

Introduction:

- The Good News of the Gospel tells us that we are crucified with Christ, justified by faith, and we can now live by faith in the Son of God.
- Many people believe in God but so do demons. Listen to this scripture: *"You can believe all you want that there is one true God, that's wonderful! But even the demons know this and tremble with fear before him, yet they're unchanged—they remain demons."* (James 2:19, TPT) If you are going to believe let it be a faith that changes who you.
- We do not just want to believe that there is a God. We want to believe in God. For when you believe in God/put your faith in God, things happen in you that only God can do! That is the miracle of the new birth.
- I want us to look at Gal 2:20. *"I have been crucified with Christ. It is no longer I who live, but Christ who 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 for me."* (Galatians 2:20, ESV)

I. Here is the Situation

- A. Paul is addressing a 'different Gospel'. What is that Gospel? It is a false gospel based on works. In other words this 'other gospel' requires more than just believing to receive the favor/grace of God. It is a false Gospel in that you have to do certain things to earn or deserve the grace of God. This totally goes against the Gospel that Paul preached which was a righteousness that comes by faith. Here is what he said to the Galatians.
 1. *"I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—not that there is one."* (Galatians 1:6,7 ESV)
 2. These 'preachers' are troubling believers and distorting the Gospel. 1:7
 - a) These 'preachers' are causing worry and distress to those who had heard Paul's message.
 - b) Distort - μεταστρεφω - to twist turn, bend or steer. IE. *"Education is a turning of the soul to the good, and the moral walk has inner turnings."*¹ Paul is saying that something other than what he taught is now being taught and that that teaching is in error. That is how we would describe BLM, Wokeness, Critical Race Theory, etc.
- B. Paul is addressing DIY (Do it Yourself) Christianity.
 1. DIY - stands for 'Do It Yourself'. There are many programs now on TV that are DIY themed. They are popular because they show you how fix or build things without bringing in the professional. In order to be a good DIY'er you have to be able to trust in yourself.
 2. DIY Christianity is a christianity that trusts in itself rather than in God. Gal 2:1-13
 - a) Those of the law/circumcision were beginning to teach the Galatians that they need to be circumcised in order to be of God. DIY is better than God. NOT!
 - b) Paul said we did not submit to them vs5 even for a moment.
- C. Paul is confronting rule keeping and peer pleasing/ Christianity. 2:11
 1. Paul opposed Peter to his face. Why? Because Peter was eating and spending time with

¹Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In *Theological Dictionary of the New Testament, Abridged in One Volume* (p. 1093). W.B. Eerdmans.

the Gentile Christians...until conservative Jews from Jerusalem came to Antioch.

2. When they came to Antioch, Peter though a Jew, would no longer associate with the Gentiles believers.
3. Even Barnabas vs 13 was lead astray! Peter and Barnabas became rule keepers and peer pleasers all because of the Jewish believers who came from Jerusalem. This lead to Paul's rebuke: "*Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?*" (Galatians 3:3, ESV) This is something we have to watch for in our walk with God: Am I trusting in Christ for this or am I starting to trust me (DIY)?

II. Here Is The Truth

- A. "*The just shall live by faith.*" This is Paul's point! 2:16; 3:11 In other words, God accepts all who put their faith in Jesus Christ. It has everything to do with faith (to be made righteous) and not a thing to do with what we do for God (in attempt to become righteous. DIY).
 1. First of all, when you trust Christ, God declares you righteous. He affirms that you are now a living citizen of His Kingdom.
 2. Or to use the biblical term, He "justifies" you. Paul is speaking to Peter, and he says...
 - a) We are Jews by birth and not Gentile sinners.
 - b) But we also know that a person is not justified by works/rules that we keep. We are justified by our faith in Jesus Christ. 2:15,16
 - c) Peter you are siding with the false Gospel if you think otherwise!
- B. What does it mean to be justified by faith? (Nothing we can do that will justify ourselves.)
 1. It means that God declares us 'not guilty'. You cannot earn this no matter how hard you work for God.
 2. Not only does it make me not guilty but at the very same time I am made righteous with the righteousness of Jesus. All by faith. I am righteous by the new birth... Born from above.
 3. This righteousness is not only put upon us but we literally become the righteous of God in Christ Jesus.
 4. Most believers readily receive this truth when told.
- C. What does it mean to be crucified with Christ? Gal 2:20
 1. "Most believers see that Jesus died for us, but few appreciate that He died as us."²
 2. "Not only did he pay our penalty, and not only did he take our sin, but he also took us to the cross and put us to death there also. It is a liberating truth to realize that you are already dead in Christ's death."³
 - a) "*... by the grace of God he might taste death for everyone.*" (Hebrews 2:9, ESV)
 - b) "*For you have died, and your life is hidden with Christ in God.*" (Colossians 3:3, ESV)
 - c) "*For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died;*" (2 Corinthians 5:14, ESV)

²Mike Petzer, p. 144 The Gospel Of Identity.

