

Intro: We have the picture of a courtroom, with a guilty man standing before the judge. There is no doubt this man has been on a crime spree. Whitey Bulger... Racketeering, Extortion, Conspiracy to commit murder, Conspiracy to commit extortion, Conspiracy to commit money laundering, Narcotics distribution, and 19 Counts of Murder. But just before the sentence is leveled, someone stands up in the back and says, "He didn't do it. I am the one guilty of all of those crimes. Give me the punishment you think he deserves." So the sentence is leveled.. not guilty.

Now that your guilty *record annihilated*, the question becomes, how would you live in light of your new found position in life?

Trans: This morning we're going to dive into what it means to experience. . .

"Christ for Us, Christ in Us"
Galatians 2:11-21

The Point: Because of what Christ has done for us, we can live in the power of Christ in us.

Read 2:11-21

Trans: Here's my first encouragement for you ...

I. Recognize the truth of what Christ has done for you (2:16, 20)!

Gospel Indicatives

What does it mean to be justified?

- If you don't understand this word, you don't understand Christianity.
- Martin Luther said of justification: **"This is the truth of the gospel. It is also the principal article of all Christian doctrine, wherein the knowledge of all godliness consists. Most necessary it is, therefore, that we should know this article well, teach it to others, and beat it into their heads continually."**
- So... here's my attempt today and our attempt every Sunday, to beat this into your head. ☺ Here we go.
- **XXII. Justification. Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the propitiation that Christ has made**
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- Remember, justification is a legal term.
- Justification is the opposite of condemnation. To condemn someone is to declare them guilty and deserving of punishment. To justify is to declare not guilty and deserving of pardon and forgiveness.
- For those who believe in Christ, they have been acquitted. We are off the hook! God grants gracious and radical pardon and forgiveness of their past, present, and future sin.
- He can do this because of the propitiation of Christ's sacrifice, the sin bearing, wrath absorbing death of Jesus.
- In short, justification means you are declared righteous in the sight of God...
- *Don't miss this? The doctrine of justification hinges on two great facts: God is righteous and holy. We are not righteous or holy. So, how can we be made right with God?*

How can someone be justified? (v. 16)

- **A person is not justified by works of the law.**
- "works of the law" refers to keeping/obeying the totality of God's commands.
- Every other world religion and system of morality says, "do this, be good, add it all up, and surely that will be good enough." That is the basis on which God will accept them.

- I love that Boston is a global city. That means people from all over the world, all different backgrounds and all different religions live here. . . . Pic: Story of meeting Remz... Bahai...
- It is astonishing that we believe that would ever work!
- **XXII. Justification is God’s gracious and full acquittal of sinners, who believe in Christ, from all sin, through the propitiation that Christ has made, *not for anything wrought in them or done by them,***
- “Not for anything produced in them or done by them.” You cannot manufacture enough goodness or do enough good things to merit salvation. It is impossible. A person is not justified by works of the law.
- **A person is justified through faith in Jesus Christ.**
- **XII. Justification. Justification is God’s gracious and full acquittal of sinners, who believe in Christ, from all sin, through the propitiation that Christ has made, not for anything wrought in them or done by them, *but on account of the obedience and satisfaction of Christ, they receive and rest on Him and His righteousness by faith (Acts 13:38-39; Rom. 3:21-26; 8:34; 10:3-4; 2 Cor. 5:21; Phil. 3:9).***
- How can we be justified? We place our trust in what Christ has done on our behalf. It’s not enough to understand and even approve. There has to be trust, a personal apprehension.
- The Galatians had heard this before. Read *Acts 13:38-39 & 42-43*
 - gospel truth... “Through this man... by him....” The WORK of Christ..
 - pushing to response (Believe, hear more)...

Where was our justification accomplished?

