

Compare vv. 1-10 to Acts 15:1-35

I. The Reception of Paul in Jerusalem (1-10)

Possible Timeline:

- * (A.D. 32) Paul's Conversion
-Acts 9:1-19
- * (A.D. 35) Visit to Peter
-Acts 9:26-30
- * (A.D. 49) Jerusalem Council
-Acts 15:1-35

¹ Then after fourteen years I went up again to Jerusalem with Barnabas, taking **Titus** along with me.

Why would he bring Titus along to Jerusalem? (Acts 15:2)

Paul knew his work among the Gentiles might be rendered ineffectual by the opposition of the Jerusalem church

² I went up because of a revelation and set before **them** (though privately before those who seemed influential) **the gospel that I proclaim** among the Gentiles, in order to make sure I was not running or had not run in vain.

Is Paul saying that it was possible he had delivered a false gospel to the Gentiles?

-Gal 1:11-24
-Phil 2:14-16

³ But even **Titus**, who was with me, was not forced to be circumcised, though he was a Greek.

How does this compare to Acts 16:3 - Why did Paul circumcise Timothy but defend Titus' right to not be circumcised?

Why would these "false brothers" be taking away their freedom and bringing slavery?
-Gal 3:10; 5:1-6

⁴ Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—

⁵ to them we **did not yield in submission** even for a moment, so that the truth of the gospel might be preserved for you.

⁶ And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential **added nothing to me.**

The Gospel received by Paul was the same as the one received by those who were influential (pillars) in Jerusalem

What is the significance of Paul stating that the "pillars" in Jerusalem added nothing to him? How does this contribute to his overall argument in chapters 1 and 2?

⁷ On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised

Acts 9:15;
22:21; 26:17

⁸ (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles),

i.e. Peter and Paul both received the Gospel from the same source >> God!

⁹ and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.

¹⁰ Only, they asked us to remember the poor, the very thing I was eager to do.

Paul's Great Project
-Acts 24:17
-Rom 15:22-29
-1 Cor 16:1-4
-2 Cor 8 and 9

II. The Rebuke by Paul
in Antioch (11-14)

What made Peter act this way? Why was it wrong? Did he know it was wrong? How does this relate to things that we do today?

*Matt 26:69-75
*Acts 10:9-16, 44-48
*Acts 11:1-18
*Acts 15:7-11
*James 1:22-24
*James 2:1-7

¹¹ But when **Cephas** came to Antioch, *I opposed him to his face*, because he stood condemned.

¹² For before certain men came from James, **he was eating with the Gentiles**; but when they came he drew back and separated himself, fearing the *circumcision party*.

¹³ And the rest of the Jews acted hypocritically along with him, so that even **Barnabas** was led astray by their hypocrisy.

¹⁴ But when I saw that their conduct was not in step with the truth of the gospel, **I said to Cephas before them all**, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"

Is this the same issue as was addressed at the Jerusalem Council? Why or why not? (Acts 15:1,5)

What are the possible reasons why Paul confronted Peter in a public way? Why does Paul share this story with the Gentiles? How does this relate to the overall argument Paul is making in this letter?

III. The Review by Paul
of the Gospel (16-21)

*Rom 3:1-2; 9:4-5

¹⁵ We ourselves are Jews by birth and not Gentile sinners;

Compare 15-21 to Rom 3:19-31

Justified
δικαιόω / dikaiōō

¹⁶ 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.

What does "justified" mean? Why can the law not bring justification?
*Rom 3:19-20, 23
*Gal 3:10

*Rom 6:1-23

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!

"found to be sinners"
Likely an accusation leveled by Paul's opponents in Galatia

*Heb 6:4-6

¹⁸ For if **I rebuild what I tore down**, I prove myself to be a transgressor.

Rom 8:1-8

¹⁹ For through the law **I died to the law**, so that I might live to God.

How do we die to the law "through the law?" What does it mean to "die to the law?"
*Rom 7
*Gal 3:10, 19-29

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 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**.

Was the Law ever intended to provide a path toward righteousness to God?
Why DID Jesus have to die?

Notes:

Acts 15:1–35 (ESV)

15 But some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” ² And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. ³ So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. ⁴ When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. ⁵ But some believers who belonged to the party of the Pharisees rose up and said, “It is necessary to circumcise them and to order them to keep the law of Moses.”

