

Title: "Two Peoples – One Way" (Part 10)

Passage: Galatians 2:20

Theme: Paul's Central Point: Justification by Faith

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{{Read Passage}}

[i] Story about MJ

Last wk. came across a story about BB HOF Michael Jordan (w/whom I share t/same birth mo. & yr.).

When Jordan first landed at Chicago O'Hare airport in 1984, the Bulls staff accidentally forgot to send someone to pick him up. Needing to find a ride of his own, he approached a local limo driver waiting in t/arrival section of t/airport. Come to find out, t/driver, George Koehler, had played 4 yrs. of HS BB w/Larry Jordan, Michael's older brother.

T/2 immed. hit it off & have been best friends since that seemingly random day at t/airport. In a 2010 interview Koehler explained his friendship with Jordan: ". . . 25 years later I don't drive the limo for him, but we're still really close friends. I've met just about everyone under the sun through Michael. If you picked up a book about Michael's life, it would be my life, just Michael's name on the cover. I don't know if you believe in fate, but I obviously do. My whole life could've been different if my customer had showed up that day."

If you picked up a book about Michael's life, it would be my life, just Michael's name on the cover. . . . My whole life could've been different if my customer had showed up that day."

As cool as it would be to be friends w/someone of t/notoriety of MJ, think, Xn, about what it means to know JC.

Not to press t/analogy too far, but that story reminded me of t/believer's UWX.

We, who are nobodies, have been destined, not by “fate” but by God's electing grace, to know X. As for our union w/Him – it is, like t/story, as if His life **is** our life. Certainly, had we not come to know Him, our lives would be incredibly diff.

[ii] I want to pick up where we left off last time

Under the main heading of →

I. Essential Elements of the Gospel in Galatians (vv. 15-21)

We've been spending an extended time on t/third point →

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

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.

We've broadened our study to look at further implications as to what it means to be spiritually united w/JC. Expanding on t/ramifications as to t/importance of what it means to “be in X” even as X is in t/believer.

As we've been looking at 6 Implications . . . (1st 3 last wk).

Since we have time, let's briefly go over those 1st 3:

First →

a. Implications (as to):

(1) Salvation (In Christ We Are 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.

(a) Second essential element of the Gospel in Galatians

(1st being t/universal nature of sin)

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

Listen to contemporary theologian John Frame in his Systematic Theology →

“I have said that although justification is 'by faith alone,' faith is not the ground of justification; only Christ is that. What role, then, is played by faith? Faith is what receives the grace of God in Christ. So theologians have described its role as instrumental. Faith claims no merit for itself; it makes no claim to deserve the gift of God's righteousness. It confesses that only Christ can save, and only his righteousness can justify.

Frame goes on to say that →

This is the main difference between Protestant and Roman Catholic views of justification. For Roman Catholicism, justification is primarily God's making us righteous, not declaring us righteous. It is not a consistently forensic concept, but overlaps sanctification. So on the Roman view, God makes us righteous within and declare us to be righteous on the basis of his 'infused righteousness.' That infused righteousness, which includes both faith and works, merits eternal life. This means, then, that salvation is based partly on our works. The consequence, then, is that we cannot be assured of our salvation in this

life, because we are never sure whether our works have been sufficient.” [John Frame, Systematic Theology, 969]

Led to the angst of men like Martin Luther who stood in terror of t/prospect of standing before God on judgment day.

“Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by his faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise.” [Martin Luther]

(b) It is by virtue of our union with Christ – not our faith – 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.

1 Corinthians 15:21–22 **21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all shall be made alive.**

Justification by faith alone: This is t/doctrine that made men Xns and CH's evangelical.

Any church which puts in the place of justification by faith in Christ another method of salvation is a harlot church. [Charles Spurgeon]

(2) Sanctification (In Christ We Live)

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

We don't live our day to day lives in t/flesh (in R own self-will & power) but “in X.”

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.”

(a) So we have justification and we have sanctification

Justification, t/moment when God declares us not only “not guilty” before His throne, but also clothed in t/righteousness of JC.

Out of our justification & union w/X flows our sanctification, pract. aspects of living t/Xn life.

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

John Piper:

“Justification is the gracious act of God in which, by uniting us to Christ through faith alone, God counts us perfectly righteous solely by imputing to us his own righteousness accomplished by Christ, thus satisfying all the law’s demands for our punishment and perfection through Christ’s own suffering and obedience on our behalf.

