

Preached on 3/10/19 at GBC - Ruston

"Crucified With Christ, Pt.1"

Gal.2:20,21

These two verses have been on my mind for several weeks, especially Paul's words in **vs.20** - "*the Son of God, WHO LOVED ME, and gave himself for me.*" What an unbelievable thought for us as justified sinners to consider - Paul declaring that "*the Son of God*" **loved** him - "*who was before a blasphemer, and a persecutor, and injurious.*" But Paul not only declared that Christ **LOVED** him, but that this same **PERSON** who **LOVED** him (if you'll notice it is in the **PAST TENSE**) "*gave HIMSELF for me.*" What I find so interesting and amazing about these two verses is that they **EXPLAIN** the reality of what Paul stated in Vs.19 - "*For I through the law am dead to the law, that I might live unto God.*" **Here's the good question:** How was Paul "*dead to the law*"? **I can tell you this much:** **HOWEVER** you believe Paul and others are "*dead to the law*" will determine your thoughts concerning what it means to be "*crucified with Christ*". Now most in religion are clueless when it comes to the meaning of being "*crucified with Christ*." Many of them think and teach that being "*crucified with Christ*" regards the believer seeking to bring every area of their life into conformity to Christ, meaning they avoid what they have been taught and consider "*evil*", and they are striving to do what they have been taught and consider to be "*good*". I remember one of the old false preachers I sat under tried to use the illustration of **CRUCIFIXION** as an illustration. He would say: "Crucifixion is a slow, agonizing process that eventually ends in death, but it is still a death - and that's what we are called on to **STRIVE FOR** and **DO** throughout the remainder of our lives" - **ELABORATE**. If this isn't what it means to be "*crucified with Christ*", what was the Holy Spirit setting forth by the Apostle Paul's words to these Galatian believers, as well as to all believers in every generation? Well, let's take a look at the Scriptures and see if we can find an answer.

Vs.20a - "*I am crucified with Christ*". We know there were **TWO THIEVES** who were physically crucified with our Lord. Paul himself was never "*crucified*" physically, but Paul still boldly and confidently declared that he and **ALL GOD'S ELECT** were "*crucified with Christ*." Like I said in the introduction, we see in these words the explanation of Vs.19. **Think about that question I asked** - **HOW** was Paul, and **HOW** are all God's elect "*dead to the law*"? Here's the **SCRIPTURAL ANSWER** - All God's elect are "*dead to the law*" by their having endured the entirety of the law's curse in the person of their Surety, the Lord Jesus Christ - "**Knowing this, that our old man IS CRUCIFIED WITH** <4957> **Him, that the body of sin might be destroyed, that henceforth we should not serve sin.**"(Rom.6:6) In Adam, our representative man, **ALL SINNERS, including God's elect, fell under the curse** - "*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*"(Rom.5:12-14) Adam was the type or "*figure*" of Christ in this sense, he was a **REPRESENTATIVE**. Adam and all those he represented in the garden **received the full effects** of what he did. In similar fashion, the Lord Jesus Christ and **ALL THOSE HE REPRESENTED** as their Surety receive **ALL THE BLESSINGS AND BENEFITS** of **WHAT HE DID** as their representative and **SURETY**. Here is what God commanded concerning this act of crucifixion - "*And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is*

hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance."(Deut.21:22,23) The word "accursed" means 'execration, vilification, or ANATHEMA'. So any man which is found to "have committed a sin worthy of death", was to suffer the death of the cross. That means that ALL ADAM'S DECENDENTS (including God's elect) deserve and must suffer the same death - "for ALL have sinned and come short of the glory of God"; "the wages of sin [are] DEATH."(Rom.3:23; 6:23) So in our text Paul declares: "**For I AM CRUCIFIED with Christ.**" In other words, the CURSE which Paul and all those Christ REPRESENTED fully deserved, could not escape, and must endure, Christ perfectly, completely, and eternally satisfied by His bearing their curse in His body on that wretched tree - "For as many as are of the works of the law **are under the curse**: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith**: but, The man that doeth them shall live in them. Christ hath redeemed us from **the curse of the law, BEING MADE A CURSE** for us: for it is written, **Cursed is every one that hangeth on a tree**: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."(Gal.3:10-14) Even though our Lord Jesus Christ NEVER did anything worthy of the curse PERSONALLY; even though He was EVERY AND ALWAYS "holy, harmless, undefiled, and separate from sinners"; even though He WAS, IS, AND EVER SHALL BE "THAT HOLY THING", Christ willingly bore the ENTIRE CURSE which all those He represented deserved, and He did it in such a way that the curse of the law can never fall on them - "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."(Isa.53.4-6)

