

To be crucified with Christ (Quality: Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 16 February 1977

Preacher: Broome, Leonard Robert James (1905-1986)

- [0 : 0 0] With the Lord's help, we will speak from the second chapter in the epistle to the Galatians and the twentieth verse. Verse twenty in the second of Galatians.
- I am crucified with Christ. Nevertheless, I live. Yet, not I, but Christ liveth 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 and gave himself for me.
- Perhaps the broadest outline a child's mind can have of crucifixion is outstretched arms, nailed to the cross, and feet nailed, not tied, nailed to the cross as well.
- That is the usual representation of this most excruciating suffering which the Lord Jesus endured.
- [1 : 3 1] The longest and lingering death that is known, accompanied with greatest thirst.
- So that to a child's mind, especially those that are instructed in the Word of God, crucifixion is a word which they do not fully understand.
- When we come to such a word as this, I am crucified with Christ, it is most certain that they cannot understand it.
- And some of us older ones will have to think very seriously before we too can approach this, which the Apostle says he himself has experienced, crucifixion with Christ.
- What does he mean? He was not, never was, crucified. He was never taken as was the Lord Jesus.
- [2 : 5 5] Although he died, the death he did, he was not crucified. So the question remains, what are we to understand by being crucified with Christ?
- Because again, to a child's mind, crucifixion is associated with death. We never think of anything else other than death associated with crucifixion.
- But he goes on to say that it is not a crucifixion which is followed by death. Nevertheless, nevertheless, he says, I live.
- Now what is this mystery? And what does he mean? What is he speaking about in the previous verses?
- He's speaking about some exceedingly strong nails that have been driven through his hands and his feet, his thoughts, his very heart, speaking of something of a very finalizing nature, very cruel nature, something that has killed him, and yet he is still alive.
- [4 : 4 3] What is he then referring to? What is the subject in this second chapter? And indeed, what is the subject of the whole of this epistle to the Galatians?
- If it is not, what then was and still is the burning question of the law of God being honoured, magnified, fulfilled to what you children know is a jot and a tittle or a dot and a comma, you know very well that in your essays you have to punctuate.

And if you don't punctuate, then your essay is not clear reading. Now, the tiniest mark, therefore, is represented to us by the jot and tittle of God's holy law having been perfectly fulfilled in the life of the Lord Jesus Christ among and in ordinary circumstances, that is, in his home life.

Well, there he spent thirty years and there is the hardest place to live your religion.

And there, in the purposes of God, the Lord Jesus lived among his brethren, brothers and sisters, that is, born to Joseph and Mary, family, in the ordinary family life that you children live in.

[6 : 53] That is, if you are favoured to have brothers and sisters. Now, you know what happens at home, don't you? You know how some of you get petulant, cross, angry.

you know what crosswords there are, what corrections have to come to you. And you know that that little hymn you've just been singing, I'm not too young for God to see, is something that you forget more than you remember.

that it is still true so that the Lord Jesus was not put in a palace where he had every comfort that he was brought up under an ordinary home life for a long time.

None of you children are thirty years of age yet, and when you get to thirty, you will realize that it's a long time so that it pleased God to bring his dear son into circumstances where he was put to a practical test and he also was known as the carpenter's son.

And although we have no scripture reference to it, it is most probable that he busied his hands with that of his father's trade.

[8 : 45] So that we are dealing with very simple plain things as we look at them upon earth, us. But when we consider the eternal purpose of God, that his dear son should be there, we are looking at something of a very different nature.

And if you are not too young for God to see, Jesus Christ was not too young for God to see.

God and he saw him every moment of his life. And he saw him very, very differently from what your parents see you.

Because you can go behind the door. Jesus Christ never did. He was always under the scrutiny of his father.

the holy omnipotent eye of his father was upon his dear son, who was in that capacity of a servant.

[10 : 00] Yes, a servant. A very different capacity from a son. A servant. God says of him, behold my servant.

So that even in his youth, growing years, he was a servant doing the will of his father.

And he was able to say, I do always the will of him that sent me. Now none of you children can ever say that.

Because there are times, I hope there are not many, but there are times when you do not do the will of father and mother. You do something contrary to it.