Sanctification is the gracious act of God, distinct from justification, and not part of it, by which God progressively frees us from sinning and conforms us to the character of Christ. Historic Protestant faith has always believed that anyone who is truly justified will be truly sanctified. One of the main points of this book is that the reason this is so is that the same faith that unites us to Christ for justification is also the conduit for the power of God’s Spirit for sanctification. And that faith is profoundly and pervasively future-oriented.” [John Piper]

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

I no longer live (why? Because I have been crucified w/X).

While I'm dead, I'm also alive (Christ lives in me).

So the life (earthly life) I live in the flesh (earthly existence) I live by faith in the Son of God, the one who was crucified in my place.

In X we have died // live // dead to sin // alive to G. →

Romans 6:8,11 **8 Now if we have died with Christ, we believe that we shall also live with Him, 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.**

What it means to “grow in t/grace & knowl. of JC” –

We need to know who we are “in X”. (“in x” / “UwX”).

This has to mean something to us in our day-to-day lives.

Cf. 5:16-24 (note “crucif.” in v. 24).

Last week:

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.

Third point follows from the first 2 →

(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.

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.

→ **(4) Sin (In Christ We Battle the World, the Flesh, and the Devil)**
(admittedly, this point overlaps w/the 2d – sanctification) . . .

What are t/implications of R UWX as it relates to our overcoming sin?

(a) What is sin?

Violation of a standard – G. (would be no sin / evil if G. didn't exist).
Sin is t/creature in rebellion against G. / against his expressed commands, those things that are in keeping w/His nature.

i. Not legalism

For most people, having a beer isn't sinful. For all: getting drunk is.
Sex isn't sinful when it's w/i t/confines of a man&woman who are married. Sex is sinful when those perimeters are violated.
Not just t/act – also t/intent, even t/intent of t/heart (J. in Mat. 5:28).

Self-righteousness may not look sinful to others, but t/underlying pride is detestable to G. Enemy #1 = Self.

It's a heart issue. Why it's not just about a checklist (do/don't).

Not religion. To be “in X” is relationship.

(b) Turn to Colossians 2:11-3:5 . . .

Ties into what we read in 2 Corinthians 10:3–5:

3 For though we walk in the flesh, we do not war according to the flesh, 4 for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. 5 We are destroying speculations and every lofty thing raised up against the knowledge of God, & we are taking every thought captive to the obedience of Christ,

(c) World the Flesh and the Devil

World: Don't be conformed to it, but be transformed by t/renewing of your mind. *We can only do that if we are "in X"*

Flesh: Make no provision for the sinful desires of self; rather, clothe yourself w/X. *We can only do that if we are "in X"*

Satan & his Minions: You have an adversary, the devil, who prowls around like a lion, seeking to devour you. Be of sober spirit, be on the alert. Resist him, firm in your faith. *Can only do that if we are "in X"*

(d) How can I overcome besetting sin? Those behaviors that I most easily fall prey to? (sermon unto itself, if not a series)

Keep fighting. You may lose some battles, but you won't lose t/war. Stay in t/race. Learn more and more about what it means to be saturated w/sound doctrine.

Be involved in t/life of t/CH.

Develop relationships w/others. Accountability.

Discipline of reading Scripture, reading good books, prayer.

Keep fighting / Persevere in the Race.

“Perseverance is more than endurance. It is endurance combined with absolute assurance and certainty that what we are looking for is going to happen. Perseverance means more than just hanging on, which may be only exposing our fear of letting go and falling. Perseverance is our supreme effort of refusing to believe that our hero is going to be conquered. . . . there is a call to spiritual perseverance. A call not to hang on and do nothing, but to work deliberately, knowing with certainty that God will never be defeated.” [Oswald Chambers, “My Utmost for His Highest,” Feb. 22]

Persistence: like chopping down a big Oak tree w/an ax. 1st blow just cuts bark. 10 blows would not do much damage. Each blow in itself seems w/o consequence. Yet the accumulation of the blows will eventually cause the tree to fall.

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

{restate}

(a) To live is to suffer

Trials, Difficulties, Suffering, Sickness, Death– can't be avoided.

