

Title: "Two Peoples – One Way" (Part 5)

Passage: Galatians 2:18

Theme: Paul's Central Point: Justification by Faith

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{{Read Passage}}

[i] This is part 5 of a series in Galatians 2 that we've entitled ==>  
*"Two Peoples – One Way"*

As I thought about that title – came to mind t/story about t/old Xn man when asked about all t/different kinds of people in t/world replied, *"There be only 2 kinds – t/saints and the aints."*

If you were an Israelite in t/OT you might say it like this:  
*"Oy vey! There are only 2 kinds – t/Jews and the Gentiles."*

While we may agree that t/world can be divided into saints and aints – those who are X's followers and those who have yet to come to faith we don't look at being a Xn as it's own mark of righteousness. After all, we weren't born Xns. We were all pagans whom God called out of t/darkness.

For t/Jews of Paul's day – Being a Jew had become its own mark of righteousness. A mark of right. w/distinguishing charact. (Law keeping – esp. circumcision, kosher).

That's what Paul is dealing w/here – at least at 1 level.

*"Two Peoples – One Way"*

## [ii] We live in very pluralistic culture

If it's 1 thing pluralists don't like – esp. p.m. plural. – it's an absolute statement like “one way”.

Pluralists love the fable of the elephant.

6 blind men come upon an elephant. They'd never seen one before & they had no idea what it was. So each laid claim to a different truth as they each touched a different part of t/animal.

"Hey, the elephant is a pillar," said the first man who touched his leg.

"Oh, no! it is like a rope," said the second man who touched the tail.

"Oh, no! it is like a thick branch of a tree," said the third man who touched the trunk of the elephant.

"It is like a big hand fan" said the fourth man who touched the ear of the elephant.

"It is like a huge wall," said the fifth man who touched the side of the elephant.

"It is like a solid pipe," Said the sixth man who touched the tusk of the elephant.

They began to argue about the elephant and everyone of them insisted that he was right. An argument ensued. Then a wise man who was passing stopped and asked them, "What is the matter?" They said, "We cannot agree to what the elephant is like." Each one of them told what he thought the elephant was like. The wise man calmly explained to them, "All of you are right. The reason every one of you is telling it differently because each one of you touched the different part of the elephant. So, actually the elephant has all those features what you all said."

"Oh!" everyone said. There was no more fight. They felt happy that they were all right.

You get t/moral of t/story, right?

COEXIST sticker – letters representing t/word are formed using symbols of different religions and philosophies.

“What does this mean?” If it means “live in peace” I'm all for it. But I don't think that's what it means for most who adopt that motto.

Don't be dogmatic // disagree // keep your ideas to yourself (self refuting).

While I was at t/conference last week I saw a car with a window sticker CONTRADICT – there can be only 1 truth.

Back to our elephant story . . . Story based on all kinds of fallacies – it seems to me that t/biggest problem is that someone has to know that there is an elephant for it to have any meaning. Elephant is an absolute that has to exist or t/story falls apart.

### **[iii] From a biblical worldview . . .**

All men are blind and grope for truth. Some say it's in scientism // post-modernism // materialism // hedonism // nihilism // humanism //

Absolute transcendent truth comes by way of knowing t/Triune God through His Word. When men are born again and regain their sight, that becomes evident to them.

### **[iv] That brings us to the Gospel**

THE Gospel – much can be said about t/definite article.

Jude – “the faith once for all delivered to the saints” not “a” . . .

Not “a good new” but “The good news.”

Whenever you are saying that something is “the” way you are saying that it can be defined // essential elements.

## I. Essential Elements of the Gospel in Galatians (vv. 15-21)

### A. The Universal Nature of Sin (v. 15-16a)

**15 We [are] Jews by nature and not sinners from among the Gentiles. 16 Yet we know . . .**

Sin, human depravity/corrupt., is universal. Rom 3:23 (“all” contextually = Jew/Gentile).

“The problem with the gene pool is that there is no lifeguard.”

The late British Expositor, Martyn Lloyd Jones suggested years ago that the doctrine of sin was fast disappearing from evang. churches.

"When we are dealing with the unconverted, we tend to say: `Ah, you need not worry about sin now, that will come later. All you need to do is to come to Christ, to give yourself to Christ. Do not worry your head about sin--of course you cannot understand that now. Do not worry either whether or not you have got a sense of sin or deep conviction, or whether you know these things. All you need to do is to come to Christ, to give yourself to Christ, and then you will be happy."