- Answer. **The Cross.** “we have been justified by his blood.” (Romans 5:9)
- And this is stated so clearly at the end v. 20... “[Christ] loved me and gave himself for me.”
- Would you read that again? Feel the weight of those two little letters. Paul says “Christ loved *me* and gave himself for *me*.”
- Personal pronouns are huge! My man Octavius Winslow called this the “holy egotism” of the Bible.
- What he meant is that every believer should wholeheartedly embrace and personally apply God’s truths and promises in his own heart. And when you do, here’s the beautiful part: you realize how great his affection are for you, and it fuels your affections for him.
- Yes, there is a corporate reality to the salvation Christ died to bring. He died to save a people, the church. BUT we should not be timid when it comes to appropriating the personal effects of God’s grace to us. Nothing should grip us and move us like these truths.
- His sinless life *for you*. His selfless death *for you*. His resurrected life *for you*.

Theology matters. Eternal life and eternal death hang on our understanding and most importantly, our response to this doctrine. Every person at RHC should be able to articulate this doctrine... Justification: “declared righteous in Christ.”

Trans: Now, because Christ has done this work for us, what should be our response to him?

II. Live in step with the gospel because Christ is in you (2:11-20)!

It is vital to understand the relationships between indicatives and imperative in the Bible. Indicatives. Assertions. Statements of fact. Propositions. --- Imperatives are directions & commands. Indicatives are always the grounds for imperatives. Because this is true, we respond to God. Because of his amazing love and grace, we are compelled to love him. Paul’s letters are almost always structured this way, and even the Ten Commandments begin with indicatives: “I am the Lord who brought you out of the land of Egypt... So what *Gospel Imperatives arise from this passage in light of what Christ has done for you?*

The gospel compels should compel you to . . .

1. Keep in step with the gospel... (11-16)

- The episode between Peter & Paul. *READ 11-13.*
- Paul exposes Peter's hypocrisy... One day he's eating with Gentiles. Then when his old friends show up from Jerusalem he withdrew from eating with Gentile believers.
- Why? Not because his theology changed (he knew what was right) but because he feared man.
- And his fear drove him to add a requirement to the gospel as the condition by which he would sit down and have fellowship over a meal.
- His actions had grave consequences, because he led others to follow suit. The rest of the Jews and even Barnabas was "led astray by their hypocrisy."
- Peter was clearly in the wrong. Paul says, "he stood condemned." Why? Because his conduct was "not in step with the gospel" – *Verses 14-16*
- So Paul has the courage to confront Peter because "the truth of the gospel" was at stake in their actions. How? If God justifies people on the same terms, and has accepted them, offering them complete fellowship through faith in Christ, how could we withhold the same on any basis? Because they are uncircumcised? Because they have a different diet?
- Paul says, "You can't, and if you do, you're out of step with the gospel."
- Lest people be led to believe that circumcision was necessary for salvation and fellowship in Christ, Paul steps up and confronts this publically. Where the gospel is openly opposed, we should openly correct those in error.

- Don't think you're free from this... If Peter can get out of step with the gospel, so can you...
- In fact, this is still our default mode. Works righteousness. Here's how legalism works primarily among Christians: we base our justification on our sanctification. We feel more loved if we have a strong week of walking in holiness. We believe we're more accepted by God because we came to church and read our Bible. Justification is a one time act. Then everything flows from our new position in Christ.

- The twin critiques of the gospel of grace are the legalistic response and the licentious response.
- Legalists say: "No, it can't be because *I have* to be righteous for God to accept me."
- Licentious persons say: "No, it can't be because if it's of grace, I can do whatever I want." I have license to do whatever. "Why not sin if God will forgive me?"
- I hear this from people today and Paul heard in his day. Grace is too radical! It will ruin attempts at morality...
- The gospel should sound too good to be true... Martyn Lloyd-Jones says, "If you don't preach the gospel of justification by faith in such a way that people ask "Can I keep sinning?" you probably haven't preached it."
- There is a radical freeness to the gospel of grace, so much so that there is a temptation to abuse it.
- This is why we must

2. Die to the law and yourself (17-20)

Die to the law

- "Are we to continue in sin that grace may abound? *By no means! How can we who died to sin still live in it?"* (Romans 6:1-2)
- This addresses the charge of v. 17. Jesus is a servant of sin!! Does Christ promote sin? Is Christ a servant of sin? Paul says, "Certainly not!"
- *Verse 18...* Paul says, "My sin is on me." If I rebuild (works righteousness) what I tore down (justification through law keeping), I prove myself to be a sinner."
- *Keep in mind that the law never taught justification by works. That's what many Jews turned it into.* If we try to earn salvation through moralism, we sin against God and nullify grace. That's why he goes on to

say.

