

Title: "Two Peoples – One Way" (Part 9)

Passage: Galatians 2:20

Theme: Paul's Central Point: Justification by Faith

Number: 0715Ga2.20(25)

Date: July 19, 2015

Caveat about number of points we will cover / heat.

{{Read Passage}}

[i] Sermonizing and Idealism....

Was thinking this past wk. about t/things I address from t/pulpit – esp. in light of last wk's mess.

Sermonizing is using t/pulpit to address things that aren't in t/text, or worse, misrepresenting t/text as if it addressed issues that it doesn't.

I don't do t/latter. I sometimes do t/former. IOW – things not directly in t/text (preaching isn't a dry academic commentary).

Eg. last wk I wiggled into t/sermon just a teeny-weenie bit on recent news items regarding homosexuality & gay unions.

Not going to do this this week (Oops, I think I just did!).

It's hard not to address issues that are on my heart and mind – easy to find someway to squeeze it in. Consider it a free bonus.

Idealism . . . There is a bit of idealism when it comes to living t/Xn lf. WIMBT: We speak from t/depths of our hearts when we champion t/fulness of joy in t/pursuit of JC.

We talk about personal holiness // growing in grace/knowl. // intimacy w/our God // transformed life // hope of heaven.

But – when t/excitement of being together on Sun. wanes & we get out there in t/world on Mon-Fri. we often find ourselves in a rut.

We go thru t/motions. We fail. Miserably s.ts. We get depressed and feel as tho our prayers go no further than t/tops of our heads.

Then we come back on Sunday & repeat t/process.

If u hv. struggled w/this phenomenon – let me encourg. u. This is normal. We don't / can't live at t/mt. tops all t/time.

Good new: t/mt. tops are always in view – even when we're in t/valleys. Hope.

Already but not yet.

Two ages overlap – 1:4 **who gave Himself for our sins, that He might deliver us out of this present evil age . . .**

[ii] Important for us to understand this when we're addressing issues like our union with Christ

Much of what we talk about is experiential. There's obj. truth that undergirds it (essential). While truth never changes, R exper. as it rel. to that truth does.

Jerry Bridges →

“We can distinguish [the] two aspects of our union with Christ this way: Our legal union with Christ entitles us to all that Christ did for us as He acted in our place, as our substitute. Our vital union with Christ is the means by which He works in us by His Holy Spirit. The legal union refers to His objective work outside of us that is credited to us through faith. The vital union refers to His subjective work in us, which is also realized through faith as we rely on His Spirit to work in and through us. Though our union with Christ has two aspects, it is one union. We cannot have legal union without also having vital union. If through faith we lay hold of what Christ did for us, we will also begin to experience His workings in us.” [Jerry Bridges, *The Gospel for Real Life*. © 2002, 39]

While truth never changes, R exper. as it rel. to that truth does. Diff. of walking by faith and not sight.

Often said: “It's easier to talk about doctrine than devotion.”

IOW – it's easy to talk about what we know than what we do // what we understand than what we feel. Why is that? Need both.

“We must seek to know something of heart-felt, experimental communion with Him. Never, never let us forget, that "union" is one thing, and "communion" another. Thousands, I fear, who know what "union" with Christ is, know nothing of "communion." – J.C. Ryle

So w/that in mind . . . Orient you to what we've been looking at t/last sev. wks. →

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)

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)

I have been crucified with Christ—and it is no longer I who live, but Christ 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 up for me.

The implications of our union w/X are far-reaching.

Why we've been stalled here for so many wks. (cf. Tropical Storm).

Drink in t/words of A.W. Pink →

“The subject of spiritual union is the most important, the most profound, and yet the most blessed of any that is set forth in the sacred Scriptures; and yet, sad to say, there is hardly any which is now more generally neglected. The very expression “spiritual union” is unknown in most professing Christian circles, and even where it is employed it is given such a protracted meaning as to take in only a fragment of this precious truth.” [A.W. Pink. *Spiritual Union and Communion*, Baker, 1971. 7]

(Arthur Walkington Pink (1 April 1886 – 15 July 1952) was an English Christian evangelist and biblical scholar who was known for his staunchly Calvinist and Puritan-like teachings in an era dominated by opposing theological traditions. - Wikipedia]

This is an important doctrine. We have called it an essential element of t/Gospel in t/BOG. Speaks to its imp.