I know very little emphasis is placed on the office or work of a SURETY in our generation, but the Scriptures are very clear on this subject. Do you KNOW what a SURETY is? Do you look to and rest in Christ as your SURETY? I know you remember the LAW OF FIRST MENTION. The LAW OF FIRST MENTION is one of the fundamental rules of Biblical interpretation. That LAW simply stated is this: "the principle that requires one to go to that portion of the Scriptures where a doctrine is mentioned for the first time and to study the first occurrence of the same in order to get the fundamental inherent meaning of that doctrine." Here is the FIRST MENTION or use of this word "SURETY" - "And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. **I WILL BE SURETY** for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."(Gen.43:9) What did Judah mean by his promise of "I will be surety"? The word translated "I will be surety" mean 'to exchange, mortgage, pledge, or UNDERTAKE FOR.' In other words, if anything happened to Benjamin, Judah was saying let it all fall on me FOREVER. I know Paul told us - "By so much was Jesus made a SURETY of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."(Heb.7:22-25) The word "surety" in the New Testament means 'a sponsor or to become responsible for another'. Based on the LAW OF FIRST MENTION and based on these words Paul wrote to the Hebrew

believers, we **KNOW** that **Christ became responsible** for the sin debt of all those He represented, including everything involved with their sin, including the **CURSE**, the guilt, the penalty, and the condemnation for their sins - Christ was "**made a curse for us**"; Christ was "**made sin for us**". **To make it as simple and understandable as I can make it:** Everything that we deserved because of our being one with Adam, as well as our own willful, sinful rebellion, Christ willingly took upon **HIS DIVINE PERSON** as God-man, and God in divine justice poured out the wrath which we deserved on our Surety, the Lord Jesus Christ. Likewise, all that Christ did by way of His perfect obedience to God's law and justice and His vicarious death, the very righteousness of God established by Him **THROUGH HIS ACCOMPLISHED DEATH AT CALVARY** is **IMPUTED** or legally charged to all God's elect and rested in by those elect sinners as their **ONLY HOPE** and **CAUSE** of salvation - "*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*"(II Cor.5:17-21)

If a person is ignorant of Christ's work as their Surety, or if they are unwilling to rest in His work as their Surety, they reveal themselves to be worshipping and following a "**god who cannot save**"; they have believed "**another gospel**", and they have believed in what Paul called "**another jesus**". **Maybe you're thinking:** "If what you're saying is true, you're saying I've got to be a theologian in order to be saved." **What I am saying is this:** The Holy Spirit takes God's Gospel, and by His revelation through that Gospel preached, heard, and by God-given faith understood, He reveals the glorious Person and Work of the Lord Jesus Christ to each of His people - "*It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*"(Jn.6:45) Christ also told His apostle and us: "*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*"(Jn.14:26) Paul made it very clear that you **CANNOT** believe or trust in a God you do not know - "*For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.*" (Rom.10:13-17).

Lord willing, next Sunday we'll come back and look at the rest of these two verses. But let me say this and I'll close: To be "**crucified with Christ**" is not some sort of legal fiction, nor is it God pretending we're something we aren't. Being "**crucified with Christ**" is to live by God-given faith in God's promise that the curse I deserved fell **EXCLUSIVELY** on Christ, and I am forever free from the eternal consequences of that curse. **I love the words to this hymn:**

Free from the law—oh, happy condition!
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Christ hath redeemed us once for all.

Once for all—oh, sinner, receive it;
Once for all—oh, doubter, believe it;
Cling to the cross, the burden will fall,
Christ hath redeemed us once for all.

I hope this makes sense to you. I pray the Lord will comfort and encourage us all in this most holy faith.