

Title: "Two Peoples – One Way" (Part 7)

Passage: Galatians 2:19b-20

Theme: Paul's Central Point: Justification by Faith

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I had hoped to finish chapter 2 this am – that was t/plan. As it has been said by a poet: *The best laid schemes of mice and men / Often go awry.* I have this amazing gift of under-estimation. I come to a passage / sermon & think “I don't have that much here / this is going to be short” - and end up w/3 1 hr. sermons. As I'm working thru a passage I think, “I can be done with this section in another 2 wks.” and it's more like 2 mo.

I still plan on taking some time off this summer and I'll be out of t/pulpit 3 of t/next 4 wks. But we're going to be back in Gal. 2 after that. Once we wrap that up I plan to take a few more weeks off.

**{{Read Passage}}**

This morning we're going to focus on v. 20 a verse that ranks toward the top as far as Bible memorization is concerned {read}

Probably no verse in the Letter of Galatians is quoted more frequently by evangelical Christians than this one. Much harm has been done to the body of Christ by well-meaning persons who have perpetuated erroneous interpretations of these words. Properly understood, Paul's words give sanction neither to perfectionism nor to mysticism. [Timothy George, 200]

As is all-to-often t/case in Bible memorization we learn a single verse & don't learn t/context. Sometimes our understanding of that verse isn't as accurate as it should be.

We want to look at it in context.

*\*Two Peoples and Only One Way\**

Jew or Gentile - there's only one way to be justified before God.

From that central theme →

*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)*

Spending t/past few weeks on our 3d pt →

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

*1. Simple Definition*

*2. Describes a life that is Christ – “to live is Christ, to die gain”*

Something we see introduced in v. 17 in the words →

**But if while seeking to be justified in Christ . . .**

*Last week . . .*

*3. Biblical Basis for Union with Christ*

*4. The Theological Basis of the Believer's Union with Christ*

*a. Genesis/Origin of our Union w/Christ is God's Sovereign Election*

Ephesians 1 . . .

(1) "chosen in Christ" (4a)

ADOPTION (to be an heir); REDEMPTION; WORK OF THE HOLY SPIRIT . . . .

b. We can say that all of our salvation – salvation in the fullest sense of the word – is "in Christ"

All that encompasses our justification / sanctification / glorification. Themes of election; calling; regeneration; adoption; perseverance; redemption.

That was in Ephesians.

As it relates to Galatians →

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

1. To be "In Christ" is not to be "In Sin" (17)

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

a. 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.*

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.

Here we have t/common refrain of t/legalist, those who would add works into t/equation of what it means to stand justified b4 God. Grace alone will lead you to sin.

**(1) Grace can't lead you to sin because Christ can't!**

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 lead you to sin.

Think about it – if you are spiritually joined to JC; His life & yours are connected, inseparable – so much so that it can be said that you are “in Him” and He is “in you” – if that's true, can He lead you into sin?

No! Or as Paul puts it at t/end of v. 17 →

**May it never be!**

**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)**

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

**a. Paul turns the tables on the Judaizers:**

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

To go back to t/Law is to leave t/arms of X in order do embrace Moses, to to reject t/benefits of X's death (v. 21).

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

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

b. Last week was asked the question – what does this mean?

“Through the Law I died to the Law”?

(1) I see two options:

(a) The Law lead Paul to Christ where he died with Him to the Law IOW – it was thru t/Law that Paul not only realized that he was a sinner unable to save Himself, but that X was t/only subst. for sinners. Cf. 3:19, 24-25.

(b) “Through the Law” may be referring to the work of Christ who put an end to the Law by living under it and fulfilling it

Romans 7:4 Therefore, my brethren, you also were made to die to the Law through the body of Christ . . .

Galatians 4:4–5 4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, 5 in order that He might redeem those who were under the Law, that we might receive the adoption as sons.

In His death X took t/full penalty of the law upon Himself. T/Law curses and condemns (3:13). In so doing, J. both fulfilled & ended t/dispensation of t/Law.

c. Point is: Paul and every Christian – Jew or Gentile – 1<sup>st</sup> c. or 21<sup>st</sup> – can say “I died to the Law”

You can't transgress that which you have died to. But when you make yourself alive to it again, you become alive to sin again. Cf. v. 18.

### (1) The believer's obituary

*"I have died to the Law and to death and to sin"*

Ultimately, this is a death unto life →

**For through the Law I died to the Law,**

*why?*

**so that I might live to God.**

Living to God comes by way of our Uw/X.

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

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

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

Brings us to v. 20 & our 3d point →

*3. To be "In Christ" is to have been crucified with Christ (20)*

a. You can see the progression →

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

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

*3. To be "In Christ" is to have been crucified with Christ (20)*

b. Noted last week that there's a difference in verse division in the Greek text as compared to most English Bibles

That first phrase of v. 20 in your Engl. Bibles →

**I have been crucified with Christ –**

is actually in v. 19 in t/UBS / Nestle-Aland.

If you have t/NRSV or t/HCSB – they follow that v. division.

