

Title: Two Peoples – One Way (Part 5)

Passage: Galatians 2:20a; Ephesians 1:4-13

Theme: 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. 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. 21 I do not nullify the grace of God: for if righteousness [comes] through the Law, then Christ died for no purpose.

[ii] The word “Law” is used 6 times in those 7 verses

Simple word with profound implications. 1 of those implic. is that it can be hard to define.

Touched on it B4 / will touch on it now / come back to it in t/future.

[iii] Biblical Words

Grk νόμος (law) & it's Heb. equiv. תּוֹרָה (instruction) can refer to law in a number of ways.

T/word isn't monolithic in meaning. Words seldom are.

[iv] Defined

Word “law” could be defined a number of ways [Logos] ==> “Any representative declaration of God’s legal requirements for His creatures; whether in Scripture or in the conscience.”

[Logos definition]

“The divine commandments, principles, and moral standards set forth by God in the Bible as a guide for human conduct and relationships.” [Logos definition]

“[The] key element of God’s covenant with His people, a formative part of Israelite culture, and the primary description of the earliest sections of the Hebrew Bible. Provides instruction for avoiding idolatry and injustice.” [Logos definition]

[v] Sum this up three different ways

In t/Bible, t/word “law” can refer to:

1. Script. in gen. (partic. t/OT),
2. Laws that apply to all people everywhere at all times,
3. T/Mosaic Law given to Israel.

When it’s used for the M.L. Engl. translations usu. capitalize t/Word (& it’s gen. found w/the def. article). “The Law.”

Can be tricky when it comes to translation because it’s not always clear whether t/word refers to The Law or law in gen.

But . . .

[vi] When it comes to the Mosaic Law we can look at in one of two ways

1. Universal. Reflects t/immutable char. of God. Ontological.
2. Provisional. Laws given for a given time and situation.

Universal laws cannot change (grounded in God’s nature).
Provisional laws can be changed.

[vii] Examples from every day life . . .

We have prov. laws that can be changed w/o moral harm.
Changing them does not violate a universal moral ethic.

* Speed limits. TSL on Ridge Rd in front of t/CH is 40 mph.
Would be no moral issue if that were changed to 35.
(Calvin suggests that these laws are to be guided by
t/principle of love.)

But if t/govt. said it was ok to murder, that would violate a
universal law that cannot be changed.

You go to another nation and you'll find both universal laws
& provisional laws.
Go to Can. & you are not subject to t/speed limits of NYS.
But U R subject to laws against murder & sexual assault
(as you are here).

Provisional laws can change or be done away w/entirely.
Universal laws cannot.

J. Calvin, speaking of these universal laws ==>
“Accordingly, it is the true and eternal rule of righteousness,
prescribed for men of all nations and times, who wish to
conform their lives to God’s will.” [John Calvin, Institutes, 4.20.15]

Calvin goes on to outline how t/various nations have t/same
laws in this regard, but differ in penalty for breaking them.

[viii] As for the Law of Moses - that was unique to Israel

We call it t/M.L.

Would be more accurate to call it “T/Law of Israel.”

Wasn't given to Moses, t/indiv., but to Israel a/nation that
incl. Moses.

Again, to quote Calvin on the Law of Israel ==>

“For the Lord through the hand of Moses did not give that Law to be proclaimed among all nations and to be in force everywhere; but when he had taken the Jewish nation into his safekeeping, defense, and protection, he also willed to be a lawgiver especially to it; and—as became a wise lawgiver—he had special concern for it in making its laws.”

[John Calvin, Institutes, 4.20.16]

So there were provisional laws that Israel was to keep that t/nations around her were exempt from (dietary regulations).

[ix] Yet: that Law with its provisions also included universal aspects

10 Commandments are an example.

Idolatry; Blasphemy; Murder; Adultery; Theft; Lying;

were and are universally wrong. For all nations at all times.

But only Israel, after Sinai, was accountable to keep Sabbath

Abraham wasn't accountable to keep it; we're not.

T/provisional laws of Israel t/nation were NOT binding o/s of that nation, just as t/provisional laws of Denmark aren't binding here. However, T/universal laws were & are.

No where does G. condemn t/nations for not keeping Israel's prov. laws. However, they are judged for violating universal laws, like murder & idolatry.

T/provisional Laws of t/M.C. ceased when that covt. ended.

T/universal Laws of t/M.C. remain.

They are eternal & immutable as G. is.

[x] As for the church

We are under t/N.C. of JC which has superseded t/O.C. w/Isr

Hopefully that's clear. Next time / alternate worlds / logic.

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. Simple Definition

The born again believer, as a result of faith, is in Christ & Christ is in the believer. The Xn is spiritually in an inseparable union with Jesus His Lord.

