

**Galatians**  
**“Living Free”**  
**Main Teaching: 1:10-6:10**  
**2:17-21**  
**“The Great Exchange”**

**I. Intro.**

**II. Vs. 17-18 Christ: 100% righteous**

**III. Vs. 19-21 Mankind: 100% not righteous**

**I. Intro.**

In Job 25:4 Bildad the Shuhite posed a question to Job saying, *“How then can man be righteous before God? Or how can he be pure who is born of a woman?”* I came upon this news paper article that would have answered in part Bildad’s question as it read on September 16<sup>th</sup> 2010 in a New York Paper: *“A 21-year-old man was apparently slapped with a parking ticket as he lay slumped over dead in his car. According to family and cops, Nicholas Rappold, of Flushing, was dead in the front seat of his Jeep Cherokee on 165th St. near 35th Ave. Tuesday morning when a traffic agent gave him a ticket for being parked illegally while city officials were in the process of street sweeping. Rappold's friend found him about an hour after the ticket was issued. **Police voided the ticket after releasing the car to the family.**”* The question is: ***Why did they void the ticket? Well obviously by the issuance of the ticket it wasn't that the law was dead to Nicholas Rappold. No it's because Nicholas Rappold was dead to the law and the law was no longer valid.*** That is what this section is all about. Martin Luther was so amazed by these verses that he wrote of his time as a monk and his feeble attempts of trying to make absolution saying: *“The merit of Christ is mentioned....but if you look closer you will notice that Christ’s merit is belittled, while the monk’s merits are aggrandized. They*

*confess Christ with their lips, and at the same time deny His power to save. I myself was at one time entangled in this error. I thought Christ was a judge and had to be pacified by a strict adherence to the rules of my order. But now I give thanks unto God... who has called me out of darkness into the light of His glorious gospel.”*

## **II. Vs. 17-18 Christ: 100% righteous**

Vs. 17-18 Remember that as Paul said these words the concerned parties were right in front of him, he was only saying what they were thinking. Their objection to the doctrine of grace is, “If God declares right bad people, what is the point of being good? Can’t we do as we like and live as we please?” Wouldn’t this make Jesus a servant of sin? Paul’s answer is an emphatic **“*certainly not!*”**

- a. First, yes, we seek to be justified by Christ, and not by Jesus plus our own works.
- b. Second, yes, we ourselves also are found sinners, that is, we acknowledge that we still sin even though we stand justified by Christ.
- c. But no, this certainly does not make Jesus the author or approver of sin in our life. He is not a minister of sin.

There are two great temptations in the Christian life:

1. The temptation to try to earn God’s favor
2. The temptation to use some little achievement to compare oneself to our fellow man to our advantage and their disadvantage

In verse 16-17 a word appears for the first in Paul’s letter it’s the word **“Justified”** and it is central to the gospel Paul preached. The verb form of the word appears three times in verse 16 and once in verse 17 and the noun form (New King James “righteousness”) once in verse 21. It is always important to define terms and we come to the powerful truth of

justification our understanding or lack thereof has eternal consequences. **Justification is the act of God whereby He declares the believing sinner right in Jesus Christ.**

- No Christian can therefore be more “justified” than another, you either are or you are not.
- If it was justified by works then it would be a gradual process in which one could be more justified than another.
- God declares the believer in Jesus right he ***doesn't*** make him right by declaring him not guilty. In the court of law once a person has been declared not guilty they cannot be retried for the same crime and as such can never be guilty again.
- We are no merely pardoned as that would mean that we still have a record and we are not just forgiven as that would mean that we could again become guilty.
- In justification God no longer puts our sins on record!
- The number one reason most sinners never become believers is because they refuse to admit they are sinners and sinners are the only kind of people Jesus can save.

