

Title: Two Peoples – One Way (Part 4)

Text: Galatians 2:18-19; Romans 6:1-7

Central Idea: Paul's Central Point: Justification by Faith

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**[i] Scripture Reading and Prayer (*my translation*)**

**15 We [are] Jews by nature and not sinners from among the Gentiles. 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. 17 But if while seeking to be justified in Christ, we ourselves were found to be sinners, is Christ then a minister of sin? May it never be! 18 For if I rebuild what I once destroyed, I prove myself to be a transgressor. 19 For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ – 20 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. 21 I do not nullify the grace of God: for if righteousness [comes] through the Law, then Christ died for no purpose.**

**[ii] This is part 4 of a series in Galatians 2 that we've entitled "Two Peoples – One Way"**

As mentioned previously, there's an old saying attributed to an aged saint of African descent, who, upon being asked about t/different races of humanity replied,

“There be only 2 kinds – t/saints and the aints.”

If you were an Israelite in t/OT you might say it like this:

“Oy vey! Only 2 kinds – t/Jews and the Gentiles.” (in Heb.).

### **[iii] Jewish identity markers**

When it came to t/ancient Jews, they were identified by certain characteristics that centered around t/M.L. (particularly circumcision, Sabbath, & dietary regulations).

In part, that's what Paul is dealing w/here in Gal.

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But Xns are known by t/Law of X lived in t/power of t/H.S.  
A parallel to what James refers to as "The law of liberty."

### **[iv] Our lives as born again believers are different from the world**

R contemporary culture is pluralistic. Diversity is celebrated. We're a nation of post-moderns who loathe absolutes.

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### **[v] Pluralists love the fable of the elephant**

Six men, blind from birth, happen upon an elephant. They had no knowledge of elephants and had no idea what it was. As each one touched t/animal they all came up w/diff. theories.

- \* 1st blind man likened that t/elephant to a PILLAR as he felt t/LEG.
- \* "No! it's like a ROPE," said the 2d man who held t/TAIL.
- \* T/3d man holding t/TRUNK claimed it was like a SNAKE.
- \* "It's like a HAND FAN" said t/4th man who held t/EAR.
- \* "It's like a WALL," said t/5th man who touched t/SIDE.
- \* "No, it's like a PIPE," said the 6th man touching t/TUSK.

They began to argue about T/eleph. & everyone of them insisted that he was right.

They were about to come to blows when a wise man passing by stopped & asked them, "What's t/matter?" They said,

"We can't agree as to t/eleph." Each one of them told what he thot t/eleph. was like.

T/wise man calmly explained to them,"You are ALL correct. You just have different perspectives. Each of you had your own path to truth."

With that the men all left in peace.

You get t/moral of t/story, right?

**[vi] I think of the ever-present COEXIST bumper sticker**  
Where diff. religious symbols are used to spell COEXIST (Islam, Hinduism, Judaism, Paganism, Confucianism, Xnty, & a peace sign for good measure. COEXIST

Upshot of that isn't really live in peace. What it means is don't be dogmatic // disagree — keep your ideas to yourself. Religion is personal & none has a monopoly on truth.

Back to our elephant story . . . Story based on all kinds of fallacies. Seems to me that t/biggest problem is that for t/story to make sense you have to know what an elephant is. An elephant is a real thing; an absolute.  
Why t/story falls apart.

**[vii] The truth is that everybody is born spiritually blind**  
They spend their lives like t/6 blind men groping for truth. Some say it's in scientism // post-modernism // materialism // hedonism // nihilism // humanism // (any # of "isms").

**[viii] From a biblical worldview . . .**  
Absolute truth not only exists, it's foundational.

Agstne: *Credo ut intelligam* I believe in order to understand.  
Have to believe something to know anything.

Foundational to that is t/WOG (Bible).

Thru Script. we may know t/Triune God & absolute knowldge

### **[ix] That brings us to the Gospel**

THE Gospel – much can be said about t/definite article.

Jude – “THE faith once for all delivered to the saints”

Not “a good news” but “THE good news.”

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Whenever you are saying that something is “the” way you are saying that it can be defined // essential elements.

