



GALATIANS 2: 20, 21

Crucified with Christ, part 1

Holly Hills Bible Church . 13 JUL 2025 . 9 AM Study

REVIEW SO FAR:

Biographical Argument from Paul of the Independence of His Gospel:

“Not according to man....”

- A. Independent of Human Teaching - *‘I neither received it from man, nor was I taught it’ 1:12*
- B. Independent of Judean Churches - *‘I was still unknown by sight to the churches of Judea which were in Christ...’ 1:22*
- C. Independent of Judaizing Brethren - *‘I did not yield in subjection to them for even an hour...’ 2:5*
- D. Independent of Apostolic Pressure - *‘those of high reputation contributed nothing to me...’ 2:6*
- E. Independent of Selfish Interest - *‘I died to the Law... it is no longer I who live, but Christ lives in me....’ 2:19, 20*

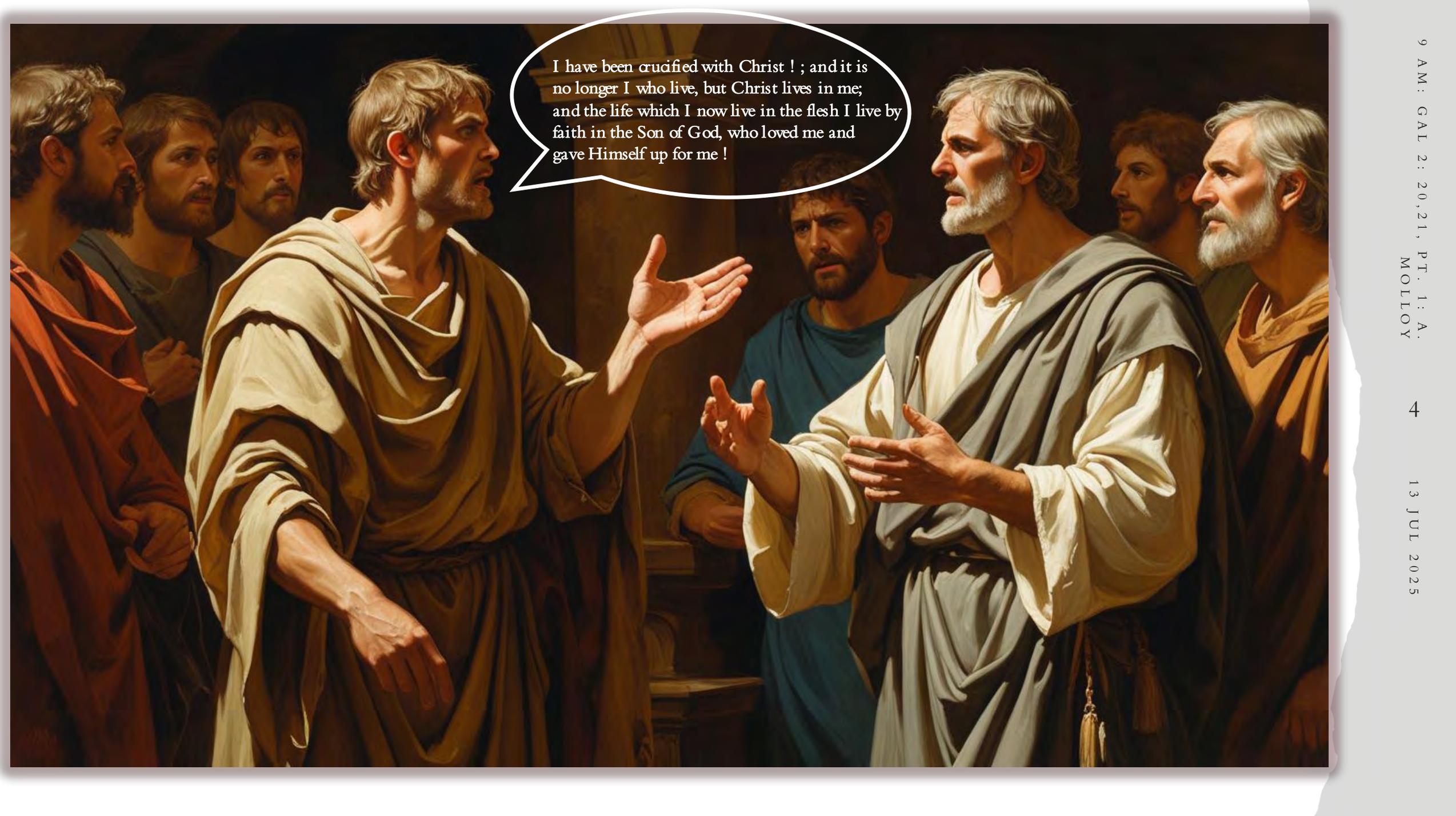


11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision. 13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?

15 “We *are* Jews by nature and not sinners from among the Gentiles; 16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the 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 have also been found sinners, is Christ then a minister of sin? May it never be! 18 For if I rebuild what I have *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 which 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 needlessly.”





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 gave Himself up for me !



