



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: Gal. 2:15-21 NET

SUMMARY: Galatians' best-known statement is, "*I'm crucified with Christ...*" We post it on Instagram & frame on our living room wall. Yet it's mysterious, little understood, & applied even less. Here Paul declares that he died, yet this 'dead man' still lives & speaks. What's going on? The core of the Christian life is encapsulated in Paul's dense statement. Let's not rush over it, but proceed step-by-step. God's gift of the Law was good, but Christ is better. Here we see [1.] *Transfer*: by faith & baptism we are transferred '*into Christ*.' [2.] *Union*: As those '*in Christ*' we are united with Christ, like branches grafted into a vine. [3.] *Representation & Participation*: Christ represents his people like David represented Israel to fight against Goliath. Israel participated in David's victory. So we participate in Jesus' death & rising—'co-crucified & co-raised'. [4.] *Indwelling*: Christ indwells the believer; two 'agents' are here. The Christian life is 'dual agents' living together in a transformative relationship.

Introduction

A. **Key Verse:** Gal. 2:19-20 ISV

- "...I died to the Law so that I might live for God. I've been crucified with Christ. I no longer live, but Christ lives in me & the life...I'm now living in this body I live by the faithfulness of God's Son, who loved me & gave himself for me." (2:19-20 ISV)

B. **Paradoxical Paul: A Dead Man Speaks** "To die with Christ...is to be paradoxically...alive"—Roy Zuck

- “Keiji Nishitami...specialist in Zen Buddhism...asked: ‘Who speaks here? Paul? But Paul no longer lives. Who then is speaking?’ ...*Here a dead person speaks of his own death & designates the new subject of his life...Christ*”—Daniel Marguerat

C. Key Terms

1. **“Works of the Law”** (Gal. 2) Not general ‘good deeds’; not Moses’ Law (10 Commands) in general; ethnic boundary markers.

-“*Works of the law*’: not moral performance in general, but...Jewish cultural customs & ethnic boundary markers.”—Tim Keller

– “In the [‘New Perspective’] view, ‘*Works of the Law*’ is not moral performance in general, but...Jewish cultural customs and ethnic boundary markers...[The] Galatians’... controversy...had at its heart a racial/ethnic pride & superiority. In Gal. 2:11-15 Peter was clearly in the grip of this.” [Tim Keller, “*Appendix: Recent Debate*,” in *Galatians for You*, pp.]

2. **“Faith of Christ”** (Gk.)—our “Faith in Christ” or “Christ’s own faith/faithfulness,” his faithful obedience to God (Phil 2:8)

– Abraham’s faith: “...the *faith of our father Abraham*” (Rom. 4:12b)

– “Paul does *not* contrast the *human act of keeping the Law*...with the *human act of believing*...he contrasts the *human act of keeping the Law with God’s act of giving over Christ to die*...& *Christ’s faithfulness* in doing this.”—Eugene Boring

– “No one is justified by the works of the Law but *by the faithfulness of Jesus Christ*...we *have believed in Christ*...” (Gal. 2:16)

3. **“Justified (by God)”**—“declared righteous (approved),” in right relationship with God, a member of God’s people

- **Bible Reading:** Gal. 2:15-21 Paul told Peter before them all: “We are Jews by birth & not ‘Gentile sinners,’ 16 yet we know that no one is justified by the works of the Law but *by the faithfulness of Jesus Christ*. And we *have come to believe* in Christ Jesus, so that we may be justified *by the faithfulness of Christ* & not by the works of the Law, because by the works of the Law no one will be justified. 17 But if while seeking to be justified in Christ we ourselves have also been found to be ‘sinners,’ is Christ then one who encourages sin? Absolutely not! 18 But if I build up again those things I once destroyed, I demonstrate that I am one who breaks God’s Law. 19 For through the Law *I died to the Law so that I may live to God*. 20 *I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. So the life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me*. 21 I do not set aside God’s grace, because if righteousness could come through the Law, then Christ died for nothing!” (Gal. 2:14-21 NET)

I. What’s Wrong with the Law?

A. The Law’s ‘bar was not too high’—“...*as to the law, a Pharisee...as to righteousness under the law, blameless*” (Phil. 3:5b)