The expression “in Christ” sums up as briefly and as profoundly as possible the inexhaustible significance of man’s redemption. It speaks of security in Him who has Himself borne in His own body the judgment of God against our sin; it speaks of acceptance in Him with whom alone God is well pleased; it speaks of assurance for the future in Him who is the Resurrection and the Life; it speaks of the inheritance of glory in Him who, as the only-begotten Son, is the sole heir of God; it speaks of participation in the divine nature in Him who is the everlasting Word; it speaks of knowing the truth, and being free in that truth, in Him who Himself is the Truth. All this, and very much more than can ever be expressed in human language, is meant by being in Christ. [R.A. Torrey. 2 Corinthians, Eerdmans, www.eerdmans.com,1962, 202]

Rest of our time this AM looking at t/greater implications of t/Believer's U w/X.

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)*

That's a lot to cover – only get thru t/first 3 pts.

(1) *Salvation (In Christ We Are Justified – better “Righteous”)*

This goes back to v. 16 →

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.

If we include t/first phrase of v. 17 we find t/words “in X” used 4x → “faith in X” x2 || “believed in X” x1 || “justified in X” 1x.

(a) Justification (In Christ We Are Righteous)

i. Second essential element of the Gospel in Galatians

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

Jews had t/Law. Was a good thing. But t/Law could not save.

Law itself could not reconcile sinners to a holy G. That was always by faith. Rom. 4 – Abraham justified by faith b4 t/giving of t/Law - even b4 circumcision.

Law had its purposes, one of which was to prepare God's people-- Jews & Gentiles--for t/coming Savior. Point Paul makes in chap 3.

ii. Verb δικαιωω “To declare as righteous”

A NT Gk. word. Cf. t/OT Heb. counterpart קָדַשׁ – a word that relates to concepts of “justice” & “righteousness.”

iii. In its active verbal form קָדַשׁ = “to declare righteous”

Deut. 25:1 speaks of legal disputes where the “judges decide [the] case, and . . . justify the righteous and condemn the wicked”

(b) The heart of the Gospel

Martin Luther said that justification by faith is the ‘most principal and special article of Christian doctrine’. Without it, ‘Christianity is just another religion—an endless effort to get right with God through self-discipline and ritual.’

Justif. is a declarative act by G.; it's not a process // we do.

Whenever works are part of t/equation, salv. becomes a process that can be lost but never gained.

It's not something we do; it's something JC does.

(c) It is by virtue of our union with Christ that we are justified

When we are born-again & believe, repenting of our sin, we are joined to JC. Fact that we died w/Him on t/cross becomes an in-time reality.

2 Cor 5:21 **He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.**

. . . I live by faith in the Son of God, who loved me and gave Himself up for me.

Ephesians 5:25b . . . **Christ also loved the church and gave Himself up for her;**

2 Corinthians 5:17 **Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.**

i. Substitutionary atonement (PSA) and Implications as to the extent of the atonement . . .

Often t/most controv. aspects of what is termed “Calvinism” is t/doctrine of L.A. (better PR).

JC did not die for everyone in t/same way. There is a special, specific “partic.” way that He died for those who would believe in Him (elect).

We see that in this idea of our UWX – specifically what it means to be crucif. w/X.

Are those destined die in their unbelief “crucif. w/X”?

Yet it can be said of born-again believers that they were not only chosen b4 t/found. of t/world – they were crucif. w/X. That's a reality of t/past that is only true of God's elect bride, all believers who comprise t/true CH.

“As long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us.” [Calvin]

Without UWX there would be no salvation. We'd be left to our own devices.

Because you are “in X” you cannot be separated from Him in His life, death, burial, resurrection.

When God sees you who believe, He sees X.

Rem. t/Father treated t/Son on t/cross as you deserved. He poured His wrath out upon Him. In X's perfect sacrif. t/Father now sees you as He sees t/Son.