⁶ The apostles and the elders were gathered together to consider this matter. ⁷ And after there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. ⁸ And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, ⁹ and he made no distinction between us and them, having cleansed their hearts by faith. ¹⁰ Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? ¹¹ But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”

¹² And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. ¹³ After they finished speaking, James replied, “Brothers, listen to me. ¹⁴ Simeon has related how God first visited the Gentiles, to take from them a people for his name. ¹⁵ And with this the words of the prophets agree, just as it is written,

¹⁶ “ ‘After this I will return,
and I will rebuild the tent of David that has fallen;
I will rebuild its ruins,
and I will restore it,
¹⁷ that the remnant of mankind may seek the Lord,
and all the Gentiles who are called by my name,
says the Lord, who makes these things ¹⁸ known from of old.’

¹⁹ Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, ²⁰ but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. ²¹ For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

²² Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, ²³ with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. ²⁴ Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, ²⁵ it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, ²⁶ men who have risked their lives for the name of our Lord Jesus Christ. ²⁷ We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. ²⁸ For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: ²⁹ that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."

³⁰ So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. ³¹ And when they had read it, they rejoiced because of its encouragement. ³² And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. ³³ And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. ³⁵ But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Timeline / Apostle to the Gentiles

Acts 9:1–19 (ESV)

9 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. ³ Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. ⁴ And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" ⁵ And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. ⁶ But rise and enter the city, and you will be told what you are to do." ⁷ The men who were traveling with him stood speechless, hearing the voice but seeing no one. ⁸ Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. ⁹ And for three days he was without sight, and neither ate nor drank.

¹⁰ Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." ¹¹ And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus

named Saul, for behold, he is praying, ¹² and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” ¹³ But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. ¹⁴ And here he has authority from the chief priests to bind all who call on your name.” ¹⁵ But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. ¹⁶ For I will show him how much he must suffer for the sake of my name.” ¹⁷ So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.” ¹⁸ And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; ¹⁹ and taking food, he was strengthened. For some days he was with the disciples at Damascus.

Acts 9:26–30 (ESV)

²⁶ And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. ²⁷ But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. ²⁸ So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. ²⁹ And he spoke and disputed against the Hellenists. But they were seeking to kill him. ³⁰ And when the brothers learned this, they brought him down to Caesarea and sent him off to Tarsus.

Acts 22:21 (ESV)

²¹ And he said to me, ‘Go, for I will send you far away to the Gentiles.’ ”

Acts 26:17 (ESV)

¹⁷ delivering you from your people and from the Gentiles—to whom I am sending you

False Gospel?

Galatians 1:11–24 (ESV)

¹¹ For I would have you know, brothers, that the gospel that was preached by me is not man’s gospel. ¹² For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. ¹³ For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.

¹⁴ And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. ¹⁵ But when he who had set me apart before I was born, and who called me by his grace, ¹⁶ was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately

consult with anyone; ¹⁷ nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

¹⁸ Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. ¹⁹ But I saw none of the other apostles except James the Lord's brother. ²⁰ (In what I am writing to you, before God, I do not lie!) ²¹ Then I went into the regions of Syria and Cilicia. ²² And I was still unknown in person to the churches of Judea that are in Christ. ²³ They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." ²⁴ And they glorified God because of me.

Philippians 2:14–16 (ESV)

¹⁴ Do all things without grumbling or disputing, ¹⁵ that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, ¹⁶ holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.

Circumcision of Timothy / Titus

Acts 16:3 (ESV)

³ Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Freedom / Slavery / False Brothers

Galatians 3:10 (ESV)

¹⁰ For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

Galatians 5:1–6 (ESV)

⁵ For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

² Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. ³ I testify again to every man who accepts circumcision that he is obligated to keep the whole law. ⁴ You are severed from Christ, you who would be justified by the law; you have fallen away from grace. ⁵ For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. ⁶ For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

Paul's Great Project for Poor Christians in Jerusalem

Acts 24:17 (ESV)

¹⁷ Now after several years I came to bring alms to my nation and to present offerings.

Romans 15:22–29 (ESV)

²² This is the reason why I have so often been hindered from coming to you. ²³ But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, ²⁴ I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. ²⁵ At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶ For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. ²⁸ When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. ²⁹ I know that when I come to you I will come in the fullness of the blessing of Christ.

1 Corinthians 16:1–4 (ESV)

16 Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. ² On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. ³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. ⁴ If it seems advisable that I should go also, they will accompany me.