1. Paul the Pharisee—totally devoted to the Law (Phil. 3:5b)

– “Pharisee’...denotes ‘the separated ones, separatists’...Their strict observance of the oral Law separated them from the rest of Jewish society. [Their] life [was] governed by the rigorous requirements of the oral Law. Paul belonged to this group of morally-superior leaders: *as a Pharisee his life was totally Law-centered, Law-controlled, & Law-promoting...* [Gentiles] could never achieve the superiority attained by Paul in his Pharisaic devotion to the Law.” [G. Walter Hansen, *Philippians*, p. 226]

2. Paul blameless (Phil. 3:6b)

– ‘Blameless’ or “*Faultless*’ communicates Paul’s ‘palpable satisfaction’ with his upright behavior based on the Law...He has no qualms of conscience, no feelings of shortcomings [and] he is confident...the public record of his moral performance was impeccable.” [G. Walter Hansen, *Philippians*, pp. 228-9]

– “It was *not Paul’s inability to perform the Law* that led to his conversion.”—Robert Jewett

– Paul “does *not* characterize [himself] as...*a desperate sinner unable to keep the Law*. He had kept the entire Law, not just [the] Jewish identity markers.”—Volker Rabens

– “Paul had lived enthusiastically in accordance with the well-established norms of Judaism”—John Barclay

B. ‘Out-of-the box’ Reasoning—*From Solution to Problem* (Gal. 2:21)

- ‘*If righteousness comes through the Law, then Christ died for nothing*’ (Gal. 2:21)
- “*Paul’s thought* didn’t run from plight [problem] to solution, but rather [vice versa]...*God has provided such a Savior...*[So,] *such a Savior must have been needed*” —E. P. Sanders

C. What’s wrong with the Law? It’s not Christ!

- “*Once Paul is convinced that Christ is the Way, all other ways are wrong because they are not Christ*”—Hudson McLean
- ‘*What’s wrong with the Law...it’s not Christ*’ —E. P. Sanders

II. Paul: “*I died to the Law*” (Gal. 2:19, 21)

- “*...I died to the Law, so that I might live to God.*” (Gal. 2:19; Rom. 7:4)

A. An Outrageous Assertion

- “The assertion...‘I died to the Law, so *that* I may live to God’...would’ve outraged Paul’s Jewish contemporaries.”—Peter Oakes

B. Death—the way to be free from the Law (Gal. 2:19; Rom. 7:4)

- “If one is dead one can no longer be reached by the Law. A dead person cannot be brought into a judicial [legal] process [e.g. Jeffrey Epstein]. Death is the only way to be free from the Law... The expression [‘*I died to the Law*’ (2:19)] is meant in a judicial sense: one no longer exists under law because one has died to the Law.” [Gary E. Gilthvedt, *Dying & Deliverance*, p. 51]

C. 'Dead to the Law' by union with Christ (Rom. 7:4)

- "...You (pl.) also have *died to the Law through the body of Christ*, so that you may belong to another [Christ]" (Rom. 7:4)
- "Paradoxically, through his crucified body, *Christ makes it possible for human beings to die to the Law...*" —S. M. Lee
- "'You (pl.) have died' is...with reference to the death of Christ himself. This is a death in which believers participate...in which they are included. Christ died to the Law by undergoing its sentence. In union with him, believers undergo the same sentence... the same death: through crucifixion with Christ the believer dies to the Law..." [Gary E. Gilthvedt, *Dying & Deliverance*, p. 46]
- Paul "has been *transferred to the sphere of Christ*. Even as Paul continues his [human] existence [*in the flesh*], Christ lives in him & he lives by participating in Christ's own faith...The *Law is binding only during a person's lifetime* (Rom. 7:1) Paul concludes that Christ & those 'in him' are free from the Law because of Christ's death...Paul has *died to the Law through...his co-crucifixion with Christ* [Gal. 2:20]." [Frank J. Matera, *Galatians*, p. 103]
- "*I Died to the Law*": to 'die to something'...means to be separated from it...In this case, 'Paul's 'I' (ego) has ceased to exist' *in reference...to the Law*; what's gone is not the person [of] Paul, but...*the* '[Law-related] 'I'—the 'I' that finds its identity & its hope of justification (Gal. 5:5) in (the observance of) the Law—that has died" (M. de Boer). It is the "[Law-] determined 'I'" who is gone, the "'I' that was a zealot for the ancestral traditions & persecuted God's church (Gal. 1:13-14)"...In place of this old 'I' is the 'new identity, a new self' that is delighted & energetic in the apostolic proclamation of...the gospel of Jesus Christ (M. de Boer, *Galatians*, p. 161)." [Thomas McCall, "*Crucified with Christ: Ego & the Omega*," *J. of Analytic Theology*, V. 8, pp. 4-5]