But with the Lord Jesus, he fulfilled God's holy law. And in so doing, he procured what you have heard declared to be a righteousness which he did not need for himself, seeing that he was sinless.

[11 : 25] so that in this glorious gospel truth of the perfection of the righteousness of the Lord Jesus, right from childhood, babyhood, if you like, onwards, until the end of his life, he wrought out, to use the scripture word, he wrought out a righteousness which was going to be greatly used.

And it was going to be used for his own people as a garment, a covering.

and that covering was to be used at a much later date, namely, when they died, and when they reached the heavenly canyon, and were clothed in it, in the presence of his father.

now, when we come back to crucifixion, and speak of the law of God as being hard, penetrating nails, so, did the apostle learn the law of God in its hard, relentless state, because he honoured it as best he could, he was trained to observe every jot and tittle of it, he reached perfection in his own eyes, but it never crucified him, he never felt one little prick of those hard nails, he kept his position among his fellows, he describes himself in the third of

Philippians, as to his attainments, you children would say that you were the top of the class, well done, but not so with this, Paul learns, it was not well done, he was in fact gravely mistaken, and what he had thought to be an acceptable robe of righteousness for himself, proved when God took him in hand, to be something which he describes in very, very simple graphic language as dung and dross.

[14 : 45] Now look at the difference, but the Lord God, which he had kept, he thought, so carefully, and had never wounded him once as regards crucifixion and death, he says that when the law came, when it was brought home to him, in other words, when he was convicted of it and by it, then something revived in him, sin revived.

Well, it had been there all the time, but it had been covered up. It had been there he hadn't known him.

He had never felt it. He'd carried it about with him, but he did not know that the very words with which he was familiar, such as the heart is deceitful, was true.

He'd never found his heart deceitful, though, of course, when you're deceived, you are deceived. And that is the end of it.

that when the commandment came, through God's grace and mercy to him, and it came in a very, very mighty way, though simple, sin, he said, revive, and I died.

[16 : 42] And it was from that point onwards that this blessed man who had suffered in his place and been wounded with the nails and crucified, spoke to him at the gates of Damascus.

man and when, in very simple language, Jesus said to him, Saul, Saul, why persecutest thou me?

And this was the awakening. His knowledge of the law of God and his honourable position in it among his fellow men was crushed to pieces.

What he thought he possessed, he suddenly found swept right away. But, before he came to this, his heart was filled with a strange enmity and bitterness against all those who worshipped the Lord Jesus.

That is, those whose hearts were wrought upon by the Holy Spirit at the day of Pentecost and afterwards.

[18 : 19] That strange body of people from all nations who were brought to repentance under the preaching of the apostles.

These people he hated because he could see a remarkable change in them. He hated Peter.

He hated James. He hated John. The only friends that he then could gather to himself to help him were the chief priests who gave him letters to apprehend any of this way, as he tells us, who were followers of Jesus Christ.

Now Jesus Christ meets with him and he says to him, Saul, Saul, why persecutest thou me? And this puts an entirely different complexion on the whole scene.

This was the wonderful conversion, the turn about, the complete change. And it was here that those first thoughts which he so valued in afterlife were brought into his heart.

[19 : 56] and these first thoughts were expressed in his answer when he said, Lord, what wilt thou have me to do?

There was the death of Saul of Tarsus. He had no burial, it wasn't a physical death, death, but he'd never spoken like that before.

He'd never been so gentle, childlike, he'd never come down so low before. He had never felt that sudden removal of his pharisaical zeal before.

Suddenly, it melts away like snow. And he says as a little child, Lord, what wilt thou have me to do?

Lord, who art thou? What a different language, isn't it? Did he die and lay prostrate on the ground?

[21 : 18] No, indeed he didn't. But you can see the chain. And this is what he means therefore, by dying and yet living.

But the nails, the law, this great problem, which he and all Jews were brought up to regard the law of God as being absolutely indispensable.

And being bound to it and by it, by certain rites and ceremonies, such as circumcision, and now all this is finished.

It is true it is not written in the word of God that he had then because the New Testament was not written. But it must have fallen upon his ears in later days with much comfort that the old prophecies concerning the work of Jesus declared that he should magnify the law and make it honourable.

So to this point he well knew Jesus had brought him. The law was then no longer his master.

