

# I Am Crucified with Christ

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[ 0 : 0 0 ] Now, we're covering the I Am's of the Apostle Paul. Here's another one that you're pretty familiar with in verse number 20. And the first couple words read, I am crucified with Christ.

I had this in my mind that we were on this passage a while ago, and so I went digging through my sermons and notes, and I found that in March of 2023 that I preached a Sunday morning message to you, to those five words, I am crucified with Christ.

And I'm not going to re-preach that or give that to you even now, but I will give you just the brief little headings of it just because it's what I did then. I want to remind you of it now. The message then was that the word I indicates an individual, meaning it wasn't a family choice or a church choice, but it was an individual, the Apostle Paul.

Earlier in the passage in verse 15, it's we who are Jews. We this and we that. But I, it's a personal decision is the point I was getting across, that being crucified with Christ is a personal thing, an individual thing.

Secondly, it's a state of being where I am crucified with Christ. It's like right now, today, where you are and where you sit in a pew in Silmar, California.

[ 1 : 1 9 ] And as far as I'm concerned, I think that's one of the most incredible things you could say, as if like this is my testimony in a nutshell. If you could, if I asked for testimonies, you raised your hand, just stood up and said, I am crucified with Christ.

That's it. And sat back down. And I'm not asking you to do that for a show, but the idea being, if that's true from your heart, that's your condition and state of being, that's a blessing. That's a testimony.

That's a testimony. And then he says, I am crucified, which is a death, and more specifically, a death to something, which we'll get at here in a little bit. And then the words with Christ, which is an identity or an association, a person that he's identifying with.

And that's what, or rather who this is all about. It's not about being crucified, but rather about being crucified with Christ. Now, this is a real popular phrase, and it's become popular in Christianity. It's often taught in regards to, maybe you've heard of a book or of a theme called A Crucified Life, or you've heard of things where it has to do with dying to self. And this is like the verse.

[ 2 : 2 7 ] This is the statement that is often used to go that direction. And those are, that's not necessarily wrong, and I don't want to be just nitpicking at that phrase or taking it that way, but that's not exactly what the Apostle Paul is even talking about, is living the crucified life or dying to yourself.

It's not at all what he's talking about, as a matter of fact. And so I want to go through this context, because context is everything. And I think it'd behoove us to really analyze the context to understand the verse 20 has 19 verses before it, and there's much after it.

And so that verse doesn't just get pulled out of it and then go off and write a book series on it, but rather the truth is in the context of what Paul is saying. So I'm not attempting to split hairs, and I really am just attempting to be true to the text.

And so, God forbid that I just preach popular cliches to you, but I want to give you the Bible and what it says, and exactly what the Apostle Paul was saying when he said this statement.

So we'll get some context. We'll read through a portion of this chapter. But before we do that, let's just bow our heads and our hearts once more before God's throne. Father in heaven, thank you for tonight.

[ 3 : 4 2 ] Thank you for this open Bible in front of me and on the laps of your people. And Lord, as it's come to this portion of our service tonight, where we open up the scriptures, we read, and we consider what the truth, what this text says, just please get involved and do something with these

words.

Help us to understand them and understand where they apply to us. I don't doubt that there's a different application across the board in this place from individuals and their backgrounds and the way they were raised, the way they see things.

And so, Lord, just you take it and you do something with it in each individual heart. That's my prayer tonight, and I pray you'll do this in Jesus Christ's name. Amen. So let me get you some background before we go too far.

From the very beginning of the chapter, Paul goes to Jerusalem. And he goes to Jerusalem by revelation, and he goes there to speak to some of the kind of the big, the popular guys, the apostles.

Peter, James, and John are mentioned in verse number 9. And these are guys that have a good reputation. And so he's going there to communicate unto them, verse number 2 says, I went up by revelation and communicated unto them that gospel which I preach among the Gentiles.