2. Union with Christ describes a life that is all about Him – “to live is Christ, to die gain”

An unknown saint of past annals of history wrote this poem that captures the thought:

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today and Christ tomorrow;

Christ my Life, and Christ my Light,
Christ for morning, noon and night,
Christ when all around gives way
Christ my everlasting Stay;

Christ my Rest, and Christ my Food
Christ above my highest good,
Christ my Well-beloved Friend
Christ my Pleasure without end;

Christ my Savior, Christ my Lord
Christ my Portion, Christ my God,
Christ my Shepherd, I His sheep
Christ Himself my soul to keep;

Christ my Leader, Christ my Peace
Christ hath wrought my soul's release,
Christ my Righteousness divine
Christ for me, for He is mine;

Christ my Wisdom, Christ my Meat,
Christ restores my wandering feet,
Christ my Advocate and Priest
Christ who ne'er forgets the least;

Christ my Teacher, Christ my Guide,
Christ my Rock, in Christ I hide,
Christ the Ever-living Bread,
Christ His precious Blood hath shed;

Christ hath brought me nigh to God,
Christ the everlasting Word
Christ my Master, Christ my Head,
Christ who for my sins hath bled;

Christ my Glory, Christ my Crown,
Christ the Plant of great renown,
Christ my Comforter on high,
Christ my Hope, draws ever nigh.

[Source Unknown]

3. We see the believer's union with Christ introduced in v. 17

a. Paul says (in his rebuttal of Peter in Antioch) that we are “seeking to be justified in Christ”

(1) Note: ἐν Χριστῷ “Justified IN Christ”

“It is not the doctrine of justification that does my heart good, it is Christ the justifier.” [C.H. Spurgeon]

I think what he's saying there is that you can't have t/doctrine of justif. apart from X t/One who justifies.

b. Our Union with Christ is essential to the gospel

J. Calvin said that UWX has “t/highest degree of importance” if we are to understand justification correctly [Institutes 1:737]

Contemporary Theologian John Frame →

“. . . union with Christ is in Scripture the most general way of characterizing Jesus' work of salvation. Jesus saves us by uniting us to himself.” [Systematic Theology, 913]

Calvinist minister / former professor of syst. theol. at Calvin Theol. Sem. - Anthony Hoekema wrote that “Once you have your eyes opened to this concept of union with Christ, you will find it almost everywhere in the New Testament” [Saved by

Grace. Eerdmans, 1989, 64]

4. Biblical Basis for Union with Christ

a. We noted that Union with Christ encompasses 2 themes:

(1) The Christian is described as being in Christ

Rom 6:5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

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

T/Bel. is “in X” → other side

(2) Christ is in the Believer

Gal 2:20 “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me . . .

Col 1:27 speaks of . . . the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory
Eph 3:17 speaks of X dwelling in our hearts through faith ...

b. Some NT Passages that combine both ideas

John 15 “Abide in Me, and I in you . . . he who abides in Me, and I in him, he bears much fruit . . .

1 John 4:13 By this we know that we abide in Him and He in us, because He has given us of His Spirit.

4. Biblical Basis for Union with Christ

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

a. Goes back before you were ever born

B4 t/Creation of t/world // Creation of anything.

It existed in t/eternal mind & decree of G. who purposed from eternity to save a people for Himself. How?

By sending JC to live & die for them—by uniting them to Him in His life, death, resurr

(1) Genesis/Origin of our Union with Christ is God's Sovereign Election

Hoekema says that we should see union with Christ “extending all the way from eternity to eternity.” TAT!

(2) Turn to Ephesians 1 . . .

1:3–4a 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4a just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him.

G. saw you as “in Christ” before you ever born / believed.

(3) That which was part of God's plan in eternity had to come to pass in history

B4 we came to faith we were still: dead in sin, lost, hell-bound, alienated from G., His enemies.

U still had to believe.

G. had to regenerate your spirit in order for you to believe!

(4) We weren't just “chosen” – “chosen in Christ” (4a)

That's signif. JC is t/only 1 who could guarantee our salv. Everything flows out of t/fountainhead of JC.

T/Father chose us in Him & provided all t/benefits of salv. thru Him.

(a) We see that in this passage →

1:4b–6 4b [part of 5th v.] In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Chosen in Him (Note: “in Him” / Union w/X).

i. Not only that ADOPTION

Predestined to adoption as sons

Rom. 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

Aramaic *abba* was the term Jesus himself used in addressing His Father. Cry of a child // family term.