³Ibid

3. Christianity is not a matter of dying to sin, but realizing that we are dead to sin through Christ's death once and for all and alive with Christ. This is an act of faith!
 - a) Jesus did not need to die, we did!
 - b) What Jesus did, He did for us! Jesus supplied the death we needed and so destroyed what we could not. The Christian life is not about dying to sin, but realizing we are dead to sin and living to God! *"For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus."* (Romans 6:10-11, ESV)
- D. We die to the law/rules in order that we might live to God. 2:19
 1. Paul died to the law. He is saying the law is powerless over me. I am no longer going to trust in my ability to keep the rules. I am going to trust my life to Christ and His ability to save me. IE. The mud puddle and new clothes vs. old clothes.
 2. vs 19 - *"A person's death to the law means that that person ceases to have any relation to the law, so that the law has no further claim or control over that person."*⁴

III. Here Is What We Do

- A. *"I have been crucified with Christ. It is no longer I who live, but Christ who 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 for me."* (Galatians 2:20, ESV)
 1. I have been crucified with Christ.
 2. I live by faith in the Son of God.
 3. So what do I do? I...
- B. Believe!
 1. Believe Jesus died as us. I'm crucified with Him. He became sin/us on the cross.
 2. So that we could become Him in righteousness...resurrection. I live by faith in the Son of God.
 3. Believe you live, as He lives! This is the new birth. *"For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."* (2 Corinthians 5:21, ESV)
 4. "Sinners may do good things, but this does not make them righteous, and righteous people may do bad things, but this does not make them sinners."⁵
- C. "The message of the Gospel is not achieve (No DIY) but believe." Mike Petzer IE. Martin Luther and the Wittenberg door, 95 thesis. The church was all about doing but Martin Luther discovered we are saved not by our actions but by our faith.
 1. Most people associate righteous with 'right actions'. But this is not the principle way righteous is used in the NT. It is used in connection with faith.
 2. The truth of the matter is: we are righteous, independent of our actions solely through the price the Christ paid. God reckons us righteous, separate from our works.

⁴Fung, R. Y. K. (1988). *The Epistle to the Galatians* (p. 122). Wm. B. Eerdmans Publishing Co.

⁵Mike Petzer, The Gospel Of Identity.

3. The law focuses upon our actions (plural) The Gospel focuses upon the one act of Jesus that changes all who believe!
- D. Consider, conclude by reason of understanding. *"So you also must consider yourselves dead to sin and alive to God in Christ Jesus."* (Romans 6:11, ESV) *"So let it be the same way with you! Since you are now joined with him, you must continually view yourselves as dead and unresponsive to sin's appeal while living daily for God's pleasure in union with Jesus, the Anointed One."* (Romans 6:11, TPT)
 1. Jesus said it this way: *"And he said to all, 'If anyone would come after me, let him deny himself and take up his cross daily and follow me.'"* (Luke 9:23, ESV)
 2. Taking up our cross is about daily affirming that we are dead in Christ, (that He became us on the cross) therefore we are dead to our thoughts, habits and desires. It is affirming what Jesus did when He died for all. We consider ourselves dead through His death, by faith alone.
- E. Walk in the Spirit. *"But I say, walk by the Spirit, and you will not gratify the desires of the flesh."* (Galatians 5:16, ESV)
 1. Since we are alive through faith in Christ and consequently through the Holy Spirit's working in us, then let us live that reality out, walk out that righteousness, in our daily lives.

Conclusion:

- It is way easier to be a christian when you understand it is about being something rather than doing something.
- I believe I died with Him...so that the life I now live I live by faith in the Son of God. Or the life I now live is Christ living through me.
- God is NOT about performance standards. God is about using imperfect people like you and me to introduce His grace to a broken and hurting world.

"And are you ready to make the accusation that since people like me, who go through Christ in order to get things right with God, aren't perfectly virtuous, Christ must therefore be an accessory to sin? The accusation is frivolous. If I was 'trying to be good,' I would be rebuilding the same old barn that I tore down. I would be acting as a charlatan." Peterson, E. H. (2005). The Message (Ga 2:17-18). NavPress.