[ 4 : 57 ] But he says, I did it privately to them who have reputation. He didn't want to cause a scene. He didn't want to do it publicly. And it might come across like he's rebuking them. So he just gets aside with them and lets them know what exactly Christ revealed to him, which is going back to chapter 1 and verses 11, 12, 13, that Jesus Christ himself, their master, their Messiah, their leader for three and a half years, has showed up over here to the apostle Paul and taught him something that he didn't really expound too clearly to these men.

And so Paul shows up and explains to them this gospel that he preached among the Gentiles. He did it privately. That was wise. And so they're all happy and they all break and go different directions.

And eventually Paul's up in Antioch in verse 11. And Peter shows up in Antioch. But Paul has to talk to him about something. Because Peter is acting up in Paul's mind.

And look at verse 11. It says, But when Peter was come to Antioch, I withstood him to the face because he was to be blamed. What did Peter do wrong?

That Paul is rebuking this top-notch guy, the apostle Peter. As far as the Jews go, he is the spokesman, the leader in the Jews' religion in Jerusalem and in Judea and elsewhere.

[ 6 : 16 ] But meanwhile, this guy Paul is up in Antioch, Assyria. And he's kind of heading a different campaign. And this is in the midst of him going to these Gentile cities and traveling and going into their synagogues.

True to the Jew first and also to the Greek. But also anyone that will listen. Any Gentile that will receive the message of the gospel, the grace of God. Paul's preaching and preaching and preaching. They're worshipping unknown gods.

He's preaching to them. And so he's starting churches. He's getting things going. And he's traveling. And then he's writing letters back to those churches. So he's up there in Syria. Now he's going to withstand Peter to his face because he said he was to be blamed.

Verse 12 says, For before that certain came from James, he did eat with the Gentiles. Meaning before certain Jews came from Jerusalem, he was eating and fellowshiping with the Gentile believers.

Which was normal. Remember, Peter has already had God say, Peter. Remember that rise, Peter, kill and eat. And he said, not so, Lord. But God said, I cleansed them, Peter.

[ 7 : 17 ] You can, don't call them common anymore. And he's kind of, he's getting him warmed up because Cornelius is sending for him this Gentile of the Italian band. He's going to send him after him to tell him words of life.

So the apostle Peter has already had revelation that God is opening the door to Gentiles. And he even stated that they can be saved even as we. And so he says this, that he's eating with these Gentile believers.

Peter's got it. He's okay. But when they were come, the Jews, he withdrew himself and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him. That means they were being hypocrites. In so much that Barnabas also was carried away with their dissimulation. Barnabas is a good guy.

He's a great guy. He cares for people. But he's getting pulled away from these Gentiles. And like, well, why? And he's carried away with it. There's a whole, and Paul says, hey, this is wrong.

[ 8 : 20 ] Verse 14. But when I saw that they, Peter, the other Jews, Barnabas, that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles and not as do the Jews, why comest thou the Gentiles and live as do the Jews?

And so this is him withstanding him to his face in front of all these others, blaming him for the way he's living when he's separating from Gentiles when he should be, just like he was before the Jews showed up, if you understand.

Now, here's the context. Paul rebuking Peter, a man that already has knowledge that the Gentiles have been cleansed by God and they can be saved by the grace of God. And he's even fellowshiping with them.

Things are all fine until some Jews show up. Then Peter gets nervous. Then he fears them. Then he separates himself. And now there's confusion and there's a division and there shouldn't be. And the Apostle Paul has to stand up and explain something publicly.

So he continues in verse 15. We, Peter, Barnabas, James, John, we who are Jews by nature, we were born Jews.

[ 9 : 32 ] We were raised under the law of Moses. We kept the Sabbath. We went to the temple. We who are Jews by nature, children of God in that sense, of Abraham and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ.

So he's preaching to Christians now that have turned from the law and received the justification by faith in Christ and have salvation and eternal life.

