



GALATIANS 2: 20, 21

*Co-crucified with Christ,
part 2*

Holly Hills Bible Church . 20 JUL 2025 . 9 AM Study

Galatians 2: 19 “For through the Law I died to the Law, so that I might live to God.
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.”

The Law Principle:

Purpose I: conclude all members of human race under sin; Rom. 3:19

Purpose II: STOP every mouth; make aware of knowledge of sin; Rom. 3:19,20

Purpose III: make apparent the exceeding sinfulness of sin; Rom. 5:20

Purpose IV: put us under custodial care of a Pedagogue, to lead us by the hand to Christ ; Gal. 3: 23, 24

I was at a time under law: ‘you are not under law but under grace’ Rom. 6: 14,15

Had mastery over me Rom. 6:14

The law was the minister of death to me and through it, I died; Rom 7:6; 2:19

Its power was to arouse the Old Man, the flesh, its passions Rom 7:5

It was my minister of death; 2 Cor. 3:7

I was once bound under it; Rom 7:6

But! Nonetheless, it was glorious, and from God; 2 Cor. 3:7



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Death-Union Principle:

I have been crucified with Christ;

Life-Union Principle:

It is no longer I who live,

But Christ lives in me;

The Faith Principle:

The life which I now live in [the] flesh (bodily)
I live by faith in the Son of God

The Substitutionary-Redemptive Principle:

Who loved me and gave Himself up for me



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Death-Union Principle:

It abrogates any claims of God's Holy Law upon me

Brought about by the baptism of the H.S.

Part One: of my Position-Identity in Christ [Rom. 6: 1-10; Col. 2:9-13)

The Faith Principle:

The New Life rests not in law-stimulated good works or Law Codes, to fulfil it, but: rests, looks upon Christ, our Object for its sustenance

The value & merit is not in our faith: it is in it's Object: Christ

Life-Union Principle:

Part Three: of my Position-Identity: Christ now lives in me spiritually,

He lives in us in order that His life principle might liven or animate us

He not only is the Resurrection (the escape from death & burial (Part Two of the Position-Identity in Christ) He is: *the Very Life*

The Substitutionary-Redemptive Principle:

Vs. 20's emphasis is on: the active, aggressive, volitional involvement of the Son of God in the redemption

He loved & He gave Himself: both aorist, point-of-fact tense verbs





I have been co-crucified with Christ; [A]

Death to Old Man; my position in Adam; Judicially by application of law

and it is no longer I who live, [B]

Old Man & who I am in Adam is removed

but Christ lives in me; ENTER: Christ's LIFE [C] applied to me

and the life which I now live in the flesh. [B]

NEW Man & who I am in Christ added

I live by faith in the Son of God, [A]

Life in the Christ via the NEW Man; positioned in Christ, the Last Adam

(Who loved me and gave Himself up for me.)

Please ! Not another Chiasm !!!



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The Problem with the Reformation, Modern Day Covenant Theology, Non-Dispensational Grounding w/ 2:20

- There was a great deliverance at the Reformation: the ground-work of Christianity was recovered; which is: justification by faith alone
- But it was never brought out in the above that the Old Man was crucified at the Cross, hence it only refused the demands of the popery; and in their view, the Old Man was still before God
- With the Old Man before God, and not a believer outside of himself and placed in Christ in a New Man, he returns back to what God has set aside in 2:19 and 2:20; and the reformers, covenant ministers, etc. leave the door open to any system of ritualism that existed before the Reformation. The Old Man is not under crucifixion.

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The Problem with the Reformation, Modern Day Covenant Theology, Non-Dispensational Grounding w/ 2:20, *contin.*

HENCE: you end up with this Mindset in Reformed and Covenant Churches:

"The Christian must never say farewell to the law. Thank God, we are no longer under it as a way of salvation; but we are to keep it, we are to honor it, we are to practice it in our daily life." – DR. MARTIN LLOYD-JONES

"Is the disciple to be above his Master, the servant superior to his Lord? Christ was 'made under the law' (Gal. 4:4), and lived in perfect submission thereto, and has left us an example that we should 'follow His steps' (1 Peter 2:21). Only by loving, fearing, and obeying the law, shall we be kept from sinning." – ARTHUR PINK [Footnote #3--Cited in THE COMPLETE GREEN LETTERS (Zondervan), by Miles Stanford, p. 263.]

"**Genuine sanctification will show itself in habitual respect for God's law, and habitual effort to live in obedience to it as** a rule of life. The Holy Spirit will always lead him (the believer) to a spiritual use of the law in the pursuit of sanctification." – J.C. RYLE [Footnote #4a--Cited in THE COMPLETE GREEN LETTERS (Zondervan), by Miles Stanford, p. 263.]