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

**I have been crucified with Christ –**

(1) Seeing it this way nails home the context of what Paul is saying:  
*“I have died to the law so that I might live for God having been crucified together with Christ.”*

(2) Why does the Law have no further hold upon us?

Because X died to break t/curse of t/Law and we died with Him!

Rom 7:4 . . . you . . . were made to die to the Law through the body of Christ . . . →

**For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ –**

3. *To be "In Christ" is to have been crucified with Christ (20)*

c. What does that mean?

What does it mean for the believer to have been (perfect tense) crucified with X?

(1) Words “crucified with” come from the Greek verb συσταύρω  
Compound verb combining word “with” & “crucified” in one word.  
Paul uses it 2x (here & Rom. 6:6) →

Rom 6:6 . . . our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin;

Also used in t/Gospels of t/robbers who were cruc. w/Him.

Two of t/thieves were crucified w/X in time and space.

1 of t/2 was also crucified w/Him spirituality (as he died he confessed Jesus as Lord & was promised a place w/Him in paradise).

Those were t/only 2 who were crucified w/Him physically.  
All born-again believers have been crucified w/Him spiritually.  
As if when He died you were there dying w/Him. Not physical death;  
but death to t/Law and to sin.

Other side of that – just as X was resurrected so were we – w/Him – to  
new life. This is our Uw/X – Fantastic!!

## (2) There were 4 things nailed to the cross that day in history

### (a) Jesus Himself

He was (Acts 2:23) . . . delivered up by the predetermined plan and  
foreknowledge of God [and] nailed to a cross by the hands of godless  
men [who] put Him to death.

### (b) A public announcement

John 19:19 And Pilate wrote an inscription also, and put it on the  
cross. And it was written, “JESUS THE NAZARENE, THE KING OF  
THE JEWS.”

### (c) The debt of sin

Colossians 2:14 having canceled out the certificate of debt consisting  
of decrees against us and which was hostile to us; and He has taken it  
out of the way, having nailed it to the cross.

### (d) The elect child of God

Rom 6:6 knowing this, that our old self was crucified with Him, that  
our body of sin might be done away with, that we should no longer be  
slaves to sin;

**For through the Law I died to the Law, so that I might live to God.  
I have been crucified with Christ –**

**(3) Perfect Passive Verb**

Perfect tense (“I have been c. w/X”). Ramifications.

Passive voice → the subject (you who believe) has been acted upon by someone else (God). Ramifications.

“Engrafted into the death of Christ, we derive a secret energy from it, as the shoot does from the root.” [Calvin]

“We are in mind and meditation to consider Christ crucified and first, we are to believe that he was crucified for us. This being done, we must go yet further, and as it were spread ourselves on the cross of Christ believing and withal beholding ourselves crucified with Him.” [Cambridge Puritan William Perkins, 1558-1602, cited in Ryken, 73]

To be cruc. w/X is to →

. . . know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death [Phil 3:10]

“It is this experience of divine grace that makes the doctrine of justification a living reality rather than a legal fiction.” [Timothy George, 200]

**3. To be "In Christ" is to have been crucified with Christ (20)**

**I have been crucified with Christ –**

**and it is no longer I who live, but Christ lives in me. . . .**

As Dietrich Bonhoeffer famously said:

"When Christ calls a man, He bids him come and die."

More accurately:

*"When X calls a man; He kills him so that he may live."*

#### d. Mysticism?

1 ? we have to ask: Is this v. - part. this part →

**I have been crucified with Christ – and it is no longer I who live, but Christ lives in me. . . .**

is this mystical? Xn mysticism?

#### (1) All sorts of debates over mysticism in the Christian life

##### (a) Keswick Movement

As far as contemp. Evangel. is concerned this goes back to a 19<sup>th</sup> c. movement "Keswick Theology" / "Higher Life" / "Entire Sanctification" / "Victorious Life" / "Second Blessing"

Idea that Xns are to experience 2 "blessings." 1<sup>st</sup> = getting "saved;" 2<sup>d</sup> "getting serious."

As one author who critiques t/movt. writes:

"The change is dramatic: from a defeated life to a victorious life, from a lower life to a higher life, from a shallow life to a deeper life, from a fruitless life to a more abundant life, from being "carnal" to being "spiritual," from merely having Jesus as your Savior to making Jesus your Master. So how do people experience this second blessing? Through surrender and faith: 'Let go and let God.'" [A. Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology*]

### i. Problems w/this view are many:

Led to t/division of 2 classes of Xn (carnal and spiritual).

Second blessing experiences – speaking in tongues often mistakenly referred to as t/baptism in t/HS

Perfectionism

Frustration.

But there have been many solid Xns who have written much on t/crucif. life & Gal. 2:20 who see these truths as indispensable to sanctification or Xn living. Some would call it mysticism, some wouldn't.

There are others, D.A. Carson, who don't see any mysticism in v. 20.

Carson contends that t/words “in me” should be translated as a referential dative: “Christ lives with respect to me” or “He died with reference to me and lives with reference to me.”