D. Dead in order to live to God (Gal. 2:19-20)

- "In Gal...the death of Jesus...under the Law, meant *not only Jesus' death...but also that of all who share his destiny by faith*. The believer, like the crucified & resurrected Jesus, is...no longer under [the Law's] power. Living in union with the risen Christ, the believer lives in a new era, the old [era] has passed way." [A. Hultgren, in G. E. Gilthvedt, *Dying & Deliverance*, p. x]
- Paul...*died to law* so the law can place no demands on him. Paul died...'*that I might live to God.*' He gained God's approval through justification that's in Christ & in this new relationship with God he finds...new freedom to live a life devoted to God... Paul is always *seeking to live in a way that pleases God*, yet not...depending on his own actions for justification." ESV
- "As a paradigm Paul contends that...the authority of the [Law] has been demolished: he has 'died to the Law...in order to live to God' (Gal. 2:19). What's announced...is *not the cessation of the [Law] itself*, but...believers are no longer under the Law'...Gal. 2:19 is absolutely breathtaking: [Paul's] break with the Torah [Law]...is *in order to live (in faithfulness) to God*... Like all other Jews he desires to 'live to God,' but the [Law] no longer defines what this entails." [John Barclay, *Paul & the Gift*, pp. 385-6]

E. Free from the Law's power/ownership to live to God (directly)

- "As a Pharisee [Paul's] life was totally Law-centered, Law-controlled, & Law-promoting"—Walter Hansen
- Paul died to 'the Law' which governed, controlled his identity, his life. Ask: *what controls, governs your identity, your life?*
- "*died to...live for...*" (2:19) "The relationship is [a matter] of possession or rule...The *implication of ownership is clear*...God & Law, to whom one lives or dies...*are slave-owners* who rule over people. In Gal. 2:19 Paul says...he's 'died to the Law,' meaning that *the Law* is the possessor *out of whose ownership he has passed by death*. This dying is *with respect to one specific*

*entity, the Law...‘In relation to the Law, I died.’...means that ‘we’ve been placed where the Law no longer operates’...our relationship with the Law has been annulled...In Rom. 7:4 [&] Gal. 2:19...the same condition is described...the believer [is] non-existent...so far as the Law is concerned...[This] is to be made free from the Law...[It is] aorist...a decisive past event...that took place in Christ’s death on the cross...[which] includes the believer in its effect.” [Gary E. Gilthvedt, *Dying & Deliverance*, pp. 36-37]*

F. Paul—devout/zealous Jewish Christian—Died to Moses’ Law; what about Gentile Christians? What about you?

1. “The text [Gal. 2:18-21] is *not about the gentile Christian experience with the [Moses’ Law]*—... [Gentiles] do not, in fact, die to the Torah. *They don’t know the Torah. It’s a particularly Jewish experience to die to the [Law]*...[It’s the] foundational, experience of Jewish Christians like Peter & Paul in coming to...faith in Christ...The autobiographical view...[sees] Paul...[as a] *representative Jewish convert to Jesus Messiah*...The real issue...*national privilege as boundary* between Jews & Gentiles. Paul died to that law, & he here *urges Peter to die with him in Christ’s death.*” [Scot McKnight, “Ego & ‘I’: Gal. 2:19 in New Perspective,” *Word & World*, Vol. XX, #3 (2000) pp. 279-80]

2. “Does the gentile Christian have an ‘Ego’ [an ‘I,’] which needs to die to the Law? In specific terms, no; in general terms, yes... Paul’s attack is against anyone...re-erecting national or ethnic boundaries, or who...pollutes the sufficiency of Christ as ground of acceptance with God or the adequacy of the Holy Spirit as guide for Christian behavior, the gentile needs to die to that kind of ‘Law’—the Law that systemically pollutes...the gospel with other forms of acceptance with God. The ‘Ego’ among gentiles that needs to die is the Ego which attempts to pollute the gospel.” [S. McKnight, “Ego & ‘I,’” *Word & World*, V. XX, #3 pp. 279-80]