"They [Reformed men] devote even more attention to the law in connection with the doctrine of sanctification. They stand strong in the conviction that believers are still under the law as a rule of life" [Footnote #4b--L. Berkhof, Systematic Theology, 4th ed. (Grand Rapids: Eerdmans, 1977), 613-15, italics added]

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WHAT IS WRONG with the Reformed Viewpoint? A CRITIQUE exercise below—

- LLOYD-JONES: yes the Christian can dispense with the law; Paul did in Gal. 2:19-21. **If we are ‘to keep it and practice it’ (as a memorial duty to it even though we are not saved by it); WHO is the one doing the practicing and keeping?.....**
- ARTHUR PINK: is correct that we are not above our Master the Lord Jesus, and He certainly kept the Law perfectly. But what happened to Him? **It crucified Him. The Law laid hold of it's Surety on the tree, and carried itself out in full and completely on Him. The Law then was perfectly satisfied. Made good in Him. Christ died to the law, and in His death to the Law (and any law principle). He also made us die to it. ‘Following in His steps to keep from sinning’ is a very very low, low bar compared to: “Christ who is our Life” will reveal us together with Him in glory, Col. 3:4**
- J.C. RYLE: said that genuine sanctification will show itself in habitual respect for God's law, and habitual effort on our part to live in obedience to its rule... there are a lot of ‘habituals’ in his statement. WHO again is the one doing the habitual obedience: the Old Man or the New? He said that the Holy Spirit will lead us to a spiritual use of the law in pursuit of sanctification.... But alas! Christ is our Sanctification according to I Cor. 1:30, and our wisdom, righteousness and redemption. How can we be pursuing it when the Holy Spirit has baptized us into Christ for all of it?

Galatians 2: **21** “I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.”

atheteō – ‘nullify’ : not placed; without; to displace; abrogate; get rid of; make void, render null
it’s antonym: to make fast; set, establish, to confirm

dōrean – ‘needlessly’/ ‘for nothing’ / or ‘in vain’ : without cause; it was purposeless [Zodhiates]

Wuest: **atheteō** also frustrates the free gift of God; it thwarts its efficacy

Literally: throws a monkey wrench into the working of God’s undeserved, unmerited favor towards mankind

“If a man can be justified by the law, then Christ went to the Cross and received no reward for His Death. He died to deliver us, and we are not delivered” (1)

“If He loved me enough to give Himself for me (in death), then he certainly loves me enough to live out His life in me” (2)



1: LEHMAN STRAUSS: DEVOTIONAL STUDIES IN GALATIANS AND EPHESIANS, LOIZEAUX BROTHERS, NEPTUNE NJ.:

2: DONALD K. CAMPBELL: BIBLE KNOWLEDGE DICTIONARY. WALVOORD, ZUCK, VICTOR BOOKS. P. 596

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SUMMATION:

- if our justification (and sanctification) & anything relating to our standing with God as righteous ones/set apart ones/ is BY GRACE (charis) –
- then it is categorically not of works, or anything law-stimulated.
- Grace and works by any law system are mutually incompatible, and mutually exclusive when it comes to being +R with God.
- Peter: in his small, symbolic act was rejecting, frustrating, nullifying the grace of God.
- We do not provide God any more reason for Him to see us as +R than simply Christ's work at Calvary.
- +R is imputed and categorically not earned! We are not Eagle Scouts in Justification and Sanctification with God....



Galatians 2: 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.

This is largely the theme of the Epistle to the Colossians, and is worthy of study. It is a victorious life, because it is that of Christ risen, and ourselves raised with Him. We stand on the right bank of the river in triumph, while the conquest of the land lies before us. As risen with Christ we are to seek the things that are above—that is our sole occupation—for “**You are dead and your life is hid [where?] with Christ [but where?] in God.**” That life is therefore perfectly and for ever secure, without the faintest possibility of its being lost; so completely so, that “when Christ, our life, shall appear, we shall also appear with Him in glory”! Solid facts these! Christ risen, victorious, triumphant, all powerful in the life of the Christian!

Well, but what follows? What should inevitably follow? “**Mortify therefore your members.**” You have a life all powerful—one that should and can put to death—mortify—the uprising of every internal and rebellious power, as assuredly inferior to the power of the Christ who, as life, dwells in us. This will produce the display of the life of Christ—none so exquisite—in all who love and are loyal to Him.

“Oh! teach us so the power to know
Of risen life with Thee;
Not we may live while here below,
But Christ our life may be.”