2 Corinthians 8:1–9:15 (ESV)

8 We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, ² for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³ For they gave according to their means, as I can testify, and beyond their means, of their own accord,

⁴ begging us earnestly for the favor of taking part in the relief of the saints— ⁵ and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us.

⁶ Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. ⁷ But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also.

⁸ I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹ For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

¹⁰ And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. ¹¹ So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. ¹² For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. ¹³ For I do not mean that others should be eased and you burdened, but that as a matter of fairness ¹⁴ your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. ¹⁵ As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

¹⁶ But thanks be to God, who put into the heart of Titus the same earnest care I have for you.

¹⁷ For he not only accepted our appeal, but being himself very earnest he is going to you of his own accord. ¹⁸ With him we are sending the brother who is famous among all the churches for his preaching of the gospel. ¹⁹ And not only that, but he has been appointed by the churches to travel with us as we carry out this act of grace that is being ministered by us, for the glory of the Lord himself and to show our good will. ²⁰ We take this course so that no one should blame us about this generous gift that is being administered by us, ²¹ for we aim at what is honorable not only in the Lord’s sight but also in the sight of man. ²² And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his great confidence in you. ²³ As for Titus, he is my partner and fellow worker for your benefit. And as for our brothers, they are messengers of the churches, the glory of Christ. ²⁴ So give proof before the churches of your love and of our boasting about you to these men.

9 Now it is superfluous for me to write to you about the ministry for the saints, ² for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year. And your zeal has stirred up most of them. ³ But I am sending the brothers so that our boasting about you may not prove empty in this matter, so that you may be ready, as I said you would be. ⁴ Otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—for being so confident. ⁵ So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift you have promised, so that it may be ready as a willing gift, not as an exaction.

⁶ The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. ⁷ Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. ⁸ And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

⁹ As it is written,
“He has distributed freely, he has given to the poor;
his righteousness endures forever.”

¹⁰ He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. ¹¹ You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. ¹² For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God. ¹³ By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others, ¹⁴ while they long for you and pray for you, because of the surpassing grace of God upon you. ¹⁵ Thanks be to God for his inexpressible gift!

Peter's History

Matthew 26:69–75 (ESV)

⁶⁹ Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” ⁷⁰ But he denied it before them all, saying, “I do not know what you mean.” ⁷¹ And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” ⁷² And again he denied it with an oath: “I do not know the man.” ⁷³ After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you.” ⁷⁴ Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. ⁷⁵ And Peter remembered the saying of Jesus, “Before the rooster crows, you will deny me three times.” And he went out and wept bitterly.

Acts 10:9–16 (ESV)

⁹ The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour to pray. ¹⁰ And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance ¹¹ and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. ¹² In it were all kinds of animals and reptiles and birds of the air. ¹³ And there came a voice to him: “Rise, Peter; kill and eat.” ¹⁴ But Peter said, “By no means, Lord; for I have never eaten anything that is common or unclean.” ¹⁵ And the voice came to him again a second time, “What God has made clean, do not call common.” ¹⁶ This happened three times, and the thing was taken up at once to heaven.

Acts 10:44–48 (ESV)

⁴⁴ While Peter was still saying these things, the Holy Spirit fell on all who heard the word. ⁴⁵ And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. ⁴⁶ For

they were hearing them speaking in tongues and extolling God. Then Peter declared, ⁴⁷ “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” ⁴⁸ And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

Acts 11:1–18 (ESV)

11 Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had received the word of God. ² So when Peter went up to Jerusalem, the circumcision party criticized him, saying, ³ “You went to uncircumcised men and ate with them.” ⁴ But Peter began and explained it to them in order: ⁵ “I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me. ⁶ Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air. ⁷ And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ ⁸ But I said, ‘By no means, Lord; for nothing common or unclean has ever entered my mouth.’ ⁹ But the voice answered a second time from heaven, ‘What God has made clean, do not call common.’ ¹⁰ This happened three times, and all was drawn up again into heaven. ¹¹ And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. ¹² And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man’s house. ¹³ And he told us how he had seen the angel stand in his house and say, ‘Send to Joppa and bring Simon who is called Peter; ¹⁴ he will declare to you a message by which you will be saved, you and all your household.’ ¹⁵ As I began to speak, the Holy Spirit fell on them just as on us at the beginning. ¹⁶ And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ ¹⁷ If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God’s way?” ¹⁸ When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.”