And he says, we who are Jews by nature, knowing that you can't be justified by the law, we have believed in Christ, in the middle of the verse, that we might be justified by the faith of Christ and not by the works of the law, for by the works of the law shall no flesh be justified.

So he's just preaching some good doctrine to them that they've already agreed to and believe and have submitted their heart to. And now his statement in verse 17, but if while we seek to be justified by Christ, we ourselves also are found sinners, by the law that is, if we've gone back to following the law, it'll find us guilty every time, is therefore Christ the minister of sin?

And the answer is no, God forbid, Christ is the justifier. He's declaring you righteous before God, not guilty before the law. And so he says this in verse 18, for if I build again the things which I destroyed, meaning the law, following the law, keeping the law, I make myself a transgressor if I go back and try to submit to the law, because that thing only tells me I'm a transgressor.

[ 11 : 09 ] It can't tell me I'm righteous. It never told one person they're righteous, except for the one man who kept the entirety of the law and knew no sin, and in him was no sin, the Lord Jesus Christ.

Every other single soul that came to that law found themselves a transgressor. So Paul says, if I build again the things which I destroyed, if I go back to that, then it's just going to find me guilty all the time.

And I'll never have justification, because by the deeds of the law, there shall no flesh be justified.

Now verse 19, and to the end. For I through the law am dead to the law that I might live unto God. I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain. So there's some context there, where the law makes him a transgressor, but the faith of Christ justifies him.

[ 12 : 13 ] And so, Paul says, I'm crucified with Christ. And this is the I am that we'll focus in on this evening. I am crucified with Christ.

And I want to give you three thoughts here, right from this passage, that really extracts the context better, and the meaning of the statement, more so than how you typically hear it about a crucified life, and things like that.

Number one, Paul is crucified with Christ, so that he can now be dead to the law. That's a big deal to Paul. He gets it. Peter, not so much.

Barnabas, not so much. The other Jews there, that were with him in Antioch, not so much. But Peter gets it. I want to be dead to that law, like forever. I was under that thing for so long.

And he said in verse 18, if I build again the things which I destroyed, in Philippians 3, I counted them lost, I counted them but dung, that whole thing. I'm done with that. It's behind me, forgetting

those things which are behind.

[13:17] That's the Apostle Paul's stance on the law. And he's crucified with Christ, so that he can now be dead to the law, once and forever. The context of that statement, as I showed you, is in regards to the law.

Look again at verse number 19. For I, through the law, am dead to the law. So what the law does, is it declares that a man is a sinner.

And Jesus Christ declares, that someone who comes to him by faith, that they're righteous. The law declares you guilty. Jesus Christ declares you righteous. The law can condemn, because that's all it can do.

What the Lord Jesus Christ justifies, because that's what he came to do. The Apostle Paul desires to be dead, to that thing which condemns him, and only ever condemned him.

Continually. Because there's no hope in the law. There's no help in the law. Could you just imagine this? Just get, understand how the law operated, and how the Apostle Paul sees it, now that he's on the other side, and justified by faith in Christ Jesus.

[14:28] I broke the law. And I'm guilty. And I'm guilty before God. And so I'm sorry about that. I fear the Lord. He is the holy and true God.

The God of Abraham, Isaac, and Jacob. And I broke his holy law. So I'm guilty. And it pains me. And it burns me. I don't want to be wrong with God. I want to get this taken care of.

So I'm going to keep the law. I'm going to keep the whole law. I'm going to do better at keeping the law. And show God that I can do better. And I can work harder.

And I can show discipline. And I can show devotion to the law. Because I love him. And I want to please him. And I broke the law again. And now I'm sorry that I broke the law again.

And I want to get it behind me. And so I'm going to work harder. And not let that happen again. And I'm going to show God that I mean business this time. Does this sound even familiar with you in your Christian life a little bit?

[15:30] Not necessarily the law of Moses. And I'm going to try to fix it. And I'm going to try to show God that I mean business. And I'm going to obey his commands. And while attempting to show the goodness and the fervor and the attention and devotion to the law.