G. Law linked to Cosmic Powers (‘elements of the world’) (Gal. 3:23-24; 4:3, 9)

- Paul asserts that “the Law is one of the cosmic powers [Gk. *stoicheia*] that enslave human beings” [J. L. Martyn, *Theolog.*, p. 38]
- “The factual ‘I’ of Gal. 2:19-20 is...Paul’s own story & the true experience of anyone who believes in Christ...{Perhaps ‘*dying to the Law*’ (2:19) is unique to Jewish converts. However, Paul sees a structural parallel...between *Gentile slavery to the ‘elements’* [Gal. 4:3, 9] & *Jewish slavery to the Law* [Gal. 3:23-24], so...this aspect of his ‘death’ has (partial) parallels.} Gal. 2:19-20... express[es] what Paul’s ‘revelation’ meant for him & what faith in Christ means for every believer...[i.e.,] a total reconstitution of the self.” [John Barclay, “*Paul’s Story*,” in B. Longenecker (ed.) *Narrative Dynamics in Paul*, p. 142 & #26]

III. “I have been (& I am still) Crucified with Christ”—Paul (Gal. 2:19)

A. *Transfer*—“Believing *into* Christ” (Gal. 2:16), “baptized *into* Christ” (Rom. 6:3)

1. Entered by “Believing *into*...” (Gal. 2:16)

– “We ourselves have believed *into* (Gk: *eis*) Christ Jesus.” (Gal. 2:16)

– “*Faith is real participation with Christ. Faith has an adhesive quality to it: it attaches you to Jesus Christ*...Paul’s language assumes & explains faith as being *joined* to Christ...” [K. Snodgrass, “*Gospel of Participation*,” in *Earliest Christianity*..., p. 414]

2. Entered by being “baptized *into*...” (Rom. 6:3)

– “Are you unaware that all of us who were baptized *into* Christ Jesus were baptized *into* his death?” (Rom. 6:3)

3. Transferred by God: “It’s because of God that you (pl.) are in union with [Christ] Jesus” (1 Cor.1:30 ISV)

– “*It is from [God] that you are in Christ Jesus*, who became...our righteousness, sanctification, & redemption.” (1 Cor.1:30 CSB)

– “Believers are incorporated into Christ. This is addressed [in 1 Cor. 1:30]...It expresses some of the corollaries of being in Christ ...[what] he has become for us...They flow from union with Christ.” [Constantine R. Campbell, *Paul & Union with Christ*, p.]

4. “*Into Christ*” (Gk. *eis Christou*) “The basic sense of *eis* [‘into’ is] movement into a location...”—James Dunn

– “Paul describes...uniting with Christ in 2 ways: baptism into Christ (Rm. 6:3; Gal. 3:27) & believing into Christ (Rm. 10:14; Gal. 2:16,...). These 2 expressions are grammatically parallel; both employ the same preposition (Gk. *eis* [into]), one that implies movement & both...function as ‘transfer terminology.’ ‘One *believes* into Christ’...One moves into union with Christ through an act of Christ-like trust. This is an act that claims and receives Christ’s saving *pistis* [faith/faithfulness] as one’s own...Christ’s *pistis* [faith/faithfulness] & human *pistis* [faith]...initially separate, fuse into one.” [Jouette M. Bassler, *Navigating Paul*, p. 31]

5. ‘Incorporation into Christ’—fundamental & central

– “Incorporation into Christ is a *fundamental* theological concept in [Galatians] (and in Paul’s theology generally). It is the theological *center* from which the various lines of Paul’s theology radiate.” [Douglas J. Moo, *Galatians*, p.]