Colossians 1:27 . . . **Christ in you, the hope of glory.**

(2) Sanctification (In Christ We Live)

S = Xn living. Connect. w/personal holiness // growing in X-likness.

(1) Justification (In Christ We Are Righteous)

Position.

(2) Sanctification (In Christ We Live)

This is our Practice.

2:20 - **"I have been crucified w/X – X lives in me - and t/life I live in t/flesh I live by faith in the SOG."**

Calvin →

"Christ saves no one whom He does not sanctify at the same time. . . . Thus it is clear how true it is that we are justified not without works, yet not through works, since our sharing in Christ, which justifies us, sanctification is just as much included as righteousness . . . the Lord freely justifies His own in order that He may at the same time restore them to true righteousness by sanctification of His Spirit." [John Calvin, Institutes, III:16:1; III:3:19]

J. / S. are distinct - but not inseparable.

St. Augustine (5th c.) stated that t/true CH consists of those who have believed / repented, who are spiritually united to X. Result: they live changed lives which evidence their union with Him. Those who do not demonstrate a transformed life, he characterized as Xns in name only. [adapted from Philip Hughes in Tabletalk, p. 14, June 2004, Ligonier Ministries]

(a) This is John 15: Jesus as the Vine & we as the branches

John 15:4–5 4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. 5 “I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

What fuel that is for our daily living!!

This is the ζω life that we live in v. 20!

(b) The story is told of George Wyatt, Civil War soldier

During a battle George Wyatt was drawn by lot to go to the front.

He had a wife and six children.

So another man named Richard Pratt offered to go in his place. His superiors agreed. He joined the ranks at the battlefront, actually bearing the name and number of George Wyatt.

Pratt ended upon being killed in action.

Later, t/authorities sought again to draft George Wyatt into service.

He protested, entering the plea that he had died in the person of Pratt.

He insisted that the authorities consult their own records as to the fact of his having died in identification with Pratt, his substitute.

Wyatt was thereby exempted as beyond the claims of law and further service. He had died in the person of his representative.

This is our union w/Christ. We are ID w/Him.

God delivers us, we live our lives, thru our ID w/the cross of X.

W.E. Maxwell, past president of Prairie Bible Institute (Alberta, Can.) from whom I drew this story, goes on to comment:

"George Wyatt did not find deliverance by fighting the law or endeavoring to please the authorities. He took his death-position according to the Government record. He acted on the basis of 'it is written.' He had died in the person of his representative. Even so, I, too, have a Substitute and Representative. He entered a deadly combat and died my death. I have been 'crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me' (Gal. 2:20). That is a great fact. No amount of struggling on my part can make it more true. I am an actual partaker of Christ, and, therefore of His death and resurrection. Christ actually liveth in me. His is a life of death to sin and aliveness to God; it is mine to yield my all to Him—to believe and rejoice and rest in Christ." [Born Crucified]

Maxwell adds:

“Each time I come up against some particular sin, let me there say: I died to that in Christ. If it be a worldly attraction: I am crucified to the world and the world unto me. If it be proud, haughty self, again let me

reckon: One died for all, all died. Then I should not, and need not, live unto myself—I am dead to my selfish pride and conceit and haughtiness." [Born Crucified, 25]

(c) We can say that we have been crucified, are dead, to all forms of sin

Romans 6:6–11 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; 7 for he who has died is freed from sin. 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.

Xn – you have been crucified!

When you conform to t/ways of t/world rather than abide in t/school of X it is because you have left your position.

Do not come down from t/cross! Reckon yourself dead.

Pride – I'm dead to that. // Lust/Envy/Discontentment // Bad attitude //

(d) Last Week: “Radical, very radical”

Acts 9:4 . . . “Saul, Saul, why are you persecuting Me?”

1 Corinthians 6:15–16 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? May it never be! 16 Or do you not know that the one who joins himself to a harlot is one body with her? For He says, “THE TWO WILL BECOME ONE FLESH.”

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

G. accepts us & is satisfied w/us not bc of who we R but bc we R in X. There is nothing we can do apart from X that would be pleasing to G.