Lloyd-Jones concludes: "We imagine, therefore, that all that is needed by Christians is a certain amount of comfort and encouragement, of preaching about the love of God and about his general providence and perhaps a certain amount of moral and ethical exhortation. And so, you see, the doctrine of sin is, as it were, crowd out. We fail to emphasize it both before and after conversion, and the result is that we hear very little about it." [Sanctified Through the Truth: The Assurance of Our Salvation, 96-97]

Keep in mind that Jones preached in Britain and he died in 1981. These words were probably penned in the 1970s.

Look where we are in America today . . .

This is one of my big concerns – esp. with t/American Mega-CH movement. People come to “encounter Jesus” when they've yet to encounter their own sin. Sin isn't talked about and if it's alluded to it's repackaged to be t/reason why you have bad self-esteem or why you have family problems.

That which is horizontal has been tilted vertical.

Essential element of t/Gospel. JC came to save sinners.

### **B. Justification Is by Faith Alone (v. 16)**

By justification we mean . . . .

**Yet we know that a man is not justified by works of the Law but through faith in Jesus Christ. And we have believed in Christ Jesus so that we may be justified by faith in Christ and not by works of the Law, since by the works of the Law no flesh will be justified.**

*Justification is an prior declaration of a future announcement.*

Comes by faith. Belief. That's all? Isn't that enough?

What we're not saying . . . What we are saying . . .

True faith → repentance. Why? Because true faith is engendered by t/H.S. Result of new birth (not cause of it).

Believing in Jesus costs something . . . did then . . . it is now.

### *I. Essential Elements of the Gospel in Galatians (vv. 15-21)*

#### *A. The Universal Nature of Sin (v. 15-16a)*

#### *B. Justification Is by Faith Alone (v. 16)*

### *C. The Believer's Union With Christ (vv. 17-20)*

Wayne Grudem gives this definition:

“Union with Christ is a phrase used to summarize several different relationships between believers and Christ, through which Christians receive every benefit of salvation. These relationships include the fact that we are in Christ, Christ is in us, we are like Christ, and we are with Christ.” [Systematic Theology, 840]

Scottish theologian, John Murray wrote that ==>

“union with Christ is . . . the central truth of the whole doctrine of salvation. . . . It is not simply a phase of the application of redemption; it underlies every aspect of redemption” (Redemption—Accomplished and Applied [Eerdmans, 1955], pp. 201, 205).

Also called it →

“The central Truth of the whole doctrine of salvation.”

As it relates to this passage we see t/pinnacle/summit of this in v. 20.

But we see this concept “Union with Christ” introduced in v. 17 (note the words “in Christ” toward t/beg. of t/v.) ==>

**But if while seeking to be justified in Christ, we ourselves were found to be sinners, is Christ then a minister of sin? . . .**

Here's t/? ==> *“If to be justified in X is to be found a sinner, does it follow that X is a minister, or servant of sin?”*

To rest in t/assured hope of our justif. solely because we are in X (that by faith) is to abandon t/Law (or any works) as a means to that end.

For t/Jews, this puts them in t/same category as the Gentiles (v. 15) "sinners" who do not live by the Mosaic Law.

*Accusation: You have abandoned the Law as a means to righteousness. Therefore, you are like the pagans who have no Law. If this is where X leads you, then He is a minister of sin.*

Accusation leveled against Jesus during His ministry on earth. He breaks the Sabbath; He hangs out with sinners.

This is always t/legalist accusation against grace: Grace alone will lead you to sin. Grace can't lead you to sin because X can't . . . . If . . .

This is what our union w/X is about! Freedom from sin; freedom to know, serve, and love JC!

Grace can't lead you to sin because X can't . . . .  
**. . . is Christ then a minister (διάκονος) of sin? . . .**

Hence ==>

**May it never be!** (μη γένοιτο.) Cf. Rom. 6:2.

**1. To be “In Christ” is not to be “In Sin” (17)**

Rather →

## 2. To be "In Christ" is to have died to sin and the law (18-19)

Not saying that the Law is sin; I'm saying that to return to it as a means of justification or righteousness is sin.

**For if I rebuild what I once destroyed, I prove myself to be a transgressor.**

### a. We must not rebuild what is no longer in force

#### (1) Words "rebuild" and "destroyed" refer to the Law

Construction terms. Would be like tearing down an old building that no longer has a valid function only to rebuild it again.