B. *Union*— “*In Christ*” (*en Christo*)—Believers are “*in Christ*” due to their transfer *into* Christ (e.g. “justified *in Christ*” (Gal. 2:17)

- “‘*In Christ*’ [implies] the sphere where Christ has influence. The term ‘Christian’ was unavailable to Paul, so his ‘in Christ’ [serves as a proxy].” [William L. Newell, *Rapture of God*, p. 256]
- “What does it mean to be ‘*in Christ*’? Is [Paul]...simply...referring to Christians? Does the preposition ‘*in*’ point to a personal relationship with Christ by faith, to justification by faith in Christ, to mystical union with the risen Christ, to the participation of believers in the benefits of Christ’s redemptive work, or to the church?...[It depends on] context.” [G. W. Hansen, *Phil.*, p. 40]
- “‘*in Christ*’ denotes transfer of lordship & [experiential] participation in the new reality brought about by Christ”—James Dunn
- “Paul’s...whole life as a Christian, its source...identity &...responsibilities, could be summed up in ‘*in Christ/the Lord*’.”—J. Dunn

C. *Representation*—Christ represents all those ‘in him’ [as David represented Israel, versus Goliath]

- “Christ represents his people...[all those] ‘in him.’ When God looks at Christ, he sees all those who belong to him, who have come ‘into him’ in baptism, who are ‘clothed with him,’ who are ‘one in him,’—and, who, in particular, have died & risen in him, as in Gal. 2:19-20...‘*Christos*’ [is]

‘the one in whom God’s people are incorporated,’ the one in whom they participate’.” [N. T. Wright, *“Messiah-ship in Galatians?”* in N. T. Wright, *et. al.*, *Galatians & Christian Theology*, p.]

D. *Participation*—“With Christ”—“*I died*”—the Fact (Gal. 2:19a); “*co-crucified with Christ*”—how? When? (Gal. 2:19c)

1. “with Christ” (Gk. *syn Christo*)

– “We were *buried with him* [co-buried] by baptism into death, so that...we too may walk in newness of life. 5...We’ve been *united with him* [co-grown] in the likeness of his death...We know that our old self was *crucified with him* [co-crucified].” (Rm. 6:4-6)

– “There’s a “profound sense of participation...in a great & cosmic movement of God centered on Christ &...his Spirit.”—J. Dunn

2. “*Co-crucified with Christ*” (Gal. 2:20; Rom. 6:6)

– “The assertion, ‘*I’ve been crucified with Christ*’ (2:20a) is followed immediately by a second assertion that strongly suggests union with Christ, ‘*and it’s no longer I who live, but Christ lives in me*’ (2:20b).” [Jouette M. Bassler, *Navigating Paul*, p. 42]

– “*I died* to the Law so that I might live for God. I’ve been *crucified with Christ*...” (Gal. 2:19 CSB)

– “The aorist [*I died*] (2:19a) points to the event of dying for Paul. [It] is further specified by the perfect passive compound verb [*co-crucified*] that refers to the cross of Christ...The aorist [*I died*] (2:19a) has no significance as to a thing’s endurance & is ambiguous about its time of occurrence...It is the fact...of the event, but without regard to its duration nor...the actual point of time of its accomplishment. The perfect tense [*crucified with Christ*] (2:19c) is specific regarding both these matters: [1.] the event took place when Christ was crucified, and [2.] it is still presently in effect. When Christ was crucified so was (& still is) Paul crucified with him.” [Gary E. Githvedt, *Dying & Deliverance*, p. 40]

E. “I’m crucified with Christ...” (Gal. 2:20) explains “I died...to live to God” (Gal. 2:19a)

- “In 2:20 Paul enlarged on...2:19. He ‘died to the Law’ because he was ‘crucified with Christ’; he was able to ‘live for God’ because Christ lived in him. Basic to understanding this verse [Gal. 2:20] is...union with Christ.” [*Bible Knowledge Commentary*, p 596]
- Gal. 2:19 occurs within “the larger context of our intimate union with Christ. We ‘died to the Law.’ Why? Because Christ died & we’re crucified in & with him. We ‘live to God.’ Why? Because Christ lives. ‘It’s no longer I who live but Christ lives in me.’ And Christ died for me & lives in me. Why? Because he loves me.” [D. A Carson, *Christ has set us Free*, pp.]