You slip and fall again. And what Paul, the point is Paul constantly found himself guilty by the law. Never did the law declare him righteous.

Never did it give him peace. Never once in his life. It only frustrated him. And on top of that he was always worse off. The more he tried.

The more he worked. He found himself guilty again. Guilty again. And some of you won't quite understand this. If you've never been a slave to a religion. If you've never worked and worked and worked and been under a religion that told you you have to do this.

And you have to do this. But if you have practiced religion. And not too many people practice religion sincerely anymore. It doesn't seem. But there are some. And they want to gain God's favor.

[16:35] And they believe. Their faith is in that religion. They believe if they'll do it. And they'll keep it. And they'll observe it. God will be pleased. If you've never been under that system. You may not fully get the way Paul feels about the law.

But I can just think of my parents. I can think of a few. A Lutheran. A former Lutheran that I know well. A former Catholic man that I know well. That he came. Every one of them that comes out of that religion.

When they embrace the gospel of Jesus Christ. And find forgiveness and salvation. And that it's settled once and for all. They get angry at what they were told their whole life.

And they get mad and frustrated that they were lied to their whole lives. It's almost like the deeper they are in it. The more angry they are about it. And I've seen it happen enough. And I know it's a natural thing.

And the Apostle Paul. When he sees Peter going back to that law. Going like separating from Gentiles. Who are members of the body of Christ.

[17:34] He's a member of. And leaning toward the separation that the Jews held. He's like no. No Peter. We don't go back to that thing.

That's in the past. That's over. I'm crucified with Christ. Because I want to be dead to that thing. For the rest of my life. I don't want anything to do with the law.

And Paul got that. Every sin that he committed under the law. Just set him back further and further. It called him to work harder and harder. And so finally he got his liberty.

And he's crucified. In order to be dead to the law. Much like any believer comes out of religion. And they're crucified with Christ. To be dead to that religious system.

That was telling them what they have to do. And how much they have to keep. And work and observe. In order to please God. Paul found out that Jesus Christ pleased God enough. For all of us.

[ 18 : 32 ] And he got in Jesus Christ. And he's crucified with him. He finally got liberty. He finally got release. He finally got deliverance. Being crucified with Christ.

And so for Paul. In this context. He doesn't care what the Jews think. The Jews that come from James. And from Jerusalem. He doesn't give a rip how they feel. Or what they think. He cares about the truth of the gospel.

And so he says. Peter. Barnabas. All the rest of you. Listen up. And he stands up and declares the truth. About what it is to be.

Crucified with Christ. To be dead to the law. Now flip over a page. To Galatians chapter 5. He wasn't dead to the law.

Like oh I just quit going to church. Or I quit observing it. It's not like I'm not being religious. Anymore. That's not it. He's crucified with Christ. So he can be dead to the law.

[ 19 : 31 ] So that he can. That religion can. Can lose a grip on him. That it had all of his life. And he can be liberated. And have liberty. Look at chapter 5 verse 1.

Paul says a little later to the same church. Stand fast therefore in the liberty. Wherewith Christ hath made us free. And be not entangled again with the yoke of bondage.

That's what they were doing in chapter 2. When he referred to. Behold I. Paul say unto you. That if ye be circumcised. Christ shall profit you nothing. For I testify again to every man that is circumcised.

That he is deader to the whole law. Christ has become no effect unto you. Whosoever you are justified by the law. You're fallen from grace. For we through the spirit.

Wait for the hope. Of righteousness. By faith. For in Christ. Sorry. For in Jesus Christ. Neither circumcision availeth anything. Nor uncircumcision. But faith.

[ 20 : 26 ] Which worketh by love. He doesn't care if you're a Jew or a Gentile. He understands completely now. None of that matters a bit. And if you think you're going to jump back into the law.