#### (2) Cancer Illustration

Cancer is a fearsome adversary. The word strikes fear into hearts. How many of us have not been touched in some way by cancer – directly or indirectly. Can you imagine for a moment what it would be like to hear the words, "Cancer Cure Found". Imagine a sure-fire, easy, cure with a 100% cure rate. "Bad news, Mr. Peabody is that you have liver cancer. The good news is that there's a cure. All you need to do is take this medication and you will be cured in less than 3 months."

If that miracle happened, could you ever imagine going back to chemotherapy?

That's a very imperfect illustration. Law was good, and it had a purpose. While some w/cancer may have been cured by means of chemotherapy, t/Law could not cure the problem of sin – it can only reveal it.

Imperfect illust., but it makes a point – even if imperfectly.



### (3) Paul is turning the tables on his opponents:

Jesus doesn't promote or further sin (v. 18) – t/Law does. It is those who live under t/law who are proven to be sinners, not those who live under X.

**... is Christ then a minister of sin? May it never be!**

**For if I rebuild what I once destroyed, I prove myself to be a transgressor.**

To go back to t/Law is to leave t/arms of X in order do embrace Moses

To do that is to reject X – to reject t/benefits of X's death (v. 21).

For Peter to say by word or example that Xns must observe the OT law in order to be right w/God is to turn t/clock back on God's program.

That ship has sailed. If you try to regain passage on it you will drown!

#### b. Romans 6:1-7:6

Union with Christ →

##### *I. The Antagonist (1)*

##### *II. The Answer (2)*

##### *III. The Argument (3-7)*

##### **I. The Antagonist (1)**

What, then, shall we say? Shall we remain in sin in order that grace may abound?

##### **A. Paul playing the part of the antagonist**

What, then, shall we say?

Response to 5:20 [=>]. Paul is playing "devil's advocate"

Shall we remain in sin in order that grace may abound?

1. "Remain" (ἐπιμείνω) from very common Gk verb (μείνω)

Adding prep ἐπι intensifies T/verb. Strengthens t/verb = "remaining" / "abiding" (in sin). Same word used of making residence in a house (Acts 15:34).

2. Note ἵνα (so that, in order that) with subjunctive forming what's called a purpose clause

IOW - "shall we cont. abide in a state of sin FOR THE PURPOSE OF receiving more and more grace?" If God's grace covers all sin (5:20) then you might as well sin so that you can get even more grace!

"Rasputin, the evil monk who influenced the Romanov family, taught and exemplified this antinomian (lawless) view of salvation through repeated experiences of sin and false repentance. Rasputin believed that the more you sin, the more God gives you grace. So the more you sin with abandon, the more you give God the opportunity to glorify Himself. Rasputin declared that if you are simply an ordinary sinner, you aren't giving God an opportunity to show His glory, so you need to be an extraordinary sinner."

This is opposite of legalism. This is antinomianism. Belief that you can be a believer in JC with absolutely no regard to practical holiness.

What we saw in our study of Jude →

1:3a-4 . . . contend earnestly for the faith which was once for all delivered to the saints. For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation,

ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

## II. The Answer (2) - How does Paul respond?

My it never be!

### B. WHY PAUL?

How shall we who died to sin still live in it?

#### 1. Cannot Isolate Justification from Sanctification

They go together. Can't have X as Savior while denying Him as Lord. That's what some theol. systems try to do - to completely separate justif. from sanctif. Don't get me wrong, they're distinct (if they weren't we would be justified by works). While distinct they're not completely separate in that one logically leads to the other.

Donald Grey Barnhouse, commenting on this verse, wrote: "**Holiness starts where justification finishes; and if holiness doesn't start, we have the right to suspect that justification has never started.**"

A Xn who is not a Transformation is a Contradiction. If you are a Xn--a new creation in X you have died to sin! When X died you died!

How do dead people react? They don't. Take the weakest most undisciplined person in the world who has died and tempt them with their greatest vice. 100% of them 100% of the time won't react!

What's the point? A Xn cannot be living in sin when he has died to it. You can't be alive & dead at same time.

A person who remains in a constant state of sin following his profession of faith in X gives evid. that regeneration has never occurred in the 1st place.

Paul is not saying that a true Xn cannot sin. He is simply affirming t/fact that because t/believer died to sin he cannot remain in it as he did in his unregenerate state.

### III. The Argument (3-7) - (three-fold argument thru v. 7)

#### A. Argument from the Believer's New Identity (3)

Or do you not know . . .

