

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2024**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
GALATIANS**

Message Five

No Longer I Who Live but Christ Who Lives in Me

Scripture Reading: Gal. 2:19-20; 6:14-15; Rom. 6:6; Luke 18:8; 2 Cor. 4:10-12; 5:14; Phil. 3:10

- I. In Galatians 2:20 we see the most basic truth of God's New Testament economy—no longer I but Christ living in me.**
- II. When Christ was crucified according to God's economy, we were included in Him; this is an accomplished fact—Rom. 6:6; Gal. 2:20; 6:14.**
- III. "I am crucified with Christ"—2:20a; Rom. 6:6:**
 - A. The crucifixion of the "I" in Galatians and the old man in Romans 6:6 was not accomplished by us.
 - B. The "I" and the old man are our being.
 - C. The crucifixion of the "I" and the old man is a fact accomplished by Christ on the cross—Gal. 2:20.
 - D. There are three aspects of the experience of the cross: (1) the fact accomplished by Christ (Rom. 6:6), (2) our application of the accomplished fact (Gal. 5:24), and (3) our experience of what we have applied, by bearing the cross daily (Matt. 16:24; Luke 9:23).
- IV. "It is no longer I who live, but it is Christ who lives in me"—Gal. 2:20b:**
 - A. The title *Christ* denotes mainly Christ's mission, which is to carry out God's plan; *the Son of God* denotes Christ's person, which is for the imparting of God's life into us.
 - B. *No longer I* does not indicate an exchanged life, a life in which Christ comes in and we go out.
 - C. As regenerated people, we have both the old "I," which has been crucified (Rom. 6:6), concerning which Paul says, "No longer I," and a new "I," concerning which Paul says, "I live."
 - D. The old, terminated "I" was without divinity; the new "I" came into being when the old "I" was resurrected, and God was added to it.
 - E. On the one hand, Paul had been terminated, but on the other hand, a resurrected Paul, one who was regenerated with God as his life, still lived.
 - F. Furthermore, although Paul says, "No longer I," he also says, "It is Christ who lives in me," for it was Christ who lived, but it was in Paul that He lived.
 - G. The two, Christ and Paul, had one life and one living.
 - H. We have died in Christ through His death, but now He lives in us through His resurrection—Phil. 3:10:
 1. His living in us is entirely by His being the life-giving Spirit—1 Cor. 15:45b.
 2. This point is fully developed in all the chapters following Galatians 2:20, where the Spirit is presented and emphasized as the very One whom we have received as life and in whom we should live—3:2-3, 5, 14; 4:6, 29; 5:16-18, 22, 25; 6:8.

- I. The “I,” the natural person, is inclined to keep the law so that he might be perfect (Phil. 3:6), but God wants us to live Christ so that God may be expressed in us through Him; hence, God’s economy is that “I” be crucified in Christ’s death and that Christ live in us in His resurrection—John 11:25a; Phil. 3:10; 2 Cor. 4:10-12.

V. “The life which I now live in the flesh I live in faith, the faith of the Son of God”—Gal. 2:20c:

- A. God’s economy is in faith—1 Tim. 1:4:
 1. Faith is the unique way for God to carry out His New Testament economy—Heb. 11:6.
 2. In the New Testament, *faith* bears two denotations—objective and subjective:
 - a. In the objective denotation, faith refers to the entire revelation of the New Testament concerning the person of Christ and His redemptive work—Acts 6:7; 14:22, Rom. 16:26; 1 Cor. 16:13; 1 Tim. 1:19b; Jude 3, 20.
 - b. In the subjective denotation, faith refers to the act of believing—Luke 18:8; Mark 11:22; 1 Tim. 1:19a.
 3. The economy of God is a matter in faith, that is, in the sphere and element of faith, in God through Christ.
 4. God’s New Testament economy, which is to dispense Himself into His chosen people, is not in the natural realm or in the work of the law but in the spiritual sphere of the new creation through regeneration by faith in Christ—Gal. 6:14-15; 3:23-26.
- B. In the New Testament, faith has both a divine aspect and a human aspect, for it implies something on God’s side and something on our side:
 1. On God’s side *the faith* implies that God sent His Son to earth, that Christ died on the cross to accomplish redemption, that He was buried and resurrected, and that in resurrection He released the divine life and became the life-giving Spirit—1 Cor. 15:45b.
 2. On our side faith is related to hearing, appreciating, calling, receiving, accepting, joining, partaking, enjoying, rejoicing, thanking, praising, and overflowing.
 3. Faith is actually the all-inclusive Triune God infused into our being—2 Cor. 5:7; 13:14.
- C. We are all sons of God through faith in Christ Jesus—Gal. 3:26.

VI. “The Son of God, who loved me and gave Himself up for me”—2:20d:

- A. The Son of God loved us and purposely gave Himself up for us that He might impart the divine life into us—John 3:16; 13:1.
- B. The old person has been crucified with Christ, and Christ now lives in me, the new person.
- C. The life that we now live, we live in faith, the faith of the Son of God, who loved us and gave Himself up for us:
 1. The love of Christ constrains us to live no more unto ourselves—2 Cor. 5:14-15.
 2. He loved us and gave Himself up for us; now we love Him and live by Him.
- D. “What from Thee can separate me? / Thou wilt love me to the end! / Oh! Thy love is so prevailing, / E’en Thyself with me to blend! / We two one will be forever; / I am Thine and Thou art mine! / This will be my testimony: / In Thy love we’ll ever twine!”—*Hymns*, #152, stanza 4.