

Truth #3 A man is justified by faith in Jesus Christ,

Truth #4 even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law;

Truth #5 since by the works of the Law no flesh will be justified.

2:17 Justification misunderstood.

Paul draws a logical conclusion based on the thinking/actions of the legalists.
Here's how I see what your up to and its logical consequence.
Paul's attempt to point out the error in their legalistic thinking.

But if sets up the conditional statement for argument sake, 1^{cc} [prodosis]

while seeking to be justified in Christ, we ourselves have also been found sinners

The conclusion, (Apodosis), is Christ then a minister of sin?

Paul's response to a totally unthinkable suggestion, May it never be!

Summary 2:17

1. If we as Jews reject our religious practice and seek to be justified by faith in Christ we're admitting 2 things.
 - #1. If we turn our back on the works of the Law then we will be putting ourselves in the same status as the Gentile sinners. (vs:15) who are seeking to be justified by faith in Christ
 - great pride/arrogance on their part
 - #2. Are we not saying also that the law has failed us as a justifying agent.

2. These legalistic Jews (those who desired to maintain the Levitical observations) like those troubling the Galatians argued that because a violation of the Law is sin that abandonment of the Law in seeking to be justified by faith in Christ is also sin.
3. If this were true than the only conclusion you can arrive at with this logic is that Christ is the minister of sin, the promoter of sin.
4. To this, Paul emphatically replies, Absolutely not, don't think such a thing!

With 2:18 Paul amplifies this strong denial

Notice that Paul shifts here to the first person pronoun "I".

"For if I rebuild what I have once destroyed,

I prove myself to be a transgressor.

Observations: 2:18

1. Paul is refuting here the accusation that by communicating freedom from the law he makes Christ an abettor of sin.
2. Notice who Paul says is the source of sin, who is the transgressor, violates the divine N&S not Christ.
3. Paul as a zealous Pharisee had taught that the M/L was essential for salvation.
4. After salvation, being justified by faith he tore down the false concepts related to salvation and the Mosaic law.
5. Now to declare valid again the Law as necessary for salvation or for maintaining or living after salvation what he rightly understood to be abrogated is hypocrisy.
6. This is what Peter has done when he was intimidated and stopped fellowshiping with the Gentile believers.
7. To say that salvation is by works, any kind, or is necessary to maintain it, is to say that Jesus Christ's work on the Cross is meaningless, has no value.
8. The law does have the purpose of pointing out man's need for salvation, that they are sinners and stand condemned before God.

The Mosaic Law breaks down into 3 sections.

1. Codex I - the moral code - human freedom.
2. Codex II - Spiritual code - sacrifices, feasts; shadow Christology.
3. Codex III - Social Code - LDE related to the nation's function

Limitations of the Mosaic Law

1. it cannot justify - Gal 2:16; Rom 3:20,28
2. it cannot provide life - Rom 7:10; Gal 3:21
3. it cannot provide the individual H/S - Gal. 3:2
4. it cannot solve the problem of the OSN - Rom. 8:3

2:19 The Proper Effect of the Law.

"For through the Law I died to the Law, so that I might live to God."

Summary 2:19

1. In the phrase "for I myself through the law" takes us to the point in his life when he realized he was a sinner and therefore separated from God.
2. The second phrase "died to the law" indicates his separation from the law at salvation.
3. How is all this possible? Totally through the Work of Christ on the cross and our exhaling faith in Him.
4. When he went to the cross he bore the penalty for our sin, the curse of the law having become a curse on our behalf. **Gal 3:13**
- **Rom 7:4,6; 10:4**
5. Attempting to live under the law, any system of religious works, to gain acceptance with God actually prevents one from living out their life for God.

6. Because Paul as a result of faith in Christ, that is, identified with Him, the law's penalty has been exacted and the law is satisfied.
7. By this life sharing union with Christ we are free to live unto God, to present ourselves for service to Him, no longer under condemnation.
8. The law can never justify; on the contrary it is a condemnatory agent.
9. Since we died to the law, the Holy Spirit will never lead us as believers in any law keeping, that is to have the law as a rule of life.