Martin Luther said, “*A Christian is not somebody who has no sin, but somebody against whom God no longer chalks sin, because of his faith in Christ.*” Paul says “***There is no more sin then in trying to find acceptance before God by our law-keeping than there is sin in everyday life as a Christian.***” Good works looks at Jesus, on the cross, taking the punishment we deserved, bearing the wrath of God for us, and says to Him, “***That's all very nice, but it isn't enough. Your work on the cross won't be good enough before God until I'm circumcised and eat kosher.***” What an insult to the Son of God!

### III. Vs. 19-21 Mankind: 100% not righteous

Vs. 19-20 Here Paul describes what permanently changed his relationship to the law. The law hadn't die it was still Holy and Good. The problem is what the law has to work with (*you and me*) is not Holy and Good. It was the law its self that killed Paul as it showed him that he could never live up to its demands to be perfect. In Matthew 5:27-28 Jesus said "*You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.*" The purpose of the law is to show us that we can't keep it so we will turn to Jesus who is the only One that has ever kept it. Paul confessed in Romans 7:7 that he "*would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.'*" The problem with these Judaizers from James was that they were not living as dead to the law instead they were thinking that they still could live under the law and be declared by God as being right before Him by their efforts in keeping it. It was only when Paul died to the law as a basis of being right with God that he could truly live for God.

Paul anticipates them saying, "*Paul when did you die to the law?*" to which Paul says, "*I've been crucified with Christ! I died to the law as a basis of right standing before God when Jesus died on the cross forever demonstrating that that the law could never declare me right!*" Furthermore the author of Hebrews in 10:4 says that "*it is not possible that the blood of bulls and goats could take away sins.*" Not only does Paul declared that he is dead to the law he also declares that he has a new life as the life he now lives he does thru complete trust in Jesus. On the cross my friend there was a "GREAT EXCHANGE" as we gave Jesus our old failed "*tried-to-be-right-before-God*" life for

Jesus' *"live-in-him-life"*. The outcome is Paul's life is no longer his life it is Jesus' life and Paul is only managing the life Jesus gave him by simple trust in Jesus. His faith wasn't in himself, it wasn't in "faith" it was in a Person who rose from the dead. This simple trust in someone and not in ourselves is made much easier when we realize as Paul writes of Jesus: ***"Who loved me and gave Himself for me!"*** *If you could ask Nicholas Rappold he would tell you that the law never loved him, it never sacrificed anything for him. No it tried to give him a ticket when he was dead.* Paul views Jesus' sacrifice as personally for him and not just generally for the world. Dear one until you come to understand that Jesus sacrifice was specifically for you, He personally gave His life for you; you will never understand the full weight of grace!

Vs. 21 Paul finished off his confrontation with Peter by saying; *"For anyone to live under the Law of Moses to be right with God is to set aside the Grace of God"* and Paul would have none of that! You can either choose the always failed course of human works and effort in an attempt to be declared right before God or you can choose the always successful course of trusting in Jesus finished work; but you cannot do both! ***It is not heroic or noble to try to earn your way to heaven it is instead the greatest offence anyone can make as it is saying to God the Father that His only Son Jesus' death and sacrifice is either not enough or not necessary.*** Matthew 26:39,42 as Jesus prayed in the garden he asked *"O My Father, **if it is possible, let this cup pass from Me**; nevertheless, not as I will, but as You will."* *"Again, a second time, He went away and prayed, saying, "O My Father, **if this cup cannot pass away from Me unless I drink it, Your will be done.**"* Let that forever settle this in our lives it is ***"NOT POSSIBLE FOR THIS CUP TO PASS AWAY"***. There is no other way! Martin Luther put it this way, *"If my salvation*

*was so difficult to accomplish that it necessitated the death of Christ, then all my works, all the righteousness of the Law, are good for nothing. How can I buy for a penny what cost a million dollars?"* To say that my work, my sacrifice is good enough to go to heaven is saying in so many words "*I'm Jesus, I'm God*" as it proclaims ourself as our own savior!