JC lived for us/died for us/lives for us/ascended to heaven for us/intercedes for us. R connection w/Him is so definite that it can be said of is – Eph 2:6:

[we are] raised . . . up with Him, and seated . . . with Him in the heavenly places, in Christ Jesus

Jerry Bridges →

“When Jesus died, He died as my representative, and I died in Him; when He arose, He rose as my representative, and I arose in Him; when He ascended up on high and took His place at the right hand of the Father in the glory, He ascended as my representative and I ascended in Him, and today I am seated in Christ with God in the heavenlies. I look at the cross of Christ, and I know that atonement has been made for my sins; I look at the open sepulcher and the risen and ascended Lord, and I know the atonement has been accepted. There no longer remains a single sin on me, no matter how many or how great my sins may have been.” [Jerry Bridges, *The Bible and Its Christ*, Revell, n.d., p. 107-108]

Psalm 149:4 **For the LORD takes pleasure in His people . . .**

Zeph. 3:17 talks about G. rejoicing over His people w/shouts of Joy.

Ultimately, that can only be true because of our relationship w/JC as our representative. He is in us and we are in Him. Therefore [^]

If you know JC you are accepted in Him. God is satisfied w/You.

You can't improve your position. You don't have to “perform”. G.'s love for you isn't grounded in how good you are.

Listen, you're no good! I'm no good!

Apart from X we're lost, bound for hell, under t/condemnation & wrath of Almighty G.

But in X we're found, bound for heaven, God's wrath has been satisfied. He is satisfied in t/Son and by virtue of our being “in Him” G. is satisfied w/us / in / thru.

X lived that perfect life that neither you nor I could. Even that active obed. is credited to you – by grace.

Union with X: Those who belong to X are in X. What is true of Him is true of them.

This should put to death issues of guilt. Paralyzed by fear of t/past or fear of somehow living up to some “standard.”

Many of you are familiar with Steve Brown & his Key Life radio broadcast. He was a pastor for 25 years and now serves as Professor Emeritus of Preaching and Pastoral Ministry at Reformed Theological Seminary.

He tells the story about his daughter who was asked to take an honors course in High School. She didn't want to take t/class – knew it would be very difficult & she was concerned that she would do poorly and ruin her GPA. Steve went to get her excused from it because she had such anxiety. The teacher said “look, I know she is far more capable than she knows. Here's the deal I want to make. I'll give her an A for the course right now, if she just shows up and tries. This will take all the pressure off her so all she has to do is jump in and enjoy taking the class.”

Brown says that's the way it is with the imputed righteousness of Christ. God has guaranteed you an A. The pressure's off; Jesus says “walk with me.”

Ties in to what Paul says in 3:3 “**having begun by the Spirit are you now being perfected by the flesh?**”

Three more points -save those for next time.

The Valley of Vision: A Collection of (anonymous) Puritan Prayers and Devotions.

The Life Look

O GOD,

I bless you for the happy moment when I first saw your law fulfilled in Christ, wrath appeased, death destroyed, sin forgiven, my soul saved.

Ever since, you have been faithful to me:

daily have I proved the power of Jesus' blood,
daily have I known the strength of the Spirit,
my teacher, director, sanctifier.

I want no other rock to build upon than that I have,
desire no other hope than that of gospel truth,
need no other look than that which gazes on the cross.

Forgive me if I have tried to add anything to the one foundation,
if I have unconsciously relied upon my knowledge, experience, deeds,
and not seen them as filthy rags, if I have attempted to complete what
is perfect in Christ;

May my cry be always, Only Jesus! only Jesus!

In him is freedom from condemnation,
fullness in his righteousness,
eternal vitality in his given life,
indissoluble union in fellowship with him;

In him I have all that I can hold; enlarge me to take in more.

If I backslide, let me like Peter weep bitterly and return to him;

If I am tempted, and have no wit, give me strength enough to trust in him;

If I am weak, may I faint upon his bosom of eternal love;

If in extremity, let me feel that he can deliver me;

If driven to the verge of hope and to the pit of despair, grant me grace to fall into his arms.

O God, hear me, do for me more than I ask, think, or dream.

Amen!