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

Partic. Galatians chapt. 2.

First thing we noted from our passage ==>

#### **A. The Universal Nature of Sin (v. 15-16a)**

Late Brit. expositor, Martyn Lloyd Jones suggested yrs ago that t/doctrine of sin was fast disappearing from evang. CHs:

"When we are dealing with the unconverted, we tend to say: 'Ah, you need not worry about sin now, that will come later. All you need to do is to come to Christ, to give yourself to Christ. Do not worry your head about sin--of course you cannot understand that now. Do not worry either whether or not you have got a sense of sin or deep conviction, or whether you know these things. All you need to do is to come to Christ, to give yourself to Christ, and then you will be happy.'"

Lloyd-Jones concludes: "We imagine, therefore, that all that is needed by Christians is a certain amount of comfort and

encouragement, of preaching about the love of God and about his general providence and perhaps a certain amount of moral and ethical exhortation. And so, you see, the doctrine of sin is, as it were, crowded out. We fail to emphasize it both before and after conversion, and the result is that we hear very little about it." [Sanctified Through the Truth: The Assurance of Our Salvation, 96-97]

Assurance of Our Salvation, 96-97]

Keep in mind that Jones preached in Britain and he died in 1981. These words were probably penned in the 1970s.

Look where we are today in t/West.

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This is one of my big concerns – esp. with t/American Mega-CH movement. People come to “encounter Jesus” when they've yet to encounter their own sin. Sin isn't talked about and if it's alluded to it's repackaged to be t/reason why you have bad self-esteem . . .

### ***A. The Universal Nature of Sin (v. 15-16a)***

While we could argue that sin isn't part of t/Gospel proper, it certainly sets t/stage for t/Gospel.

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

#### **1. What do we mean by “justification” class? . . . .**

{explain} We see this in that key verse (16)==>

**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.**

#### **2. This salvation comes by faith / belief**

**a. “That's all?” Isn't that enough?**

What we're not saying: being a Xn is a matter of intellectual assent apart from t/heart.

What we are saying: is that when t/H.S. generates faith in a sinner's heart, that person will be changed (2 Cor. 5:17).

**b. True faith → repentance**

Why? Because true faith is engendered by t/H.S.

Result of new birth (not cause of it).

***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)***

Contemp. Theol. Wayne Grudem gives this helpful def:

“Union with Christ is a phrase used to summarize several different relationships between believers and Christ, through which Christians receive every benefit of salvation. These relationships include the fact that we are in Christ, Christ is in us, we are like Christ, and we are with Christ.” [Systematic

Theology, 840]

Scottish theologian, John Murray wrote that ==>

“Union with Christ is . . . the central truth of the whole doctrine of salvation. . . . It is not simply a phase of the application of redemption; it underlies every aspect of redemption” (Redemption—Accomplished and Applied [Eerdmans, 1955], pp. 201, 205)

Note that: “T/central Truth of t/whole doctrine of salvation”

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

3 subpoints, but we'll only get through t/1st 2 today.

***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)***

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

Looked at that one last time.

**a. Our Union with Christ does not make us lawless sinners**

**b. Accusation of the Judaizers:**

You have abandoned the Law as a means to righteousness. Therefore, you are like pagans who have no Law. If this is where X leads you, then He is a minister of sin.

This is always t/legalist accusation against grace: Grace alone will lead you to sin.

Grace can't lead you to sin because X can't!

**c. That's verse 17**

**17 But if while seeking to be justified in Christ, we ourselves were found to be sinners . . .**

That is, because in turning to X we become like Gentiles who are outside the Mosaic Law (we're under t/N.C.).

**. . . is Christ then a minister of sin? May it never be! (μὴ γένοιτο)**

To be "In Christ" is not to be "In Sin" (17). Rather → To be "In Christ" is to have died to sin and the law (18-19).

**d. We're not saying that the Old Covenant Law was wrong (or sinful)**

Rom. 7:7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law . . .

T/Law was good for what t/Law was designed for. It was not good for what it wasn't designed for:

namely, to provide essential righteousness before G.