(b) Note the blessings of our adoption →

1. Changed our Parentage: We were children of wrath, now G
2. // Sphere: transferred from realm of Satan to that of X.
[Lloyd Jones 2 fields illust.]
3. // Prayer: Pray to G. as “Our Father who is in heaven.”
4. // Family: Now fam. of God / bros. & sis. in X.
5. // Inheritance/Destiny: Heirs of eternal life.

Our entire existence has been transformed!

b. Through our union with Christ we have been adopted as sons

(1) Word “son” (v. 5) has special significance

(a) In the OT the family inheritance was passed down from father to son

To be a son is to be an heir / to have an inheritance
(partic. true of t/1st born)

1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

Rom. 8:17 Paul says that if we are children, then we are heirs also & fellow heirs w/X.

(b) Note well 1 Peter 1:3–4

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, {restate} What’s a result of this? ==>
4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

c. Something else that we see flowing out of our union with Christ here in Ephesians 1 → REDEMPTION

1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

(1) Redemption refers to a price paid

(“R. thru His B.” His D. payed for our L.) →

1 Pet. 1:18–19 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but w/precious blood, as of a lamb unblemished and spotless, the blood of Christ.

d. Lastly – work of the Holy Spirit associated with our union with Christ

1:13-14a 13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also *believed*, you were *sealed in Him with the Holy Spirit* of promise, 14a who is given as *a pledge of our inheritance*, with a view to the redemption of God’s own possession . . . {restate} 14b . . . to the praise of His glory.

e. 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 – every spiritual blessing →

1:3 [He] . . . has blessed us with every spiritual blessing in the heavenly places in Christ,

6. What does all of this mean?

In a very real, tho spiritual sense, U bel. have been joined w/JC in his life, death, burial, resurrection. So much so, that it can be said that what is true of X is true of t/believer.

Has it's limits – I'm not saying that because X is God that means t/believer is or that t/believer experiences sonship in t/sense that JC does. Can't intrude upon t/Trinity!

What I'm saying is that we share in His Righteousness; Crucifixion; Death; Burial; Life.

His life cannot be separated from ours. Why God can see us as holy in His sight – because He sees X.

“God attaches us to the events of Christ's life so that they become part of our lives. His story—the story of the cross and the empty tomb—becomes our story.” [Ryken, 74]

That’s Reality!

Presb. theol. Robert Raymond, in his Systematic Theology: “Scriptures make it clear than, though it is spiritual and mystical, this nonmaterial union with Christ is as real as though there were in fact a literal umbilical cord uniting them, reaching 'all the way' from Christ in heaven to the believer on earth.” [Robert Raymond, Systematic Theology, 738]

7. How does it impact our lives?

a. Knowing these things is going to change us

Why I'm such a big advocate of preaching X thru preaching t/whole counsel of His Word – that incl. preaching unpop. subjects (like sin & predestination).

b. Naïve and wise . . .

I'm naïve enough to believe that G's Word, accurately taught, is inherently applicable to t/life of t/Xn as applied by t/H.S.

I'm also wise enough to realize that 1 role of effective preaching is to “connect t/dots” as it relates to application.

c. I'm not out to be entertaining but edifying

I want to build disciples who love Jesus, not dead ppl. who love themselves.

You can listen to preaching/teaching that centers on human needs & is filled w/anecdotes & funny stories. Often t/fodder of big pop. CH's. Sadly, many of these CHs are filled w/Xns who are ignorant about t/most basic truths of t/faith.

Expository preaching that lasts up to an hour isn't popular among t/masses (2 Tim. 4:3), but it's a needed feast for those who hunger & thirst for a closer walk w/Jesus

“Sermonettes make Christianettes.” [Stott?]

We're here to learn & grow & worship thru all that.

If you're doing that, there's no way that t/HS isn't working in your life: Marriage / Family / Fear / Pride / Sin / Joy.

If you're indiff. to these things, something's seriously wrong

If that's true of you, I would exhort you to fall on your face b4 God in repentance, pleading w/Him to give you a heart that hungers for these things.

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)

"Anyone who, having received justification through faith in Christ, thereafter reinstates Law in place of Christ makes himself a sinner all over again." [F.F. Bruce, 142]

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

a. Verse 20

V. 20 in our Eng. Bibles actually begins in v.19 in t/Gk. text.
– **I have been crucified with Christ**, is actually t/last part of v. 19 in t/modern Grk. text (UBS / Nestle-Aland).

I don't want to confuse you so we will deal w/it as part of v. 20 as you would read it in English. →

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.

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

b. 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 **συσταύρωω**

Compound verb combining "with" & "crucified" in 1 word.

Paul uses it 2x

Here & Rom. 6:6 which we looked at last time →

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

(a) συσταύρω was also used in the Gospels of the thieves who were “crucified with” Christ

i. Think about that . . .