- Verse 19... “For through the law I died to the law, so that I might live to God.” Never go back to righteousness through law-keeping... Dead to that!
- Grace rightly understood becomes the impetus for morality, love, and the fulfillment of the law.

Trans: We not only die to the law... we also must die to ourselves... to v.20...

Die to yourself

- Galatians 2:20... Memorize this. “I have been crucified with Christ. ***It is no longer I who live.***”
- Union with Christ. Christ call, deny, die, live. (Luke 9:23)
- Jesus says, “**Come, die, and give your life away.**”
- That’s the invitation... That’s the mantra of a church in Denver that we want to adopt around here. You want to be in with Jesus? “Come, die, and give your life away.” You want to be in with this church? Great. Here’s what we’re about: “Come, die, and give your life away.”
- If you are interested in really getting this Jesus thing right, this is what we’re talking about. If you want Christianity light, or some form of Christianity that appears to be the real thing but is really just posing for the real deal, then go find a church that is not talking like this.
- But if you do, know that you will be missing the joy and flourishing God has for those who lose their lives for his sake.
- Story: People are doing that at Redemption Hill. We have CGLs who have every excuse in the world not to lead and not to host a group in their home every week because they are in grad school, pregnant, pushing more than 40 or 50 in their jobs, but they’ve said, “I no longer live, but Christ lives in me.”
- “Church is God’s people intentionally committing to die together so that others can find his kingdom.”
- Just as Christ gave himself away, he calls us as individuals and as a church to give ourselves away. And when we do, we find life. We live in the flourishing that God intended in the very beginning “for whoever would save his life will lose it but whoever loses his life for my sake will find it.”

Trans: The gospel also should compel you to . . .

3. Live to God through Christ in you (19-20).

Read 19-20 . . . “It is no longer I who live, BUT Christ who lives in me.”

- Christ is in you. If God has saved you by his grace and caused you to be born again, Christ is in you!
- (regeneration) You can live to God because he has made you alive!
- App: What haunts me about my life specifically and the church generally, is that we often fail to live in the power that has been made available to us.
- There is immense, immeasurable power available to you because Christ lives in you.
- You can give yourself away because Christ lives in you... You can say no to laziness and unkind speech because Christ lives in you. You can find strength in your suffering because the one who suffered for you lives in you. You can be transparent about the sin in your life because your sin-bearer who has provided the harshest critique of your sin by dying for it lives in you. You can discover the freedom to share your story of redemption because the one who died to redeem you lives in you.

Trans: Christ lives in you, so make every effort to reflect this reality... How? Paul tells us at the end of v.20... “And the life I now live...”

4. Live by faith in Christ (20).

- Live by faith in the Son of God... It’s a continual resting, acknowledgement of Christ’s work. This is how we are justified and this is how we progress in sanctification.

- Dependent discipline... Depend through prayer. Depend through living off his Word.
- “Acknowledge him in *all* of your ways.”
- “I find it good to sprinkle a few words of prayer between all I do.” Would Jesus have me say that, buy that, tweet that? Am I trusting him with my job, my marriage, my class, my paycheck?
- Lean hard into Christ!
- Remember, all of this is driven by his work for us. He loved us and gave himself for us...

Trans: Which should lead us to

III. Promote the grace of God and boast only in the cross (2:21).

Let verse 21 just rock you. . . I mean rock you. Rock the legalism out of you. Rock the licentiousness out of you. Rock the grace of God into you. And rock the fruit of the Spirit to flow from you....

“I do not nullify the grace of God, for if justification were through the law, then Christ died for no purpose.”

To live as though our works could justify us is to disregard, nullify, do away with the cross of Christ. To seek God’s acceptance through our own efforts is to empty the cross of its meaning and power.

So we, then, make every effort to promote grace. Because Christ’s death is everything to the believer, so unbelievably valuable, we would gladly lay our lives down for him daily to live for his glory.

Conclusion:

Flip to Galatians 6:14... We boast in Christ and his cross.

Christ has given himself for us and Christ is in us that we might live unreservedly for him.