Some Observations in Paul's Confrontation with Peter:

- i. Peter was eating with the Gentile believers just fine; he was probably truly enjoying their company and fellowship, and was even perhaps greatly edified by their faith
- ii. Imagine Paul's shock at Peter's dissimulation with the Gentile brothers in Christ
- iii. If you look at it from the eyes, in the shoes of a Gentile brother or sister who had been enjoying an incredible time of fellowship with the great one, Peter, it is truly bad!
- iv. I have learned that 2:2's Paul fear that he may have been running in vain preaching to the Gentiles all grace, no law- was not a worry for himself and his message, but he was experiencing that he was singing from a completely different hymnbook than those who had been in Jerusalem with the Lord Himself...
- v. He was concerned about the ones from Jerusalem, not his gospel... Merryman brings this out in his Galatians series
- vi. This public discourse with Peter follows closely Romans 3:21 into 4 regarding justification by faith alone, apart from works of the Law.
- vii. Galatians ch. 3 lines up with Romans ch. 4
- viii. Galatians 2:19-21 we are addressing today and next week has a direct tie to Romans 6
- ix. Galatians 2:20(c)'s '*the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me*' is matched up and expanded and explained in Romans ch. 8, and especially: '*For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.*'
- x. It is almost as if Romans is Paul unpacking, expanding and explaining his hastily(?) written Galatians letter...

Galatians 2: **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 which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

I MISSED ONE !!

❑ In verse 19: we have Romans 7 –

❑ 1-4: *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? 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. So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.*

❑ *Miles Stanford's comment on Gal. 2:20: '2:20 has to do with the law... the law shows us we're lost sinners, it takes us to the Lord Jesus Christ. It brings us to the end of ourselves. The Law works for the unsaved to bring them to the Savior, and the Law works for the saved by bringing him beyond the Savior to Christ; who is our Life. The believer who only knows the Lord as his Savior never gets very far in growth...'*



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POINT NO. 1:

- Is the VERB, what kind is it? *'I have been crucified with Christ'*
- Past tense? Present tense? Aorist tense? Future tense?
- Did it happen one time in the past, is it an ongoing action right now, or neither— e.g. did it happen at a point in time, and the fact that it happened is the critical issue? (as in the aorist)
- Ans: PERFECT tense: I have been and continue to be crucified with Christ, or 'with Christ I stand crucified' [Merryman] or: 'I have been and am now, crucified with Christ [Walvoord, Zuck]
- What about VOICE? Did I do it, or was it done to me?
- Ans: PASSIVE: it was done by an outside agency to me. (or HBP in baseball— official rule no. 5.05(b))
- MOOD? Am I being commanded to be crucified? Is it just a potentiality? a wish expressed?
- Ans: INDICATIVE mood: my crucifixion together with Christ is presented as a fact; it is an assertion of fact



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POINT NO. 2:

- Point on the word: '**crucified**'
- It is **syn + stauroō = systauroō**
- **syn** is '**together with**'
- The whole great doctrine of Identification with Christ comes from the little prefix, '**syn**'
- that, and perhaps the the word **baptizō**
- **synthaptō** in Rom. 6:4 is 'together with buried'
- **syzaō** is to live together with: **syn + zaō**; to enjoy real life with – as it says in Rom. 6:8 '**Now if we have died with Christ, we believe that we shall also live with Him**, [future; active; assertion of fact]



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POINT NO. 3:

- More observations '**crucified**' = *stauroō*
- Crucify is to drive down with stakes, to impale with a stake. Nations would hang conquered soldiers, Kings, etc. on the rows of stakes of a fortified wall. They would leave the corpse there to rot... meant as a message. It was meant to mock the enemy.
- The Assyrians, Persians, Greeks all had their preferred methods
- It had different forms and developments: on a stake impaled, hanging with arms outstretched, etc. The Romans preferred the cross with a crossbar.
- Crucifixion was by no means a Godly thing. It is not in the Law of Moses, what is in Lev. 20 is death by stoning. Clean, fast, efficient, not meant to glorify the killing or take pleasure in it.
- Deut. 21:22,23 says you can put a rebellious son to death by stoning, then you can hang his body on a tree, but it must not stay on it overnight, that would defile the land.
- It also says: 'for he who is hanged is accursed of God'. We see how Christ in being crucified on a cross became that curse for us (Gal. 3:13)

FROM NELSON'S ILLUSTRATED BIBLE DICTIONARY, LOCKYER, SR. EDITOR, THOM. NELSON PUB., NASHVILLE, PP. 265-68



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POINT NO. 3, cont.:

- One need not torture or lash a person with whips for them to die on the cross. Just by hanging there, one would die of exhaustion and suffocation. That took several days
- Interesting Point: if you were a Roman citizen, you were exempt from crucifixion! It was reserved for: slaves and criminals
- Could it be? That the two thieves with Jesus on their crosses were left for days there to rot away? They were true criminals after all, and it seems that Joseph of Arimathea, John 19:38 called in a special favor to Pilate to take Jesus's body away early, and according to Jewish custom.
- A fascinating observation: The chief priests and Pharisees, who were of The Law of Moses (holy, blameless? set apart) somehow went into a frenzied, mad state at Jesus's trial: "*Crucify Him!, Crucify, crucify!!!*" No one thought to question their hypocritical demand here, vis a vis the proper Law-way of death by stoning.
- It is clear that the reproach of the cross, it's brutality; it's connection with the heathen empires: that is one reason why it is a Jewish stumbling block (1 Cor 1: 23,24)
- But: crucifixion is the wisdom of God; while to man it is vile, offensive, a curse, gratuitous. Its reproach is perhaps why Paul uses the term often, to jar the memory of the cross and its importance



Galatians 2: **20** I have been co-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 gave Himself up for me.

Old Man "I"

NEW MAN "I"

Old Man "I"

NEW MAN "I"

ALL NEW MAN "I"

Q: IS THIS NEW MAN OR OLD MAN "ME"? It is the gospel (Jn. 3:16) & substitutionary work of the Cross at point of salvation...

Christ I have been co-crucified with;
I live now, no longer I;
Lives however in me Christ:

That which then now I live in [the] flesh, through
faith I live

That from the Son of God,

The [One] having loved me, and having given up
Himself for me

[From Greek interlinear]