For man is born for trouble, as sparks fly upward. [Job 5:7]

“Good people [God's ppl] must never expect to escape troubles; if they do, they will be disappointed, for none of their predecessors have been without them.” [C.H. Spurgeon, Morning and Evening, Morning: March 8]

What we saw in 1 Peter (1:6); Phil. 1:29.

(b) Might be helpful to ask the question

“Why do we suffer?”

As believers we affirm that all things ult. filter thru t/hand of our G. Can also look at t/means by which trials, difficulties, suff., come to us.

Quickly give you 4 reasons why we go through times of suffering. These reasons encompass t/fact that G. is sov. at work in our lives, but each puts a little diff. persp. on t/troubles we face in this race we call "life" – & our responsibility before G. in that race.

These aren't mutually exclusive (there's some overlap). This isn't meant to be an exhaustive list (categorical).

i. We suffer as a direct result of living in a fallen world

We're all a by-product of the fall. When our first parents fell into sin they brought t/entire creation down w/them.

All of us are sinful; all of us live in a fallen world; all of us will experience times of great sorrow and pain. Life hurts // can be painful.

John 16:33 “These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, |||| but take courage; I have overcome the world.”

"Why does God allow suffering?" is one of t/central questions of life. We ask that question when we experience personal tragedy // national tragedy. Remember 9-11 (14 yrs)? People were asking t/? "where was God?" God's sovereignty & His glory & His faithfulness are not trumped by tragedy. He remains sov. // glorious // faithful.

When tragedy strikes many people ask, "What's wrong with God?" "Where was He when this happened?" As if t/fault were His.

*** Remember Luke 13:1-5?**

Some people came to Jesus & asked him about some fellow Galileans whom Pilate had murdered, mixing their blood w/their sacrifices. Jesus, no doubt knowing their thoughts, replied==>

“Do you suppose that these Galileans were greater sinners than all other Galileans, because they suffered this fate? “I tell you, no, but unless you repent, you will all likewise perish.”

Then He brings up another tragic accident w/which they were familiar=>

“Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them, were worse culprits than all the men who live in Jerusalem? “I tell you, no, but unless you repent, you will all likewise perish.”

What's t/point? It's not always about personal sin, it's about living in a fallen world. Suffering & death is inevitable. Just a matter of when. If you die in a tragic accident at t/age of 25 or you die of natural causes at age of 85 you still die & have to face an eternal destiny in either heaven or hell. So, repent that you don't likewise perish.

Here's a second reason. Sometimes suffering is a direct result of ==>

ii. Personal Sin and Foolishness

The problem w/the gene pool is that there's no lifeguard.

If t/fear of t/Lord is t/beginning of wisdom, to trivialize Him, which so many do – even professed Xns, is t/end of foolishness.

In fact, every time we willfully sin we act as if God is not.

Listen: Don't expect God to bless you while you pet your favorite sin.

You reap what you sow. Later in Gal. (6:8):

. . . the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.

iii. God's Hand of Discipline

We're told in Heb. 12 that God deals w/us as his sons, his children. He disciplines us as a wise and loving father. In fact, if God isn't disciplining you then, acc. to Heb. 12:8, you are an illegitimate child.

Writer to Hebrews also says that ==>

All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

For t/moment it certainly doesn't seem to be joyful does it? I'm not saying that there can't be a silver lining of joy on t/clouds of despair, but as Heb. 12:11 says, it's sorrowful.

Yet, suffering is teleological . . .

“Every adversity that comes across our path, whether large or small, is intended to help us grow in some way. If it were not beneficial, God would not allow it or send it, “For he does not willingly bring affliction or grief to the children of men” (Lamentations 3:33). God does not delight in our sufferings. He brings only that which is necessary, but He does not shrink from that which will help us grow.”

[Jerry Bridges, Trusting God, 1988, p. 177]

G. is in continual process of molding us into t/image of X.

In order to mold His children, God sometimes has to melt them down.

Because of t/sin w/i us we rebel, we fall back into old patterns, old molds. So again, God breaks us & remakes us again and again to look more like that perfect image of JC.

C.H. Spurgeon who was well-acquainted w/suffering, asked his own congreg. in an 1881 sermon:

‘Were you ever in the melting pot, dear friends? I have been there, and my sermons with me. . . . The result of melting is that we arrive at a true valuation of things [and] we are poured out into a new and better fashion. And, oh, we may almost wish for the melting-pot if we may but get rid of the dross, if we may but be pure, if we may but be fashioned more completely like unto our Lord!’