That is t/design of t/N.C. ==>

Rom. 8:3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

**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)**

**a. To return to the Law as a means of justification or righteousness is an affront to the Gospel (v. 18)**

What Paul is saying in v. 18==>

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

**(1) We must not rebuild what is no longer in force**

**(a) Words "rebuild" and "destroyed" refer to the Law**  
Construction terms. To go back to t/Law would be like rebuilding an old structure that no longer has a purpose.

**(2) Paul is turning the tables on his opponents:**

**(a) Jesus doesn't promote or further sin (v. 18) – the Law does**

It is those who live under t/Law who are proven to be sinners, not those who live under X.

**17b . . . is Christ then a minister of sin? May it never be!**

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

**(b) To go back to the Mosaic Law is to leave the arms of Christ to embrace Moses**

2 do that is to reject X—to reject t/benefits of His death (v.21)

**(c) Remember: The context of this passage is Paul's confrontation of Peter in Antioch (v. 11 ff.)**

For Peter or anyone to contend that Xns must observe t/Law in order to be right w/G. is to turn t/clock back on G's prgrm.

**i. That ship has sailed!**

If you try to regain passage on it you will suffer shipwreck!

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

**b. Note how verse 19 breaks down into three parts:**

**For through the Law**

**I died to the Law,**

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

**(1) I think we can sum it up this way . . .**

T/Law lead Paul to X. It was there, in X, that Paul died to t/Law. IOW – Was thru t/Law that Paul not only realized that he was a sinner unable to save Himself, but that JC was t/only hope of salvation. We'll see that later . . .

3:19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

3:24–25 24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. 25 But now that faith has come, we are no longer under a tutor.

“Tutor” (παιδαγωγός) was used to refer to an indiv., often a slave, whose job it was to bring a child to maturity. That’s t/Law—it was t/slave that leads us to maturity in X. Once we are in X we no longer need t/Tutor.

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

**(2) Paul and every Christian – Jew or Gentile – 1st c. or 21st – can say “I died to the Law”**

“When Paul therefore claims that he has 'died to the law,' he means that he has been released from the binding authority of the Law of Moses.” [Moo, 168]

**(3) How foolish to return to that which you have died to**

Remember what Paul says in the beginning of Romans 7?

1 OR do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

IOW . . .

4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.

To go back to t/Law is to go back to a corpse – it's dead / no life there.

The believer's obituary:

“I have died to the Law and to death and to sin.”

But note it's a death unto life →

**19a For through the Law I died to the Law . . .**

why?

**19b . . . so that I might live to God.**

Martin Luther →

“The doctrine of our opponents is similar to that of the false apostles in Paul’s day. Our opponents teach, “If you want to live unto God, you must live after the Law, for it is written, Do this and thou shalt live.” Paul, on the other hand, teaches, “We cannot live unto God unless we are dead unto the Law.” If we are dead unto the Law, the Law can have no power over us. Paul does not only refer to the Ceremonial Law, but to the whole Law.

We are not to think that the Law is wiped out. It stays. It continues to operate in the wicked. But a Christian is dead to the Law. For example, Christ by His resurrection became free from the grave, and yet the grave remains. Peter was delivered from prison, yet the prison remains. The Law is abolished as far as I am concerned, when it has driven me into the arms of Christ.

Blessed is the person who knows how to use this truth in times of distress. He can talk. He can say: “Mr. Law, go ahead and accuse me as much as you like. I know I have committed many sins, and I continue to sin daily. But that does not bother me. You have got to shout louder, Mr. Law. I am deaf, you know. Talk as much as you like, I am dead to you. . . .

By faith in Christ a person may gain such sure and sound comfort, that he need not fear the devil, sin, death, or any evil. "Sir Devil," he may say, "I am not afraid of you. I have a Friend whose name is Jesus Christ, in whom I believe. He has abolished the Law, condemned sin, vanquished death, and destroyed hell for me. He is bigger than you, Satan. He has licked you, and holds you down. You cannot hurt me." This is the faith that overcomes the devil."