IV. United with Christ—Grafted into Him

A. Grafted into Christ (Rom. 6:5 EXB; Rom. 11:17, 24)

- “Christ died, & we have been joined with (united with; grafted into) him by dying too...” (Rom. 6:5 EXB)

- “You, though a wild olive branch, were grafted in...& [now] share in the rich root of the cultivated olive tree.” (Rom. 11:17)
- “You were cut off from your native wild olive tree & against nature were grafted into a cultivated olive tree” (Rom. 11:24)

B. ‘Union with Christ’ is *not* divinization, absorption into Christ, nor the loss of personhood

1. Not Deification (becoming God, or a god)

– “As [pagan] initiates identify with the god Dionysus, so *the Apostle Paul morphed with the divine Christ.*”—David Litwa

– Union with Christ’ “*does not in Paul’s letters somehow make a person divine [a ‘god’], not does it mean that the person is dissolved into Christ so completely that his/her personhood is obliterated...Being ‘in Christ’ & having ‘Christ in you’ did not imply absorption into Christ.*” [Jouette M. Bassler, *Navigating Paul*, p. 43]

2. Not total annihilation, nor replacement

– “Some [expositors]...seem to suggest that the *individual or self or “I”—presumably the person—is annihilated but then somehow replaced...*[Thus some] interpreters...claim that: “the whole of the ??? [ego] is gone” & “there is no more ??? [ego]” (Beverly Gaventa); Paul is “speaking of the execution of his own identity” (Alastair Campbell)” [Thomas McCall, “*Crucified with Christ: Ego & the Omega,*” *Journal of Analytic Theology*, Vol. 8, p. 8]

– Paul’s autobiography doesn’t hint of a *total annihilation & complete replacement* of his ‘I/Ego: “Paul...talk[s] about his own life ...in terms of a stable & continuous personal identity. He recalls his...former way of life...[he] persecuted the [church] & tried to destroy it (Gal. 1:13)—and he owns it as his own. From...conversion [onwards]...he recounts the story as one with undivided personal agency & apparent continuity of identity.” [Tom McCall, “*Crucified with Christ...*,” *J. of Analytic Theology*, V. 8, p. 9]

3. Not diminished personhood

– By “‘Christ living in me’...the believer is...not diminished...*Paul’s language requires us to banish ‘zero-sum’ calculations of agency (the more God, the less the human)...*”—John Barclay

C. “Co-crucified” (Gal. 2:19c) “*united with him*” (Rom. 6:5)—both in the perfect tense

- “If we’ve been *united with him...*” or “If we’ve become *knit together with* the very likeness of his death...” (Rom. 6:5 J. Dunn)
- “Noteworthy in Rom. 6:5 is the use of the perfect tense...The force of the perfect is to indicate a past event establishing a state which continues to exist in the present...The believer is & continues to be in the state of having been fused with the likeness of Christ’s death...*The same tense [occurs]...in Gal. 2:19 ‘I’ve been crucified with Christ’ Gal. 6:14 ‘The world has been crucified to me & I to the world’...Paul did not think of crucifixion with Christ as a once-for-all event of the past...‘I’ve been nailed to the cross with Christ, & I’m in that state still; I’m still hanging with Christ on that cross’.*” [J. Dunn, *Theology*, p. 485]
- “*Crucified with Christ*” “Paul did not think of crucifixion with Christ as a once-for-all event of the past. Nor was he thinking...of the believer as already taken down from the cross...On the contrary...*‘I’ve been nailed to the cross with Christ, & am in that state still; I’m hanging with*

Christ on that cross. The implication...is clear: since the resurrection with Christ comes at the end point, then...those crucified with Christ continue to be crucified with Christ throughout the period of overlap.' (J. Dunn)...If we take it [from]...Dunn, *the process described in continuous & ongoing*. Thus there must be *direct & straight-forward continuity of the person [the 'I,' the Ego] throughout the entire process...until the parousia.*" [T. McCall, "Crucified with Christ," p. 11]