Not animation, but substitution. [Lecture on the New Perspective on Paul - [https://www.youtube.com/watch?v=VQ\\_3JUms2Bw](https://www.youtube.com/watch?v=VQ_3JUms2Bw)]

While you can make a case for Carson's position I am not quite comfortable going that far. I think there is a degree of animation here: IOW – this verse is saying more than “X died w/reference to me” but that “X indeed lives in me”

John 14 – promise of t/indwelling H.S. Jesus adds that not only will t/HS dwell w/i t/believer, but so will t/Father & t/Son.

John 14:23 . . . **We will come to him, and make Our abode with him.**

### ii. Here's where I disagree with Keswick Theology

Keswick Convention began in 1875 in Keswick, in the English county of Cumbria. Movement that continues today.

Summ up: “Second Blessing” / “Carnal vs. Spiritual”

Both of these ideas in whatever form are dangerous . . .

But I won't throw t/baby out w/the bathwater.

It is essential that we know who we are in X (why I'm spending so much time on t/believer's union w/X). But t/Xn life isn't about getting a second blessing that will auto. move us to some higher plane; it's about sustained & at times erratic growth. There may be times when we have great experiences – I'm all for them – but these come & go.

"The Christian life is very much like climbing a hill of ice. You cannot slide up. You have to cut every step with an ice ax. Only with incessant labor in cutting and chipping can you make any progress. If you want to know how to backslide, leave off going forward and you will go downward by necessity. You can never stand still." [C.H. Spurgeon]

I think we can look at verse 20 as a call to deny ourselves & live JC.

George Mueller, t/19<sup>th</sup> c. British minister known for his care of orphans, was once asked about this:

'There was a day when I died.' 'Died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or blame even of my brethren or friends.' [cited in L.E. Maxwell, *Born Crucified*, 61]

We need to live & learn what it means to die to self. To put t/axe of t/cross to t/tree of self & selfishness.

**I have been crucified with Christ – and it is no longer I who live, but Christ lives in me. . . .**

Quoting an anonymous poet:  
God harden me against myself,  
The coward with pathetic voice  
Who craves for ease, and rest, and joys:  
Myself, arch-traitor to myself;

**3. To be "In Christ" is to have been crucified with Christ (20)**

**e. But as we've said before – this is a death unto life:**

**. . . And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.**

**(1) So much here that speaks to a life of faith**

“I have died, yet I live. T/life I live in t/flesh (in my human existence) I live by faith. Not just any faith – faith in t/Son of God who loved me! Who gave Himself up for me!” Emphatic. Context of Paul to Pet.

It's not about observing t/Law; it's not about a religion of works. It's about dying & living & pursuing t/joys of knowing JC – by faith.

It's what we pursue in life. Our life in t/flesh cannot be driven by a pursuit of t/flesh. Or, to put it another way: As followers of JC we follow Him, not t/world or our own selfish ambitions.

If we are united w/Him then there are no other options for us.

This is what it means to live by faith in t/SOG.

What I say is no longer to be directed by my flesh, but by JC. // I see . . . // I hear . . .

As t/16<sup>th</sup> c. German Reformer Martin Luther observed:

“I cannot teach, write, pray, or give thanks without the instrumentality of the flesh; yet these activities do not proceed from the flesh, but from God.”

He went on to say:

“A Christian uses earthly means like any unbeliever. Outwardly they look alike. Nevertheless there is a great difference between them. I may live in the flesh, but I do not live after the flesh. I do my living now “by the faith of the Son of God.” Paul had the same voice, the same tongue, before and after his conversion. Before his conversion his tongue uttered blasphemies. But after his conversion his tongue spoke a spiritual, heavenly language. We may now understand how spiritual life originates. It enters the heart by faith. Christ reigns in the heart with His Holy Spirit, who sees, hears, speaks, works, suffers, and does all things in and through us over the protest and the resistance of the flesh.”

This is the “normal Christian life” - for everyone.

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So much more here . . .

### *3. To be "In Christ" is to have been crucified with Christ (20)*

#### *a. Implications as to:*

*(1) Salvation (In Christ We Are Justified)*

*(2) Sanctification (In Christ We Live)*

*(3) Satisfaction (In Christ God Is Satisfied With Us and In Us)*

*(4) Sin (In Christ We Battle the World, the Flesh, and the Devil)*

*(5) Suffering (In Christ We Endure All that Life Throws Our Way)*

*(6) Security (In Christ Everyone Gets Home Safely)*

Union with X – Grace – Grace to live // die.

Keith Green – Grace By Which I Stand

Lord, the feelings are not the same,

I guess I'm older, I guess I've changed.

And how I wish it had been explained, that as you're growing you must remember,

That nothing lasts, except the grace of God, by which I stand, in Jesus.

I know that I would surely fall away, except for grace, by which I'm saved.

Lord, I remember that special way,

I vowed to serve you, when it was brand new.

But like Peter, I can't even watch and pray, one hour with you,

And I bet, I could deny you too.

But nothing lasts, except the grace of God, by which I stand, in Jesus.

I'm sure that my whole life would waste away, except for grace, by which I'm saved.