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

One of them was also crucified w/Him spirituality. That was t/one who ended up repenting as he died.

Those 2 robbers were t/only ones who were crucified w/Jesus physically ==>

(b) BUT — all born-again believers have been crucified with Him spiritually

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

If you think about it . . .

(2) Four things were nailed to the cross that day

(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

Col. 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

What Paul says at t/beginning of v. 20 is true of every saint:
20a . . . **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]

Think about that . . . a “secret energy” (life) from His death.

(4) Reminds me of John 15

15:1–5 1 “I am the true vine, and My Father is the vinedresser. 2 “Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. 3 “You are already clean because of the word which I have spoken to you. 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.

(5) To be “crucified with Christ” (v. 20) is to . . .
. . . know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death [Phil 3:10]

“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]

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

Our UWX brings t/doctrine of justification by faith to life!

3. To be "In Christ" is to have been crucified with Christ (20)
20a I have been crucified with Christ –
20b 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.”

We plan come back to this verse next time . . .

End with this ? ==>

c. Is this Mysticism?
Idea of being crucified w/X {restate}

(1) What is Christian mysticism?

“The belief and practice that seeks a personal, experiential (sometimes referred to as contemplative) knowledge of God by means of a direct, nonabstract and loving encounter or union with God. Although a psychophysical dimension (including visions, dreams or special revelation) may be part of the mystical experience, this dimension is not necessary. Instead, Christian mystics generally teach that the true test of the experience is the resulting fruit of the Spirit in the mystic’s life.” [Stanley Grenz, David Guretzki, and Cherith Fee Nordling, Pocket Dictionary of

Theological Terms (Downers Grove, IL: InterVarsity Press, 1999), 81]

(2) All sorts of debates over mysticism in the Christian life (debate that is almost as old as the church itself)

Legacy of t/RCC & EO has had it’s share.

(a) As far as Protestantism: Keswick Movement

Keswick Convention began in 1875 in Keswick, in the English county of Cumbria. Movement that continues today. It’s been known by other terms: “Keswick Theology” / “Higher Life” / “Victorious Life” / “2d Blessing”

i. Idea that victorious Christians experience two “blessings”

You’re saved; then you are victorious.

“Getting saved” and “getting serious.”

ii. My experience in this movement

Evang. scholar Andy Naselli in his critique 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]

iii. Problems with this view are many:

Led to t/division of 2 classes of Xn (carnal and spiritual).
This is still a feature of much in dispensationalism.

Sometimes included w/this are 2d blessing experiences –

* Speaking in tongues (often mistakenly referred to as t/baptism in t/HS)

*Perfectionism (entire sanctification)

Result as been frustration for many.

That was my experience.

iv. Not all negative

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.

d. It is essential that we know who we are in Christ

(1) Living the Christian life is as simple as being who you are

I'm spending so much time on t/believer's union w/X because it's that imp.

However, t/Xn life isn't about getting a 2d blessing that will .
move you 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.

Two years ago this month ==> 2 Part series ==>
Spiritual Depression: Reasons and Remedies
Testimony of my spiritual depression and my way out.
I was on a spiritual high that I described as being born-again,
again. It didn't last. I need to listen to that series again!

We can go from t/Mt. Top to t/Valley quickly.

Prophet Elijah and the Prophets of Baal . . . 2 Kings 18 . . .
Next chapt. he's in fear for his life & wishes he could die.

We have ups and downs. Mountains and valleys.

"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]

(2) 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.
Constantly learn what it means to die to self & live for X.

George Mueller, t/19th c. British minister known for his care of orphans ==>

'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]

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

(3) Jesus isn't in the business of improving our old selves

He doesn't come along side of us to redirect our old self into a new way // jump into t/boat & change t/course.

No, he comes to kill us in order to raise us again to new life in Him. Why Xnty isn't t/addition of Jesus to your old life; Xnty is the death of your old life which is then transformed into a new life in X.

Like the story of a Cuban spy whose name was Salvador. He was sent into Miami as a "mole" to learn military secrets from the United States. However, as he began to assoc. w/Cubans living in FL his allegiances began to change. Soon, he renounced his loyalty to Castro and turned himself in to the U.S. govt. In turn, the U.S. offered asylum and protection which included a staged murder of Salvador, which tricked t/Cubans into believing that their spy had been caught and executed. After the plan was carried out, Salvador was issued new documents, a new name, and a new life.

Reality is - you have been executed – crucified! (v. 20). As a result, you have been issued a new name // new ID // received new life. Our loyalties have changed accordingly.

New ID isn't something we earn. Was given to us by God according to his grace/kindness/purpose. Rec'd by faith (brings us back to v. 16).
