ek pisteōs Christou] and not by works of the law, because by works of the law no one will be justified. 17 But if, in our endeavor to be **justified in Christ**, we too were found to be sinners, is Christ then a servant of sin? Certainly not! 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. 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** [en pistei] **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 2:15–21 (NET)

15 We are Jews by birth and not Gentile sinners, 16 yet we know that no one is justified by the works of the law but **by the faithfulness of Jesus Christ** [dia pisteōs Iēsou Christou]. And we have come to believe in Christ Jesus, so that we may be justified **by the faithfulness of Christ** [ek pisteōs Christou] and not by the works of the law, because by the works of the law no one will be justified. 17 But if while seeking to be **justified in Christ** we ourselves have also been found to be sinners, is Christ then one who encourages sin? Absolutely not! 18 But if I build up again those things I once destroyed, I demonstrate that I am one who breaks God’s law. 19 For through the law I died to the law so that I may live to God. 20 I have been **crucified with Christ**, and it is no longer I who live, but Christ lives in me. So the life I now live in the body, **I live because of** [or 'I live within'] **the faithfulness** [en pistei] **of the Son of God**, who **loved me and gave himself for me**. 21 I do not set aside God’s grace, because if righteousness could come through the law, then **Christ died for nothing!**

Galatians 2:15–21 (AV 1873)

15 We who are Jews by nature, and not sinners of the Gentiles, 16 knowing that a man is not justified by the works of the law, but **by the faith of Jesus Christ** [dia pisteōs Iēsou Christou], even we have believed in Jesus Christ, that we might be justified **by the faith of Christ** [ek pisteōs Christou], and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be **justified by Christ**, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am **crucified with Christ**: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh **I live by the faith** [en pistei] **of the Son of God, who loved me, and gave himself for me**. 21 I do not frustrate the grace of God: for if righteousness come by the law, then **Christ is dead in vain**.

What are the two primary options for translation?

0. _____

1. _____

Point of Agreement

What's the point of the distinction between being Jews by birth vs. Gentiles sinners?

Is Paul saying that the Jews do not commit sins?

KEY POINT #3: Point of doctrinal _____ **- Even Jews must** _____ **in order to** _____

Point of Disagreement - **Is Christ a servant of Sin?**

What does Paul mean when he says, "in seeking to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin?"

What does it mean to "die to the law" "through the law"? How does that work?

KEY POINT #4: The wall of separation is torn down; rebuilding would put us back under the curse.

KEY POINT #5: In our union with him, we share his death under the law, and now share his life.

REBUTTAL OF THE CHARGE AGAINST HIM

21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

What does he mean when he says "I do not nullify the grace of God"?