

14 But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"

15 We ourselves are Jews by birth and not Gentile sinners;

16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

17 But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not!

18 For if I rebuild what I tore down, I prove myself to be a transgressor.

19 For through the law I died to the law, so that I might live to God.

20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

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

Flow of Thought:

We should not make Gentiles live like Jews because a right standing before God does not come by a standard of living – it only comes thru trusting in Jesus Christ.

When we Jews trust Christ for justification and lay aside Jewish law, fellowshipping with Gentile sinners, this appears to make Christ promote sin. This is not so, because if I raise the law again as a standard of righteousness, I am violating the very purpose for which the law was given.

Instead of bringing righteousness, the law killed me so that I could live to God without the law hanging over my head. I am really dead and Christ lives in me. I live my life now in the flesh by faith in Jesus.

Connection: 'for' (w/ v.18)

The connection is this: The purpose of the law was to bring Jew and Gentile alike to recognition that we cannot by our own will or effort be approved by God. When we look to the law, it pronounces on us lawbreakers a death sentence. This was God's intent and the design of the law – to reveal God's righteous standard and make all men responsible.

Romans 3: 19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Since no one keeps the law perfectly, we all stand under the death sentence of the law and must be executed.

Dead to law ~ live to God

19 For through the law I died to the law,

How did I die to the law through the law? How did the law kill me?

Romans 7:9 I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10 The very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and righteous and good.

The law is good. But sin takes the law and uses it to stir up rebellion in my heart. I am condemned by the law and under the law receive a death sentence. Under the law I am a condemned man on death row. I am locked up and prevented from doing anything for God. There is only one way of escape for me from the sentence of the law – I must die. The law demands that I die. And die I must!

Colossians 2:13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, 14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

The illustration: Romans 7:1-6; Marriage

Romans 7: 1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 Thus a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress. 4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

When we make the vow ‘till death do us part’, we are bound by that vow until one party dies. Marriage law is in effect while both parties live. When one party dies, the marriage is dissolved and they are set free from the law.

Illustration: Slobodan Milosevic

Milosevic's trial on charges of genocide and crimes against humanity got under way in earnest in early 2002 at the International Criminal Tribunal for the former Yugoslavia in The Hague.

- Genocide
- Crimes against humanity
- Grave breaches of the Geneva Conventions
- Violations of the laws or customs of war

atrocities carried out in Kosovo in 1999, crimes in Croatia between 1991 and 1992, genocide in Bosnia between 1992 and 1995.

By the time of his death, the prosecution had completed its case but the defence was continuing,...

Died March 11, 2006

“It's a pity that Milosevic did not live through the trial and get his deserved sentence.” -**Office of Stjepan Mesic, Croatian President**

“It's a pity the trial never came to its conclusion. This was a man who was an evil man, he was a wicked man. His death means that he doesn't complete the path of justice and, in that sense, it's unfortunate.” -**Alexander Downer, Australian Foreign Minister**

“I have been informed about the death of Slobodan Milosevic. It is unfortunate and in many aspects unsatisfactory, given the countless victims of the Balkan wars, that justice now will not be able to run its course.” -**Jaap de Hoop Scheffer, Nato Secretary General**

The trial ended because the law has no jurisdiction over a dead man.

v.19 ...so that I might live to God.

So that – purpose of dying to the law – living to God

This implies that I cannot live to God unless I am dead to the law. I must be out from under the jurisdiction of law in order to live to God. This means that my fight against sin is futile if I am not fighting from a position of being dead to the law. My efforts in service toward God are an offence to him if they are not coming from a position of death.

Living to the law would be living with the law as the ruling principle of my life. Living for self is living with myself at the center of my thoughts, desires, and goals. Every action or activity is weighed by how it will reflect on me.

2Co 5:15 and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

Living to God, then, is living in such a way that God is seen by all in the best possible light. God is the all-consuming center of attention and focus by which everything is weighed. I live to make God look good. This is our purpose as humans – to live to God – to live a God-ward life.

Crucified with Christ

20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

‘Crucified with’ is the same word that is used in the gospels of the thieves that were hung next to Jesus. They were literally crucified with the Messiah. By my faith in Jesus; by believing in Christ; by seeking to be justified in Christ, I have been so identified with Christ Jesus, that his death is my death.

1Pe 2:24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

2Co 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

My sins became his sins; my guilt became His guilt; His death became my death. His righteousness becomes my righteousness.

Romans 6:2 ... How can we who died to sin still live in it? 3 Do you not know that all of us who have been [immersed]/[baptized] into Christ Jesus were [immersed]/[baptized] into his death? 4 We were buried therefore with him by [immersion]/[baptism] into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ being raised from the dead will never die again; death no longer has dominion over him. 10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Christ now lives in me

20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

We are so identified with Christ in his death that we can say we no longer live. The ‘I’ who was guilty under the law; the ‘I’ who was condemned to death has indeed been put to death in Christ. ‘I’ no longer exist; ‘I’ was crucified.

Live now by faith

But we could argue: Paul, you’re still breathing; you’re still writing – how can you say you are no longer alive? Paul would say: true, but the I that is alive is Christ living in me. Christ now possesses me. Christ now animates me. There is no longer an independent autonomous self-governed ‘I’. That ‘I’ was guilty, condemned, and died with Christ. Now it is not I but Christ that is living in me.

Col 3:3 For you have died, and your life is hidden with Christ in God.

But I do still have an earthly life here – I am still alive – I have a body – this earthly fleshly life is now lived in faith – I now live on a principle of trust – I rely on another; I am dependent on another – that’s how I live.

in the Son of God who loved and gave

Look at how this person that I am trusting in is described – the Son of God – Jesus, the promised Messiah, is a divine person – God in flesh – God’s Son. He is described as one who loved me – notice the past tense – it doesn’t say ‘loves me’; that is true, but this is pointing to a specific historical event. The Son of God loved me in a specific way at a specific point in time. He loved and so he gave. God’s love is a giving love. Because he loves he gives; when he gives, he gives freely. He doesn’t give expecting something in return. He didn’t give money; he didn’t give things; he gave Himself! This is the ultimate act of love.

John 3:16 speaks of a general love that God has for all mankind:

Joh 3:16 “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

I John 4:10 speaks of God’s love for ‘us’ collectively:

1Jo 4:10 In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

Galatians 2:20 speaks of Jesus love for me specifically; individually. In Jesus’ act of love on the cross, he loved me specifically, and he gave himself for me personally.

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

Paul seals his argument with the grace of God – Jesus is a giving God – he freely gives himself for undeserving me. Jesus’ purpose in giving himself was to justify guilty me. If I could save myself by my own exercise of will and exertion, if I could pull myself up by my own bootstraps and keep the law; if I could gain a right standing before God through the law, then Jesus was wasting his time on the cross. His death was a meaningless destruction of human life, it was pointless and wasted, and it accomplished nothing. The Judaizers wanted to add lawkeeping to the work of Christ for justification. Paul says that if justification comes thru lawkeeping, then you’re calling God stupid – his free gift of grace is worthless, and Jesus’ death was pointless.