John Bunyan, Puritan author of Pilgrim's Progress wrote this little poem as a reminder to himself →

*"Run, John, run*

*The law commands*

*But gives me neither feet nor hands*

*Tis better news the Gospel brings*

*It bids me fly*

*It gives me wings"*

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

Think of a man who is put to death for murder. Once he is executed t/Law has no more hold upon him. The Law could not claim him even if he were to rise from t/dead. He already died once; he cannot die again.

So you, Xn, died with X & have risen to new life.

The Law & sin have no more claim upon you. John 8:36.

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

No better passage to address this doct. than Rom. chapt. 6.

Turn there...

***I. The Antagonist (1)***

***II. The Answer (2)***

***III. The Argument (3-7)***

**I. The Antagonist (1)**

**1 What, then, shall we say? Shall we remain in sin in order that grace may abound?**

**A. Paul playing the part of the antagonist**

**1a What, then, shall we say? . . .**

**1. Response to 5:20**

**The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,**

**a. Paul is playing "devil's advocate"**

**1 Shall we remain in sin in order that grace may abound?**

**(1) "Remain" (ἐπιμένω) from very common Greek verb (μένω)**

Adding prep ἐπι intensifies T/verb. Strengthens t/verb = "remaining" / "abiding" / "continuing" (in sin).

Same word used of making resid. in a house (Acts 15:34).

**(2) We have Greek conjunction ἵνα (so that, in order that) with subjunctive forming what's called a purpose clause**

**IOW - "shall we cont. abide in a state of sin FOR THE PURPOSE OF receiving more and more grace?"**

If God's grace covers all sin (5:20) then you might as well sin so that you can get even more grace!

Grigori Rasputin (d. 1869) was a Russian mystic. He claimed faith-healing powers. Yet, his perverted lifestyle earned him the surname Rasputin (Russian for “debauched one”). He taught that intimacy w/G. came by way of what he termed “holy passionlessness,” and that the best way to reach such a state was through sexual exhaustion.

Rasputin believed that the more you sin, the more God gives you grace & receives glory. Rasputin believed that if you are simply an ordinary sinner, you aren't giving God an opportunity to show His glory, so you need to be an extraordinary sinner.

This is antinomianism. Belief that you can be a bel. in JC w/absolutely no regard 4 pract. holiness.

What we saw a long time ago in our study of Jude → 1:3a-4 . . . contend earnestly for the faith which was once for all delivered to the saints. For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

### ***I. The Antagonist (1)***

**II. The Answer (2)** - How does Paul respond?

2a **My it never be!** . . . (μη γένοιτο) Cf. Gal. 2:17.

#### **A. WHY PAUL?**

2b . . . **How shall we who died to sin still live in it?**

Think about that. If you are a B-A bel. you have died to sin.

You are a dead person; dead to sin, alive to righteousness.  
U can still sin; can't "live in it" as you once did.

Think of Hugh Hefner, founder of t/Playboy enterprise.  
He was a notorious sexual deviant. Hefner died at the  
Playboy Mansion in 2017 @ age 91. After he died he no  
longer could engage in his perverse lifestyle (not to say he  
became righteous or inherited eternal life).

But as far as analogy — t/Xn has died w/X to sin. For many  
that included sexual deviancy. But now being dead to sin,  
you can no longer live in it as you once did.

1 Cor. 6:9–11 9 Or do you not know that the unrighteous  
will 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, will  
inherit the kingdom of God. 11 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.

## **B. Theological Lesson of the Day: You cannot Isolate Justification from Sanctification**

### **1. They go together**

Can't have X as Savior while denying Him as Lord. That's  
what some theol. systems try to do - to completely isolate  
justif. from sanctif.

Don't get me wrong, they're distinct (if they weren't we  
would be justified by works). Separate categories.

## **2. Train pulling a caboose**

My childhood memories / we lived by train tracks / thrill of counting cars & seeing t/caboose at t/end.

Caboose were phased out in the 1980s.

But you can still picture a train (no cars) only an engine & caboose. T/engine = justification; caboose = sanctification.

That two-car train is all of salvation. Both are there.

So if you see a train (just.) w/no caboose (sanct.) you don't have true salvation.