And keep that. Then Christ isn't profiting you anything. And you're falling. He doesn't say you're not saved. He says you've fallen from grace. Like in chapter 2. He says I do not frustrate the grace of God.

They are. Because they're slipping back into it. Now Paul. Why is Paul crucified? Because he wants to be dead to the law. For good. Forever. No more going back. I want that liberty. That I have in Christ.

Where I'm justified by faith. My forgiveness of my sins. Not based on my obedience. My condition. My devotion. Who I. What I dress like. And who I talk to. It's the blood of Jesus Christ.

Washed it away forever. In Christ I'm sanctified. And he says in Philippians. That he found and received the righteousness of God. Which is by faith. So he wants to be dead to that law.

[ 21 : 26 ] Amen. Now there's something else. Back in Galatians chapter 2. Paul is crucified with Christ. So that he can now live unto God. You see that in verse 19 and 20.

For I through the law am dead to the law. That I might live unto God. Before the law. He didn't live unto God. He was dead in his trespasses and sins.

And didn't even know it. In verse 1 now. Or 20. I'm sorry. I am crucified with Christ. Nevertheless I live. Yet not I. But Christ lived. I couldn't say that before. There was no Jesus Christ living in him.

Paul is crucified with Christ. So that now he can live unto God. Think of it like this. His death to the law. Is a means of making way. For new life to come in.

There was a better. A new and abundant life. In Jesus Christ. Available in Jesus Christ. But not attainable. Until there was the death to the law.

[ 22 : 30 ] So Paul is crucified with Christ. So that he can now live a new life. Unto God. This life that he now had promised him love. It promised him joy.

It promised him peace. The law never promised him a thing. This new life that he's got a hold of now. It offered him rest. It offered him strength.

It offered him grace. And mercy. And hope. It provided a way to the Father. The law didn't do that. It provided a fellowship with the Son of God. The law absolutely didn't do that.

And it gave him the Holy Spirit of God. Dwelling inside of him. Newness of life. He's crucified with Christ. So that he can live unto God.

The Apostle Paul. When he says I'm crucified. When he says dead to the law. Or talks about death. You know he's not glorifying death. Or glorifying in death.

[ 23 : 27 ] Or whatever I meant to say there. Glorifying in death. Like some of the world today. Or the darkness in the world. Or something. That wasn't his case at all. When he talks like that. When he says God forbid.

That I should glory. Save in the cross of our Lord Jesus Christ. He's not tattooing a cross on himself. He's not like glorying in a symbol of death. But the point is. Is that the goal here.

For this man. Is that he become alive. The goal is to get life. To become alive unto God. To pass from death. Unto life.

And the way to do that. Is to be crucified with Christ. To have eternal life in Jesus Christ. Who by the way. Is called the way. The truth. And the life.

Jesus Christ. The resurrection and the life. The bread of life. The true God. And eternal life. In John chapter 1. In him was life. What about in the law Paul?

[ 24 : 22 ] I haven't found it. There's no life in that law. But I sure did find it in Jesus Christ. It's only death in that law. I'll show you that in a minute. He had the same desire when he was under the law.

For peace. And for promise. And for life. For acceptance with God. And he couldn't obtain it.

So he could never realize it. The law wasn't capable of giving that to him. And he worked hard. And he wanted to experience that. And all the law could do was frustrate him.

All it could do is show him. Paul you failed. You failed again. And you failed again buddy. So Paul's crucified with Christ. So that he can now live unto God. Take a look to the left.

At 2nd Corinthians. Just a few pages back to the left. And chapter 3. And Paul talks a little bit about the Old Testament. And the New Testament. In one passage.

[ 25 : 17 ] And he's emphasizing. How much better the New Testament is. And I just want to show you. Some of the language he uses. Being on this side.

Being under the grace of God. Looking back at what that Old Testament was. Even though in its day. It was given by God. It was glorious. It separated the Jews.