D. 'Double Agency'—Both 'Christ lives in me' & 'I live'

- "*I'm crucified with Christ, nevertheless I live*; yet not I, but Christ lives 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 & gave Himself for me." (Gal. 2:20 KJV)
 - "Both... 'Christ lives' & 'I live' [are] true... [It's] simultaneously the agency of the believer and the agency of Christ."—J. Barclay
 - By " 'Christ living in me' ...the believer is...not diminished...*Paul's language requires us to banish 'zero-sum' calculations of agency (the more God, the less the human)...*"—John Barclay
- Here, in Gal. 2:19-20, "the 'I'...live[s] even beyond death... 'Crucified with Christ' is... metaphorical [but,]...no...doubt Paul refers to the real & total demolition of the self as previously constituted...Paul meant it when he says that the whole self...in its perceptions, motivations, self-understanding, & drives...is fundamentally reconstituted when it shares the crucifixion of Christ ...Both statements... 'Christ lives in me' & 'I live' can be taken as true...The agency of a 'new creature' in Christ is simultaneously the agency of the believer and the agency of Christ." [J. Barclay, "Paul's Story," in B. Longenecker, *Narrative Dynamics*, p 143]
- J. Barclay [comments] on Paul's paradoxical account of his own agency in the Christ event in Gal 2:19–20: 'In one clause Paul can say he no longer lives (but Christ lives in him); in the next he refers to how he now lives. Again the alteration seems conscious: this is not a careless self-contradiction but an attempt to express *a duality in agency* in which the death of the "I" is the precursor to its reconstitution.' [John M. G. Barclay, "Grace & the Transformation of Agency in Christ," in F. Udoh (ed.) *Redefining First Century Jewish & Christian Identities*, p. 379]
- "Co-crucifixion eradicates the agency of the pre-Christian Paul so that it is no longer Paul who lives. On the other side of the execution stands a reconstituted Self, not independent from, but in inseparable union with Christ. Thus for Paul co-crucifixion results in co-habitation so that the life the Christian now lives is a life penetrated & animated by Christ and the Spirit" [Kyle B. Wells, *Grace & Agency in Paul & Second Temple Judaism*, p. 309]
- "Paul...[has a particular] concept...of human agency [the faculty for action], namely, those in Christ have a *dual agency*—that Christ lives in & through them (Gal 1:16; 2:19–20;...)...Union or participation in Christ, replaces the law as an agent in Paul's life..." [Trey Moss, "Relationship of Law & Scripture as Agents in Gal.," pp. 2-3]
- *I'm crucified with Christ*. Paul's former 'self,' the person Paul was before he trusted Christ, with all of his goals &...desires, came to a decisive end—he 'died.' *It's no longer I who live doesn't mean...Paul has no personality of his own* (...his writings show...he does) but...his own personal interests & goals no longer direct his life; rather, 'Christ who lives in me' now directs & empowers all he does. How...does he, as a 'crucified man,' gain any strength to go on living? *the life I now...live by faith in the Son of God*. Paul trusts Christ moment by moment, Christ then works in & thro' Paul to give spiritual effectiveness to all...he does. 'Who loved me & gave himself for me': On the cross Jesus bore believers' sins as their personal, individual substitute ('he...for me')...: the crucifixion was not an impersonal, mechanical transaction, but a personal expression of Christ's love for...individuals. ESV

E. Christ's transformative indwelling—"I no longer live, but Christ lives in me" (Gal. 2:20)

- "'Christ lives in me': This is not the same thing as 'being in Christ'. To be 'in Christ' is a matter of *status*, of who one is in God's eyes. To have 'Christ living within' one is a matter of *actual, personal, inner transformation*. The Galatian believers were already 'en Christo'...but Paul was 'in labor' until Christ was fully formed in them (Gal. 4:19)...This transformation is vital for Paul & its effected through Christ's transformative indwelling...It is not the same thing either as 'being in Christ' or 'justification' ...through that new status." [N. T. Wright, "Messiah-ship in Galatians?" in N. T. Wright, *Galatians & Christian Theology*, p.]

F. "I live by the faithfulness of God's Son...who loved me & gave himself for me." (Gal. 2:20)

QUESTIONS:

Key Verse: "I died to the Law so that I might live for God. I have been crucified with Christ. 20 I no longer live, but Christ lives in me & the life that I'm now living in this body I live by the faithfulness of the Son of God, who loved me & gave himself for me (2:19-20)

This Scripture (reproduced below) is broken down into 9 phrases. As a group assign each person a phrase (or phrases). Then have each person explain their understanding (i.) of their phrase & (ii.) how it adds (elaborates) on previous phrases.

1. "I died to the Law...
2. so that I might live for God. [Or 'in order to live to God.']
3. I've been crucified with Christ. [or 'I am crucified with Christ']
4. I no longer live, but (Christ lives in me)
5. Christ lives in me &
6. the life...I'm now living in this body ('flesh')
7. I live by the *faithfulness* of the Son of God, [or 'I live by *faith* in the Son of God']
8. (the Son of God) who loved me
9. (the Son of God who) gave himself for me"