## **3. While distinct they're not completely separate**

One logically leads to the other.

Donald Grey Barnhouse, commenting on this verse, wrote: "Holiness starts where justification finishes; and if holiness doesn't start, we have the right to suspect that justification has never started."

A Xn who is not a Transformation is a Contradiction. If you are a Xn--a new creation in X you have died to sin! When X died you died!

A Xn cannot be living in sin when he has died to it. You can't be alive & dead at same time.

A person who remains in a constant state of sin following his profession of faith in X gives evid. that regeneration has never occurred in the 1st place.

## **4. Paul is not saying that a Christian can't sin**

He says, "we can't live in it." He is affirming t/fact that because t/believer died to sin he cannot remain in it as he did in his unregenerate state.

## ***I. The Antagonist (1)***

## ***II. The Answer (2)***

## **III. The Argument (3-7) - (three-fold argument thru v. 7)**

First we see ==>

### **A. Argument from the Believer's New Identity (3)**

#### **3a Or do you not know . . .**

##### **1. This is to be ignorant about something - What?**

#### **3b . . . that all of us who have been baptized into Christ Jesus have been baptized into His death?**

We have all (every Xn) been (past tense) baptized into CJ & therefore we have all (every Xn) been (past tense) baptized into his death.

##### **2. I don't believe that this is referring to water baptism**

βαπτίζω is 1 of several Gk words that are transliterated & not translated. Phonetic equivalent.

##### **a. It's a word that can be used literally or figuratively**

Lit. - Placed / immersed into something else (water baptism)

Fig. - sense of Experience or Identity

Mark 10:38 [Jesus asked the disciples] Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"

1 Cor. 12:13 For by one Spirit we were all baptized [placed into, ID with] one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

I think this is Paul's meaning here - That all of us who have been baptized into [placed into] Christ Jesus have been baptized into [placed into] His death.

If you have been placed into/immersed/ID w/X Jesus you have been immersed/ID w/His death. His death & resurr. are inseparable. His death/resur. & your life are inseparable.

That's the ==>

***A. Argument from the Believer's New Identity (3)***

**B. Argument from the Believer's Death & Resurrection with Christ (4-5)**

**4 Therefore, we have been buried with Him through baptism into death in order that as Christ was raised from the dead, through the glory of the Father, so we too might walk in newness of life.**

### **1. You died with Christ**

#### **a. You were buried with Christ**

When He was baptized into His death you were right there w/Him. When He was raised on the 3d day thru glory of t/Father you were raised.

Why? For what purpose? To sin that grace may abound?  
“So we too might walk in newness of life!”

#### **b. Not "new" in the sense of chronology**

New in the sense of quality or kind of life. "A new life"

G. isn't in t/bus. of intro. us to a new religion.

He doesn't add X to our old life. He kills our old man, crucifying it on t/cross w/X, so that as X was raised so we too could be raised to newness of life.

## **2. What Paul is saying in verse 5**

### **a. Note the certainty (“If” / “Then” clause)**

**5 For IF we have been united with Him in the likeness of His death, THEN we shall also be [in the likeness of] His resurrection.**

Just as it was an utter impossibility for JC to die & not be resurr; it is an utter imp. for the Xn who has died with X not be made in t/likeness of His resurr.

As I said: His death & resurrection are inseparable.  
His death/resurrection & your life are inseparable.

## ***III. [Paul Gives a 3-Fold] Argument (3-7)***

### ***A. Argument from the Believer's New Identity (3)***

### ***B. Argument from the Believer's Death & Resurrection with Christ (4-5)***

### ***C. Argument from the Believer's Emancipation in Christ (6-7)***

#### **1. Emancipation Proclamation**

E.P. issued by Abraham Lincoln on Jan. 1, 1863, declared that all slaves were to be free men in USA. Legal declar. Here is God's legal declaration as to our emancipation from t/slavery of sin.

**6 Knowing this, that our old man was crucified together with Him, in order that our body of sin might be rendered inoperative, that we should no longer be slaves to sin.**

**2. Literally: “our old man (ανθρωπος) was crucified together with Him” (Christ)**

#### **a. What was your "old man?"**

I don't think this is your "sinful nature" but t/totality of who you were before you came to faith in X.

