

Title: "Two Peoples – One Way" (Part 8)

Passage: Galatians 2:20

Theme: Paul's Central Point: Justification by Faith

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{{Read Passage}}

[i] Back in Galatians chapter 2

- after t/news events of t/past month it's refreshing not to be focused on things like t/SC's redef. of marr. or t/use of t/confed. BF.

I have grown increasingly weary / frust. over all of t/banter that's out on social media & news outlets.

Convinced that people just do not get along.

Also conv. we're more divided than ever before as a nation.

Disunity is tiring.

Unity is refreshing →

Psalm 133:1–3 1 BEHOLD, how good and how pleasant it is For brothers to dwell together in unity! 2 It is like the precious oil upon the head, Coming down upon the beard, Even Aaron's beard, Coming down upon the edge of his robes. 3 It is like the dew of Hermon, Coming down upon the mountains of Zion; For there the LORD commanded the blessing—life forever.

CH should be an oasis in that regard.

To our shame when we're not – often bickering about matters that pertain more to our own pride / self-will than they do t/KD of X.

[ii] What is it that unites us? By “us” I mean believers?

Truth.

Biblical Truth.

JC.

Gospel.

You need t/found. of biblical truth to know who God is & our need for a Savior – spec. JC. That brings us to t/Gospel which transforms hearts by t/sov. work of t/H.S.

God's work in calling out a people for Himself that unites us.  
“Body” analogy. “Bride” (not divided).

Why it's ok to contend for t/faith (contending is by def. divisive – all division isn't bad – it's good – 1 Cor. 11:19 **For there must also be factions among you, in order that those who are approved may have become evident among you.**

This is relevant to what we've been studying in this passage.  
Centers on t/Gospel of grace:

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

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

Speaks of unity . . . which was an issue in Galatia.

BG of t/Jews snubbing t/Gentiles – partic. around t/dinner table.

Yet there was unity →

Galatians 2:9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised.

But also hypocrisy (2:11 ff.).

### *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)*

Our 3d pt →

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

which we defined as X in t/believer & t/believer in X.

This speaks of unity. Truth / gospel.

In face of contemp. debates it would do us well to remember that not all who claim X possess X. Not everyone who claims to be b.a. is.

I think of t/1000s around us who claim be believe in Jesus but live and think like t/world. That's 1 thing that this issue of gay unions has done that no other has in recent memory: separated those who are truly regenerate from those who aren't – simply on t/basis of t/fruit of their own worldview.

As go t/people, so go t/leaders. That's 2 Tim. 4.

I read this article this past week even though it dates to last year...

Xnity Today==>

If avoiding the H-word was good enough for Jesus, it's good enough for Carl Lentz, the pastor of Hillsong New York City.

At least that's what he suggested in a recent CNN segment on his views and the hugely successful church he leads in trendy New York.

For Lentz, homosexuality is just not something he feels the need to go on about.

"Jesus was in the thick of an era where homosexuality, just like it is today, was widely prevalent. And I'm still waiting for someone to show me the quote where Jesus addressed it on the record in front of people. You won't find it because he never did," he said.

For 1 thing Jesus said a lot more than rec. w/i t/4 Gs. Jn. 21:25.

As for what's recorded in t/Gospel accts. → Jesus didn't directly address pedophilia or rape or incest. (Would argue he indirectly addresses all of these.)

He did uphold t/law. He did address marriage and morality & holiness & repentance – apart from which no one would be saved.

Beyond that, t/entire Bible speaks to all of these things and t/entire B. is t/Word of JC.

Other pastors are happy to go in front of the cameras to share their views about the Bible's take on homosexuality, but Lentz - who's managed to link Christian with cool like few other church leaders - doesn't think a "media moment" is the best place to wade into the issue.

"I do discuss it, just not the way people want me to," he says.

What he will say, though, is that he is more than happy for gay people to be part of his flock.

"We have a lot of gay men and women in our church and I pray we always do."

Isn't that a little like saying, "We have a lot of adulterers in our church & that's a good thing"?

Don't get me wrong: those struggling w/all manner of sin are welcome w/i t/CH. My desire is to have former adulterers, liars, drunks, idolators & gays/lesbians in t/CH. Former? Yes, that means they have been redeemed!

1 Corinthians 6:9–11 9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. 11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

His wife, Laura Lentz, also featured in the segment and expressed similar views: "It's not our place to tell anyone how they should live, it's - that's their journey."