##### 1. ἀγνοεω - to be ignorant about something - What?

. . . that all of us who have been baptized into Christ Jesus have been baptized into His death?

We have all (every Xn) been (past tense) baptized into CJ & therefore we have all (every Xn) been (past tense) baptized into his death.

##### 2. I don't believe that this is referring to water baptism

βαπτίζω - βαπτισμα is 1 of several Gk words that are transliterated & not translated. Phonetic equivalent.

Word that can be used literally or figuratively ==>

a. Literal - Placed / immersed into something else (water baptism)

b. Figurative - sense of Experience or Identity

MAR 10:38 [Jesus asked the disciples] Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"

1CO 12:13 For by one Spirit we were all baptized [placed into, ID with] one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

I think this is Paul's meaning here - That all of us who have been baptized into [placed into] Christ Jesus have been baptized into [placed into] His death.

GAL 3:27 For all of you who were baptized [placed into] Christ have clothed yourselves with Christ.

If you have been placed into/immersed/identified with X Jesus you have been immersed/identified with His death. His death and resurrection are inseparable. His death/resurrection and your life are inseparable.

### **III. The Argument (3-7)**

#### **A. Argument from the Believer's New Identity (3)**

#### **B. Argument from the Believer's Death & Resurrection w/Christ (4-5)**

Therefore, we have been buried with Him through baptism into death in order that as Christ was raised from the dead, through the glory of the Father, so we too might walk in newness of life.

#### **1. You died with Christ; You were buried with Christ**

When He was baptized into His death you were right there with Him. When He was raised on the 3d day thru glory of t/Father you were raised. Why? For what purpose? To sin that grace may abound? >>> so we too might walk in newness of life!

Not "new" in the sense of chronology. New in the sense of quality or kind of life. "A new life"

Why I said before that God isn't in the business of intro. us to a new religion. He doesn't add X to our old life. He kills our old man, crucifying it on t/cross w/X, so that as X was raised so we too could be raised to newness of life.

## 2. Paul adds . . . (v. 5)

For if we have been united with Him in the likeness of His death, certainly we shall also be [in the likeness of] His resurrection.

### a. Note the certainty here - "if" / "then" clause

For IF we have been united with Him in the likeness of His death, THEN we shall also be [in the likeness of] His resurrection.

Just as it was an utter impossibility for JC to die and not be resurrected; it is an utter impossibility for the Xn who has died with X not be made in the likeness of His resurrection. As I said: His death and resurrection are inseparable. His death/resurrection and your life are inseparable.

## III. [Paul Gives a 3-Fold] Argument (3-7)

### A. Argument from the Believer's New Identity (3)

### B. Argument from the Believer's Death & Resurrection w/Christ (4-5)

### C. Argument from the Believer's Emancipation in Christ (6-7)

Emancipation Proclamation issued by Abraham Lincoln on January 1, 1863, declared that all slaves were to be free men in the USA.

Legal declaration.

Here is God's legal declaration as to our emancipation from t/slavery of sin.

## 1. Reminder Paul gives us in verse 6

Knowing this, that our old man was crucified together with Him, in order that our body of sin might be rendered inoperative, that we should no longer be slaves to sin.

Literally: our old man was crucified together with Him (X)

### a. What was your "old man?"

Probably best to think of your "old self" not as your "sinful nature" but to the totality of who you were before you came to faith in X.

The Old You in your unregenerate state.

When you died with X it wasn't just your sin nature that died was it? It was the old you. It was what Paul refers to in Col 1:21-22

And although you were formerly alienated and hostile in mind, engaged in evil deeds, [the old man] yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach [the new man]

For Paul to say ==>

that our old self was crucified together with Him,

Is synonymous with what he said in Gal. 2:20

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, & delivered Himself up for me.

"Old man" or "old self" is a synonym for who/what you were before you were saved. Refers to an unregenerate person.

Knowing this, that our old man was crucified together with Him, that is: when we trusted JC our old self was crucified with X and died there with Him. The old passed away, new things come. Why?

in order that our body of sin might be rendered inoperative, that we should no longer be slaves to sin.

## 2. Your "body of sin" (sin nature) was "rendered inoperative"

### a. Rendered inoperative (not destroyed)

καταργεω means "impotent." \* "Robbed of it's power and authority."