From everybody else on the world. It displayed the holiness of God. So it was glorious in its day. But when Christ came. Oh my goodness. Paul says.

My eyes are opened. And look at the language he uses. In verse number 6. He begins saying that. Speaking of God. Who hath made us able ministers. Of the New Testament.

Not of the letter. Speaking of the Old Testament law. But of the Spirit. For the letter killeth. But the Spirit giveth life. But if the ministration of death.

[ 26 : 15 ] What is that? Written and engraven in stones. That's the Ten Commandments. The Old Testament he calls the ministration of death. It killeth. If that was glorious.

Verse 7. So that the children of Israel cannot steadfastly behold the face of Moses. For the glory of his countenance. Which glory was to be done away. How shall not the ministration of the Spirit. Meaning the New Testament.

Be rather glorious. For if the ministration of condemnation be glory. Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious.

Had no glory in this respect. By reason of the glory that excelleth. So if it was glorious at all. When you put it up against the New Testament. And justification by Jesus Christ.

By faith in Christ. That thing doesn't have any glory at all. He calls it. It says it killeth. It's the ministration of death. It's called the ministration of condemnation.

[ 27 : 12 ] That's all it could minister. Death and condemnation. Paul wanted life. He wanted to find life. And he found it in Jesus Christ.

And so he wants to be. He's crucified with Christ. So that he could be dead to the law forever. So that he could experience what it is to live unto God.

And then let's go back to Galatians 2. And in finishing the chapter. Say one more thing here. That Paul is crucified with Christ. Because that is the natural expectation.

Of the child of God. The one that understands justification by faith. Through Jesus Christ's blood. That's natural for him to want to be dead to the law.

To want to have nothing to do with that anymore. When Peter and the others were hypocrites. And were going back to it. They were blamed. And they were withstood to the face.

[ 28 : 11 ] As he says. And deservedly so. Because they were wrong. The natural and the right expectation. Of the child of God. Is to be crucified with Christ. Reading verse 20 and 21 again.

I am crucified with Christ. Nevertheless I live. Yet not I. But Christ liveth in me. And the life which I now live. Where is it at?

And the life which I now live in the flesh. I live by the faith of the Son of God. Who loved me and gave himself for me. I do not frustrate the grace of God. For if righteousness come by the law.

Then Christ is dead in vain. Now first of all. Christ is not dead in vain. So we know that to be true. If righteousness would come by the law.

Well righteousness doesn't come by the law either. But if Paul goes back to the law. To gain God's favor. And his acceptance.

[ 29 : 06 ] And if he turns himself back to that system. If he builds again the thing that he destroyed. Then to what purpose was the death of Christ. Is what he's saying. Christ is dead in vain.

So it's obvious and reasonable. To expect Paul. And any believer. To drop whatever it was.

Whether it's the keeping of the law. Or the worshiping of idols.

For the Thessalonians. And the church at Colossae. Or whoever. The Athenians. Is to drop whatever that was. That you were dabbling with. Or trusting in. And take Jesus Christ.

And be crucified with Christ. And be dead to that from here on forward. And live unto God. It's just a natural expectation. It's what he calls. Walking according to the truth of the gospel.

Otherwise you're going back to something. That was dead. And that was only condemning you. And hurting you. Before God. It's an obvious and reasonable expectation. To drop what wasn't getting the job done.

[ 30 : 07 ] And cling to what is effective. To what did give you life. Remember Paul sought to be righteous before God. He sought to be justified from his sins.

He said I'm the chiefest of sinners. Oh wretched man that I am. Is his own personal testimony. He wanted to be rid of that. And only the faith of Jesus Christ.

Could accomplish that. So naturally. He clings to that. And says I'm done with that. I'm dead to that. From here on out.

He's refusing to look back. And rebuking Peter and the others. For confusing people. And not walking according to the truth of the gospel. It's natural I believe.

That every child of God. Should embrace the faith. That freed them. From the bondage. And not frustrate the grace of God. That is working in their new life. By going back.