[Christiantoday.com/article/hillsong.new.york.pastor.carl.lentz.we.have.a.lot.of.gay.men.and.women.in.our.church.and.i.pray.we.always.do/37918.htm](http://christiantoday.com/article/hillsong.new.york.pastor.carl.lentz.we.have.a.lot.of.gay.men.and.women.in.our.church.and.i.pray.we.always.do/37918.htm)

As we say in Italian: "What a bunch of crapola!" This is Xnty?

Since when are CH's to be led by rock stars? Rather theologians who know/love God & handle well His Wd. (Titus 1:9).

Hucksters, salesmen, motivational speakers, RSs are about as good in using t/Bible in cutting their theology as a chimpanzee is w/a scalpal in open heart surgery.

**2. Union with Christ 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 . . .**

**3. 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.

Specifically as it relates to Galatians →

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

3 subpoints:

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 Gentiles who have no Law. If this is where X leads you, then He is a minister of sin.*

To rest in t/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.

From t/perspect. of a Jew, this places them in t/same category as the Gentiles (v. 15) "sinners" who do not live by the Mosaic Law.

*It's about grace and mercy.*

Romans 9:16 **So then it does not depend on the man who wills or the man who runs, but on God who has mercy.**

Ephesians 2:8–10 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;9 not as a result of works, that no one should boast.10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

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

This is what our union w/X is about! To be X's slave is to be truly free.

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).

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

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.

c. 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. 19.

**(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. Once again I want to point out the fact 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 –**

**b. What does that mean?**

What does it mean for the believer to have been crucified with X?

**(1) 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.

**(2) 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.  
They were c. w/Him physically (literal cross // nails).

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

ISW - 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.

**(a) This is a spiritual reality, but it is a reality nonetheless**

Good for us to understand what sorts of worldviews drive our culture.  
We live in an age where t/philosophy of Logical Positivism rules t/day.

LP is a school of philosophy that emphasizes materialism, empiricism, philosophical naturalism & the scientific method as the highest pursuits of rational thought. Famous principle of LP is that any statement not inherently verifiable is meaningless & can be safely ignored.

LP is, however, self-refuting – it proves too much.

Positivism asserts that a statement that can't be empirically tested is meaningless. However, LP is a philosophy, & cannot itself be empirically tested. By its own criterion, logical positivism is meaningless.

God is spiritual not material (not to deny that X came in t/flesh).  
Spiritual concepts or non-material concepts may be every bit as true as material ones.....

Like marriage (“two become one flesh”).

Reckon it as true, believer: When JC was put to death on that cross 2k yrs ago, a fact of hist., you were spiritually crucified there w/Him. You died w/Him in order that you might be resurr. / live w/Him.

**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. . . .**

**c. Note the contrast (death / live / who lives)**

*When X called you to salvation, He killed you so that you might really live.*

The Person of Christ is to me the surest as well as the most sacred of all facts; as certain as my own personal existence; yea, even more so: for Christ lives in me, and He is the only valuable part of my existence. I am nothing without my Savior; I am all with Him, and would not exchange Him for the whole world. [Phillip Schaff]

Ancient Roman law applied a macabre form of punishment for those guilty of capital murder. After conviction the officials would bind the criminal face to face w/his victim. He would be fastened to t/rotting corpse until he himself died as a result.

It took death to release him from death.

“In a similar manner Christ fastened me to Himself by cords of a love stronger than death and carried me to the Cross where, with him, I was 'jointly crucified.’” [Thomas Brooks in Precious Remedies Against Satan's Devices, 50]

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

**d. 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.”

**(1) Union w/X → what is true of X is true of we who know Him**

One scholar claims that “The roots of this idea are in the Jewish beliefs about the king. The king represents his people (think of David fighting Goliath, representing Israel against the Philistines); what is true of him is true of them.” [Wright1, 25–26]

**(2) So much so that Paul could say:**

**. . . 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.**

**(a) 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!”

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 . . .

When we look at ourselves we find plenty of sin. But when we look at Christ, we have no sin. Whenever we separate the person of Christ from our own person, we live under the Law and not in Christ; we are condemned by the Law, dead before God. Faith connects you so intimately with Christ, that He and you become as it were one person. As such you may boldly say: “I am now one with Christ. Therefore Christ’s righteousness, victory, and life are mine.” [Luther]

This is the “normal Christian life” - for every believer in King Jesus.

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John Wesley describes in his journal how reading Luther's commentary on Galatians was used so greatly in his conversion to Christ: “I labored, waited, and prayed to feel 'who loved me and gave himself for me.'”

You?