Greek scholar Joseph Henry Thayer states that καταργεω means: "to render idle, unemployed, inactive, inoperative, to deprive of its strength, to deprive of force, influence or power, bring to naught, make of none effect."

#### (1) You still have a sin nature

It wasn't eradicated when you were saved, BUT it was robbed of its power. It was rendered inoperative. Why you still sin, but also why you can't perpetually remain in your past sinful condition. You can't remain in it because YOU are no longer in it.

John MacArthur notes, [for the believer] Sin is like a deposed monarch who no longer reigns, nor has the ability to condemn, but works hard to debilitate and devastate all his former subjects.



Martyn Lloyd-Jones illustration ==>

Two fields with a road dividing them. Before he knew Christ, Lloyd-Jones lived in a field where Satan was king. Satan always told him what to do, and his humanness responded in sin. When he placed his faith in Christ, Lloyd-Jones crossed the road into a new field, which was under the dominion of Christ. Christ became his new ruler and the new king in his life. The only problem Lloyd-Jones experienced was that sometimes he could hear Satan barking orders at him from across the road. Satan had a clever way of making him interested in his orders, even though Lloyd-Jones was no longer under Satan's dominion.

### 3. Paul reaffirms his point in verse 7 ==>

For the one who has died has been freed from sin.

#### a. "Freed" = δικαιωω - to justify, to declare righteous

δικαιωω was a word used in courts of law for being acquitted. It became synonymous with being "set free."

#### (1) Free will?

Since only those who have been converted or born again are freed from sin, only those who are true believers have a will that's been freed. Unbelievers don't have a "free will" - Pelagian heresy - their will is bound in sin.

For the one who has died has been freed from sin.

That's the death of the believer's present position in JC. You have died with JC. Your "body of sin" was "rendered inoperative" doesn't work like it used to. That doesn't mean that it doesn't work at all.

Like a broken chainsaw, it only works well enough to be dangerous. Lingering effects of sin remain. Why Paul says later in verse 11 ==> **Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.**

You have to put sin to death in your own life (like putting out fires).

There's a song that goes, "*When He was on the Cross, I was on His Mind.*" That's the idea! Every true believer is said to have died w/X when he died; If you know Him as S&L you died w/Him; When he was buried, you were buried w/Him. When He was resur. you were resur. w/Him.

How does that take place? I wasn't alive 2000 years ago!

True; you weren't alive. But you did exist in t/mind of God. You were chosen in X before t/foundation of the world (Eph. 1). In t/mind and heart of God, in t/sov. plan of God, when He sent JC to die, it was for you that you might live. When X died it was as if you died // buried // resurr.

Note the rest of the passage & t/connection that Paul forges as it relates to the law

**8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God. 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.**

12 Therefore do not let sin reign in your mortal body that you should obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law, but under grace.

15 What then? Shall we sin because we are not under law but under grace? May it never be! 16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness. 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

1 OR do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. 4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. 5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

“Any one who, having received justification through faith in Christ, thereafter reinstates law in place of Christ makes himself a sinner all over again.” [F.F. Bruce, 142]

## *2. To be "In Christ" is to have died to sin and the Law (18-19)*

Freedom. John 8:32.

John Piper →

“Full freedom is what you have when no lack of opportunity, no lack of ability, and no lack of desire prevents you from doing what will make you happiest in a thousand years. In order to be free in the fullest sense you have to have opportunity, ability, and desire to do

what will make you happy in a thousand years. Another way to say it would be that there are four kinds of freedom, or better, four stages of freedom on the way to the full freedom all of us long for: The freedom of opportunity to do what we can, the freedom of ability to do what we desire, and the freedom of desire to do what will bring us unending joy... Therefore, true Christians are the freest people in the world.” [John Piper, *Hagar and Slavery vs. Sarah and Freedom, Galatians 4:21-31*. [www.DesiringGod.org](http://www.DesiringGod.org)]

True in principle, but what about in practice?

Maybe you have been listening to t/voice of Satan “barking orders at you from across the road” even tho you are no longer subject to his authority? Freedom in JC from t/most persistent of sins.

Maybe you've not switched allegiances. Maybe you are still living “in a field where Satan is king.”

May you hear t/voice of God, t/irresistible voice os t/Savior calling to you from t/other side: believe in Me so as to be saved. Come to t/cross where Xns have died so that they may live.

t/WOG shows us what we really need & it's t/power of t/HS that brings us to our all-sufficient Savior, t/sum and substance of all our hopes and dreams.