T/Old You in your unregenerate state, B4 you became a "new creation in Christ."

For Paul to say ==>

**6a ... that our old self was crucified together with Him ...**

Is synonymous with what he said in Gal. 2:20

**20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.**

**b. What did this accomplish?**

**6b . . . in order that our body of sin might be rendered inoperative, that we should no longer be slaves to sin.**

**3. "Body of sin" refers to our sinful nature**

**a. Rendered inoperative (not destroyed)**

**(1) καταργέω means "impotent" / "Robbed of it's power and authority"**

Greek scholar Joseph Henry Thayer states that καταργέω means: "to render idle, unemployed, inactive, inoperative, to deprive of its strength, to deprive of force, influence or power, bring to naught, make of none effect."

**(2) You still have a sin nature but it was robbed of its authority**

Your sinful nature wasn't eradicated when you were saved. But it was robbed of its power.

That's why you still sin, but also why you can't perpetually remain in your past sinful condition.

John MacArthur notes, [for the believer] "Sin is like a deposed monarch who no longer reigns, nor has the ability to condemn, but works hard to debilitate and devastate all his former subjects."

Martyn Lloyd-Jones illustration ==>

Picture 2 fields w/a road dividing them. B4 he knew X, L-J lived in a field where Satan was king. Satan always told him what to do, & his humanness responded in sin. When he placed his faith in X, L-J crossed t/road into a new field, which was under t/dominion of X.

X became his new ruler & t/new king in his life. T/only problem L-J experienced was that sometimes he could hear Satan barking orders at him from across t/road. Satan had a clever way of making him interested in his orders, even though he was no longer under Satan's dominion.

#### **4. Paul reaffirms his point in verse 7 ==>**

**7 For the one who has died has been freed from sin.**

##### **a. Free will?**

Back in sem. I caught t/instructor off guard when I said in class that only true Xns have a free-will. T/unconverted don't; their will is bound in sin.

Think I'm safe in asserting at least a "freed will" 4 believers.

**7 For the one who has died has been freed from sin.**

That's UR position in JC. You have died with Him. As a result, UR "body of sin" was "rendered inoperative" — it doesn't work like it used to.

That doesn't mean that it doesn't work at all.

Like a broken chainsaw; only wrks well enough 2B dangerus

Lingering effects of sin remain. Why Paul says later in v 11: 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

You have to put sin to death in your own life (like putting out fires).

There's a song that goes, "When He was on the Cross, I was on His Mind." That's the idea! Every true believer is said to have died w/X when he died; If you know Him as S&L you died w/Him; When he was buried, you were buried w/Him. When He was resur. you were resur. w/Him.

How does that take place? I wasn't alive 2000 years ago!

True; you weren't alive. But you did exist in t/mind of God. You were chosen in X before t/foundation of the world (Eph. 1). In t/mind and heart of God, in t/sov. plan of God, when He sent JC to die, it was for you that you might live. When X died it was as if you died // buried // resurr.

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Back to Galatians chapt. 2 ==>

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

Our first point under that heading ==>

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

**17 But if while seeking to be justified in Christ, we ourselves were found to be sinners, is Christ then a minister of sin? May it never be!**

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

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

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

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

Next time.

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What about you? Have you died to t/Law that you might live to God? That comes by faith and repentance . . .

“Sinners we were born, and sinners we have been all our lives. We take to sin naturally from the very first. No child ever needs schooling or education to teach it to do wrong.... And the wages of sin is death. We must either be forgiven or lost eternally. We are all guilty sinners in the sight of God. We have broken His holy law.... Sin is a mountain standing between us and heaven and must be removed.

“Christ ... has purchased a full forgiveness.... He has done all, paid all, suffered all that was needful to reconcile us to God.... He has removed every barrier between us and God the Father.... [A]nd the sinner has only to believe and be saved, ... to ask and receive.... And faith, simple faith, is the only thing required in order that you and I may be forgiven.”  
[J.C. Ryle]