ROM 5:3-4a . . . we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint...

iv. Demonic Attack

1 Peter 5:8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.

Again, Luke 22:31-32 31 “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

There are times when we walk t/same road as Peter. When t/forces of hell demand permission to rail against our souls. Like Peter we can have t/confidence that our Lord intercedes for us that our faith not fail.

So, here's my list==>

1. Suffering is a Result of Living in a Fallen World
2. Suffering is a Result of Personal Sin & Foolishness
3. Suffering is a Result of God's Discipline
4. Sometimes Suffering is a Result of Demonic Attack

Again, These aren't hard-&-fast categories. IOW - there may be overlap. The categories can sort of bleed into each other in t/workings of God's providence. God knows we live in a fallen world, yet he works in our lives. God Disciplines us in our foolishness and sometimes he may even use demonic attack to do so. Job is a perfect example of that.

Keep in mind that this side of heaven we may never know all of t/reasons // behind t/scenes activities that surround our lives. Again, I would point out Job. There's no indication from Scripture that Job ever learned about why he was put to the test t/way he was // knew about Satan coming to God asking permission to try him, taking away all he had w/the exception of his life. So we, too, may not know, this side of heaven, or ever, all of t/details behind our afflictions. Faith/Faithfulness.

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

I don't understand why tragedy strikes good people/God's people. Sonja Norwood – beautiful, godly young woman – stricken w/cancer. No opport. to marry, have children - to live out years of fruitful ministry.

Yet, her dying desire was to glorify her G.

We endure suffering by virtue of being “in Christ”

Romans 8:17 **and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.**

Thru blessing & suffering, Paul said that
I can do all things through Him who strengthens me.

J.C. Ryle, t/19th c. Anglican:

“The day may come when after a long fight with disease, we shall feel that medicine can do no more, and that nothing remains but to die. Friends will be standing by, unable to help us. Hearing, eyesight, even the power of praying, will be fast failing us. The world and its shadows will be melting beneath our feet. Eternity, with its realities, will be looming large before our minds. What shall support us in that trying hour? What shall enable us to feel, "I fear no evil"? (Psalm 23:4). Nothing, nothing can do it but close communion with Christ. Christ dwelling in our hearts by faith. Christ putting His right arm under our heads. Christ felt to be sitting by our side. Christ can alone give us the complete victory in the last struggle.”

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

Good news / best news of all.

(1) Salvation (In Christ We Are Righteous)

(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)

How could it be otherwise? If you were chosen in X, crucified w/Him & raised w/Him; & if you are seated w/Him in t/heavenly places – how can your destiny be anything other than X?

2 Timothy 2:13 **If we are faithless, He remains faithful; for He cannot deny Himself.**

Colossians 3:3–4 **For you have died and your life is hidden with Christ in God.⁴ When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.**

John 10:27–28 **27 “My sheep hear My voice, and I know them, and they follow Me;²⁸ and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.**

Romans 8:38–39 **38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,³⁹ nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

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

As we continue to live out this union w/X, we do so by faith (v. 20).

“Upon a life I did not live, upon a death I did not die; another’s life, another’s death, I stake my whole eternity.” [Horatius Bonar, 19th c. minister in the Church of Scotland]

CHRYSOSTOM records the story of when St. Lucian was asked by his persecutors, "What country are you from?" he replied, "I am a Christian." When they asked, "What is your occupation?" His reply was: "I am a Christian." When they demanded: "Of what family?" His response was: "I am a Christian."

For t/b.a. believer, X is all, whether of country, of occupation, or of family.

In antiquity t/Jews were known as t/second race of people. The Gentiles were the first.

But the Xs who lived so peculiarly apart from t/ways of t/world, so intolerant of t/world's spirit, standing out in such bold contrast and daring unworldliness, were stigmatized "the third race."

So peculiar were they, so out-of-step w/the ways/thots of t/sinful world, that within t/Circus of Carthage (modelled after the Circus Maximus in Rome), t/cry went out: *"How long must we endure this third race?"*

How revolutionary is the Cross! It transfixes and transforms. It's power touches everything that is our life – so much so that, for us, to live is X.