James 1:22–24 (ESV)

²² But be doers of the word, and not hearers only, deceiving yourselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. ²⁴ For he looks at himself and goes away and at once forgets what he was like.

James 2:1–7 (ESV)

2 My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. ² For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, ³ and if you pay attention to the one who wears the fine clothing and say, “You sit here in a good place,” while you say to the poor man, “You stand over there,” or, “Sit down at my feet,” ⁴ have you not then made distinctions among yourselves and become judges with evil thoughts? ⁵ Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith

and heirs of the kingdom, which he has promised to those who love him? ⁶ But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? ⁷ Are they not the ones who blaspheme the honorable name by which you were called?

James 2:14–26 (ESV)

¹⁴ What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? ¹⁵ If a brother or sister is poorly clothed and lacking in daily food, ¹⁶ and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? ¹⁷ So also faith by itself, if it does not have works, is dead.

¹⁸ But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. ¹⁹ You believe that God is one; you do well. Even the demons believe—and shudder! ²⁰ Do you want to be shown, you foolish person, that faith apart from works is useless? ²¹ Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²² You see that faith was active along with his works, and faith was completed by his works; ²³ and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. ²⁴ You see that a person is justified by works and not by faith alone. ²⁵ And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? ²⁶ For as the body apart from the spirit is dead, so also faith apart from works is dead.

Justification by Faith

1467 δικαιώω (*dikaioō*): vb.; ≡ DBLHebr 7405; Str 1344; TDNT 2.211—**1.** LN 34.46 **put right with**, justify, vindicate, declare righteous, *i.e.*, cause one to be in a right relation (Ro 3:24); **2.** LN 88.16 **show to be right**, demonstrate to something is morally just (Ro 3:4); **3.** LN 56.34 **acquit**, remove guilt, set free, *i.e.*, clear of a transgression (Ac 13:38); **4.** LN 37.138 **set free**, release from the control of (Ro 6:7); **5.** LN 36.22 **obey righteous commands** (Lk 7:29)¹

δικαιώω dikaioō; from 1342; *to show to be righteous, declare righteous*:—acknowledged ... justice(1), acquitted(1), freed(3), justified(24), justifier(1), justifies(2), justify(4), vindicated(3).²

¹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

² Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition*. Anaheim: Foundation Publications, Inc.

Romans 3:19–31 (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 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.

²⁷ Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸ For we hold that one is justified by faith apart from works of the law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one—who will justify the circumcised by faith and the uncircumcised through faith. ³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Advantage of Jews

Romans 3:1–2 (ESV)

3 Then what advantage has the Jew? Or what is the value of circumcision? ² Much in every way. To begin with, the Jews were entrusted with the oracles of God.

Romans 9:4–5 (ESV)

⁴ They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. ⁵ To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

Justification through Grace / Continue Sinning

Romans 6 (ESV)

¹ What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Going Back to The Law / Slavery

Hebrews 6:4–6 (ESV)

⁴ For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, ⁵ and have tasted the goodness of the word of God and the powers of the age to come, ⁶ and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

Dying to the Law

Romans 7:1–25 (ESV)

⁷ Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? ² For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. ³ Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

⁴ Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. ⁵ For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶ But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

⁷ What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” ⁸ But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. ⁹ I was once alive apart from the law, but when the commandment came, sin came alive and I died. ¹⁰ The very commandment that promised life proved to be death to me. ¹¹ For sin, seizing an opportunity through the commandment, deceived me and through it killed me. ¹² So the law is holy, and the commandment is holy and righteous and good.

¹³ Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. ¹⁴ For we know that the law is spiritual, but I am of the flesh, sold under sin. ¹⁵ For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree with the law, that it is good. ¹⁷ So now it is no longer I who do it, but sin that dwells within me. ¹⁸ For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body

of death? ²⁵ Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Galatians 3:10 (ESV)

¹⁰ For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”

Galatians 3:19–29 (ESV)

¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

²⁰ Now an intermediary implies more than one, but God is one.

²¹ Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. ²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹ And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

Christ Living Through Us

Romans 8:1–8 (ESV)

8 There is therefore now no condemnation for those who are in Christ Jesus. ² For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. ³ For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ⁴ in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. ⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. ⁶ For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷ For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. ⁸ Those who are in the flesh cannot please God.