[ 31 : 04 ] And trying to observe rules and regulations. Thinking they can please God. Building again. Their religious obedience. And subjection. Now I want to turn you to one passage.

Before we're done. We're almost there. Take you back to Romans chapter 7. And I just want. You're going to. You're going to see this. It's going to make real good sense.

There's one more thing I want to point out. It's a different passage. But it is a great analogy. Of the exact stuff we're looking at right here. The analogy is a marriage.

And so I'm going to read the first couple verses here. Or I'll read the first six verses. And just follow along. He's talking about a woman. That is married to a man.

And in the law. They're married. They just stay married. They're bound together in that marriage. By the law. But if that man dies. Then the woman is loosed from the marriage. Because he's gone.

[ 31 : 59 ] She's loosed. The law says that. She is loosed from the law of her husband. While he's dead. She can now go marry another. And now he uses that thought. To say that's the same thing that happens.

With us. Jews. We are now dead to the law. Because that's our old husband. Who passed away. And we have a new one. A better one. So follow along.

Verse number one. It says. Know ye not brethren. For I speak to them that know the law. How that the law hath dominion over a man. As long as he liveth. For the woman which hath a husband. Is bound by the law.

To her husband. So long as he liveth. But if the husband be dead. She is loosed from the law of her husband. So then if. While her husband liveth. She be married to another man. She shall be called an adulteress.

But if her husband be dead. She is free from that law. So that she is no adulteress. Though she be married to another man. Wherefore my brethren. Ye also.

[ 32 : 55 ] Are become dead. To the law. By the body of Christ. That ye should be married to another. Even to him who's raised from the dead. That we should bring forth fruit unto God.

For when we were in the flesh. The motion of sins. Which were by the law. Did work in our members. To bring forth fruit unto death. That's all the law could do.

But now we are delivered from the law. That being dead wherein we were held. That we should serve in newness of spirit. Not in the oldness of the letter.

You see him being dead. Crucified with Christ. He is dead to the law. So that he can live now unto God with Christ. And the natural expectation is.

This is where I need to be. Crucified with Christ. Imagine being married to a man that. You can never satisfy his demands. Being married to a man who is always condemning.

[ 33 : 56 ] Because that's all he ever does. Always accusing. Always accusing. You can never live up to his expectations. No matter how hard you try. It's miserable.

And then he dies. And you're freed. From that man. And from his bondage. And you marry a new husband.

And the new husband is loving. And he's forgiving. And he makes you happy. And he gives you joy. The other husbands never gave you joy.

This new one. He's literally the perfect man. You see the analogy. Do you not? The law. And Jesus Christ. And so the apostle Paul says.

I'm crucified with Christ. So that I can be dead to the law. From this day forward. And it's pictured by being loosed from a marriage. Of a bad husband.

[ 34 : 57 ] And a bad relationship. To a good one. That you'll never find a better one. And so. Of course you want to be dead to that old marriage.

Why would you ever try to go back to that old marriage. When it's gone. And it's supposed to be done away with. Why would you ever try to relive. That life of frustration. And pain.

And disputes. And condemnation. It doesn't make sense. Dead to that. And then. Crucified with Christ.

So he could be alive to God. Married to another. A far better relationship. In Jesus Christ. Far better than the old husband. And now you can experience hope. And joy.

And liberty. And peace. In Jesus Christ. Why would anybody go back. To the old husband. And thirdly. To wrap it up. Crucified with Christ.

[ 35 : 52 ] Because it's natural. It's the natural. Expectation of the child of God. It would be natural. To cling to that new husband. The one that's alive. It would be counterproductive.

To try to bring up the old husband. Into the marriage. It would be counterproductive. To this new relationship. To attempt to please the old husband. That would be.

That would be frustrating. That would be frustrating. The grace of God. That would be quenching. The love. In this relationship. By going back to the other. Or bringing up the other.

