



**Him...He who has seen Me has seen the Father...**” (John 14:7, 9). Was God the Father no longer in heaven? No. We can know the Father’s person and nature because they are revealed through Jesus in the way He *lived* and what He *did*. Even Jesus Himself appealed to this reasoning (cf. John 14:11). He wasn’t teaching that God possesses

someone, but rather God can be *seen* in the lives of those who serve Him. Just as the divine spirit of Christ compelled Him to serve God, so the Spirit of God compels us to love and serve Him. Consider 2 Cor. 5:14-15: **“For the love of Christ CONTROLS US, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might NO LONGER LIVE FOR THEMSELVES, but for Him who died and rose again on their behalf”** (emphasis mine). So brethren let us no longer, **“go on presenting the members of our bodies to sin as instruments of unrighteousness; but present ourselves to God as those alive from the dead, and our members as instruments of righteousness to God”** (Rom. 6:13 paraphrase; cf. Col. 3:5) so that we can properly say along with Paul, **“Christ liveth in me”** (KJV).



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## Welcome Visitors

We are so glad that you joined us today.  
Please come again.

● Let us know if you have any questions.

ISSUE

12.36

BULLETIN OF  
THE OLSEN  
PARK CHURCH  
OF CHRIST

# Faithful Sayings

September 5  
2010



## Services

Sunday: 9:30 AM  
10:20 AM  
6:00 PM  
Wednesday: 7:00 PM

### Elders:

Pat Ledbetter  
Jeff Nunn  
Kyle Pope

### Deacons:

Dean Bowers  
Eddie Cook  
Bill Davis  
Steve Dixon  
Pat Goguen  
Jack Langley  
Neil Ledbetter  
Brady McAlister  
Walker McAnear  
Lance Purcell  
Rusty Scott

### Evangelists:

Kyle Pope  
Jason Garcia

## “Christ Liveth in Me”—The Apostle Paul

By Jason Garcia

We find in Galatians 2:20 the curious statement in which Paul says, **“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me...”**(NASB) What does this mean for us, and how do we know if we can say along with Paul, Christ lives in *me*?

First, let us consider what he says initially, that **“I have been crucified with Christ...”** Does Paul mean this literally? Obviously not, because Paul was not present the day Jesus was crucified, we know that Jesus was crucified between two thieves (cf. Luke 23), and because of the most glaring piece of evidence: that Paul was alive when he was inspired to write this to the Galatians. Given this is a figure of speech, is there anything in Scripture that would shed light on this idea? In what sense did Paul *die* and yet remain among the living? I believe the answer may be found in a few places, but we’ll start with Romans chapter six. In verse three Paul puts forth the question **“Do you not know that all of us who have been**

**baptized into Christ have been baptized INTO HIS DEATH?** (6:3 emphasis mine). He goes on to explain, **“Therefore we have been BURIED with Him THROUGH BAPTISM into DEATH, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life”** (6:4 emphasis mine) It is clear from this passage that the death Paul had experi-



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enced was the same death that all people experience when they are baptized into Christ. If there's any doubt in our minds, we should consider what is said in verses six and seven: **“knowing this, that our†old self was CRUCIFIED WITH HIM, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for HE WHO HAS DIED is free from sin”** (6:6-7 emphasis mine) Another passage to consider with this point is Galatians 5:24 where Paul writes, **“Those who belong to Jesus Christ have crucified the flesh with its passions and desires.”** Several times in the New Testament Paul connects the death of sin in the body with baptism (cf. Col. 2:10-12; 3:3, 5). We can be assured then, that in order for “Christ to live in us” we must share in His death through baptism, just as Paul did in Damascus (cf. Acts 22:16). That is how he could properly say that he *died* with Christ.

So what does Paul mean as he continues the Spirit's teaching: **“...it is no longer I who live, but Christ lives in me”** (Gal. 2:20)? The Bible is its own best commentary, so again, I believe the answer lies within the passages we've already considered. If we continue to keep in mind that Paul is speaking figuratively, we should have no trouble understanding what this verse means for us. Consider Romans 6:3 again, but this time notice the consequence that is named as the direct result of dying with Christ in baptism: **“...as Christ was raised from the dead through the glory of the Father, so we too might walk IN NEWNESS OF LIFE”** (6:3 emphasis mine). Notice also verses 10-11: **“For the death that He died, He died to sin once for all; BUT THE LIFE THAT HE LIVES, HE LIVES TO**

**GOD. Even so consider yourselves to be dead to sin, BUT ALIVE TO GOD IN CHRIST JESUS”** (6:10-11 emphasis mine). It is vital we understand that those who have crucified their “old self, the body of sin” have come out of that “death” a *new* creature with a *new* life (cf. 2 Cor. 5:17). Paul was inspired to use similar language when writing to the Colossians: **“and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism... When you were dead in your transgressions and the uncircumcision of your flesh, He MADE YOU ALIVE together with Him, having forgiven us all our transgressions...”** (Col. 2:11, 12a, 13 emphasis mine). In this new life, having been made alive *in* Christ and *with* Christ, Paul says, **“there is now no condemnation for those who are in Christ Jesus... If Christ is in you... the spirit is alive because of righteousness... if by the Spirit you are putting to death the deeds of the body, you will live”** (Romans 8:1, 10, 13). Notice the conditional statement that concludes the thought, **“if by the Spirit”** we are putting to death the deeds of the body then we can be assured that the spirit of Christ is in us. The word “body” is put forth symbolically for carnal, wicked deeds (cf. Col. 3:5). We can only be assured that Christ is in us if we “put to death” sinful deeds in our life.

As mentioned above in our base text, Paul is not speaking of literal physical death, and so the final words of Gal. 2:20 should not be taken literally either. Consider how Scripture uses the preposition “in.” When Philip asked the Lord to “show us the Father” Jesus responded, **“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works”** (John 14). Was Jesus speaking of a *spatial* relationship? Or was He speaking to the degree of intimacy He had with the Father as in John 10:30 when He said **“I and the Father are one”**? Consider what Jesus says initially to Philip, **“If you had known Me, you would have known My Father also; from now on you know Him, and have seen**