And so it seems to me. Quite natural. To embrace. The new husband. And forsake all others. And so Paul says. I am crucified with Christ.

It really isn't about. This denying of yourself. And this crucified life. That people write. And talk about. And do series. I'm for that. I understand that stuff. And the new man. But the context.

[ 36 : 51 ] Is pretty clear tonight. That this is Paul. Dealing with religious problems. With people who are. Just afraid to. It said they feared the Jews. They're afraid to separate.

They're afraid to. To live. In the. The body of Christ. In the liberty. That Christ has given them. And just to remind you.

As far as this context. We could. We just carry this forward. It just spills right into. Chapter three. Of Galatians. Where he says. Oh foolish Galatians. Who hath bewitched you.

He carries on about. Did you receive. The. Was it righteousness. Or no. By the works of the law. Or by the hearing of faith. And he's. He's just burying them.

Say look. You're. You're doing. He was using Peter. As an illustration. Because he's saying. You guys. Church believers at Galatia. You're doing exactly. What Peter was doing. Back there. And you're trying.

[ 37 : 46 ] To go back to the law. You're trying to be perfect. By the law. When you're actually. Only perfect. By the faith of Christ. And so the context. Overwhelmingly. Is declaring. What Paul says.

Why he says. I am crucified. With Christ. Dead to that. Forever. Never going back. Now I can live unto God. For the first time in my life. Have peace.

And have eternal life. And have the righteousness of God. And it's far better than the righteousness. Which I was gaining under the law. And that's in Ephesians. Or sorry. Philippians 3.

A very good companion passage. To study with this. And then the last thought. Just closing it down. Is. That's the expectation for us. Of every child of God.

Is to put the religion behind us. If you were brought up in it. Put it behind you. Be dead to it. Don't go back to it. Don't seek to. To please God with it.

[ 38 : 39 ] Because it doesn't work. It didn't work then. It's not going to work now. But rather embrace the relationship. Than Jesus Christ. And stand fast in the liberty. Wherewith Christ made you free.

And praise the Lord for that liberty. You'll learn. As you grow in grace. You'll learn how important that liberty is. And you can see it.

You will see it all around you. Where religions are trying to pull you down. Or pull their members back into bondage. And hold them back. And hold them down. And obey us. And do what we tell you. And Christ is not that way.

He sets you free. And gives you eternal life. And seals you with his Holy Spirit. Forever. Forever. So there's a little bit more about that passage. I am crucified with Christ.

Maybe a little more of an instructional. Or doctrinal look at it this time. Versus the last time. But I hope you understand it. I hope it benefits you. And you can kind of feel in your own spirit.

[ 39 : 35 ] That what Paul needed to be dead to. Was the same thing Peter needed to be dead to. The same thing we need to be dead to. Thinking that we can work harder to please our God. When we mess up.

Because we can't. As we just plead the blood. We get back on our face. And then we get up to walk. Amen. Okay. Let's dismiss.

And see you in a week or so. Father we love you. You have been nothing but good to us. And I want to say thank you tonight. For the opportunity to be crucified with Christ.

And to reckon ourselves dead unto sin. And dead to the rudiments of this world. And dead to the law. And to anything that was. That we were trusting in.

And holding on to. To try to please you. Lord we're grateful that Christ took it all. He did it all. And we can rest in him. And Lord may each one here fully realize.

[ 40 : 29 ] And fully understand. Their position in Jesus Christ. And the liberation that's there. Thank you for it. Help us to walk in it. And live in it. And rejoice in it. And to glorify you in it as well.

Please bless as we go on our way. Please keep us safe over this holiday weekend. And I pray that Sunday be a wonderful day here in Sylmar. And that you'll bless the preaching of your word. And the edification of saints among themselves.

I pray that you'll continue to grow this church. And to work in our midst. As we seek to love you and serve you and obey. And it's in Jesus name. Amen. Amen.