[22 : 56] He was brought under a different law, though he was still alive. Though he was still alive, he was crucified with Christ.

Those nails which he had long felt but never known were revealed to him as having been endured by this man whom he persecuted.

And that the Lord Jesus suffered. He tells us in this verse he gave himself for me. Gave himself for me.

In what way? Why? By suffering, crucifixion, by death, by resurrection, but he gave himself.

There is a giving point. There is a point where if you give anything it goes from one hand to the other or one person to the other.

[24 : 03] so did Jesus Christ give himself for his people. He laid down his life.

And in laying down his life he completed all that his father sent him to do. That is to honour that holy law in every path.

So the nails were not pierced into the hand of the apostle Paul when he said, I am crucified with Christ.

but what he means is this, that his righteous, his self righteous self was crucified, killed.

And his self confidence was indeed from that time taken away. very gently and in a very attractive manner the Lord brought him to blindness and told Ananias one of his other servants that this man would be coming to see him and that he was to take care of him.

[25 : 45] He would be a different character. If someone would say to you well a person of a known ill character was coming to your house you would need some reassurance wouldn't you before you let him in that the Lord provided a companion a most unexpected companion for Ananias when he sent the apostle to his house and the one thing that reassured Ananias that all was well was this for behold he prayed there's been a remarkable difference in him what he was once he was a praying man though not the right kind we can never imagine the sword of

Tarsus not praying can we because it was their very life to love long prayers he must have uttered many prayers but now God comes to Ananias he says but he's a different man now Ananias he prays behold he prays now this prayer opened up you see the beginning of a new life like it has with a good many of you here and I hope some of you children too these early prayers these first prayers all secret aren't they mother doesn't know does she father doesn't know does he how remarkable are these early prayers of children and you older friends you look back to your first prayers what reality there was about them to you wasn't there and how close you kept it never told anyone so you see prayer begins in the heart between

God and the soul so that when it came to a question what wilt thou have me to do it was not go and fulfill the law in every part and honor it as I have honored it nothing of the kind Jesus did not even mention the law to him why why there was no need to that law stood perfect it was acceptable his father had given his crowning blessing to him he had been received triumphantly into heaven as a victor what wilt thou have me to do then why live live that's what you're to do fool live you are to live a different life you are to walk a different pathway you are to live among different people you are to order your footsteps by my gospel not by my law and that gospel will be more loving more all embracing more inclusive than ever my law was because you will love me and I shall love you as I always have done but now

I've revealed it now Paul what I want you to do and what you are to do is this go and preach the gospel I will send you far hence arise then said Ananias to him and be baptized that is one of the first things you are to do and then you are to go not to your own people not to those people where you have attained such an excellency of honour that they are likely to receive you you are to go to enemies people that will reject you you are no longer your own and as to this law of mine that you have been struggling to keep all your life that is honoured for you

I have done that there are no nails I have borne those there is no painful lingering death I have suffered that there is no question of the acceptance of this law my father has accepted it he has said that I am his beloved son and that in me he is well pleased so Paul you need have no further care with regard to this law as to the keeping of it under the old commandment for it is finished now when he went out to preach this gospel and preached the condemnation which was to precede the freedom of the gospel then he met with his first opposition then it was that the whole of the jury was against him instead of him being against them that he had inwrought in him at this particular time a single determination to preach

[32 : 44] Christ and him crucified crucified now this crucifixion has two parts to it one is the belief in the complete work of the Lord Jesus the other is the experience of the believer in having his own flesh crucified life this is where we must come much beyond the children's little minds isn't it this is the maturity of the pathway of faith limited to no age of course the life that I now live

I live by the faith of the Son of God well what life do we now live because you can't refer to your wife and say well my dear what life do I now live she may have her own thoughts about it you can't refer to the husband and say well my dear what life do I now live he may have his own thoughts about you but the great question is I I not the I of big self egotistical he beautifully sets this out in the seventh of Romans I I I but not proudly when

I would do good I what I is that that would do good why surely not the I of Saul of Tarsus your old I how many years ago shall we say was it I I I what is it now when I would do good oh wretched man that I I who is that it comes down to a single letter you see I and it must either be one of self-righteousness pride what we call the big

I or else it must be the I of a poor unworthy guilty sinner I I said the prodigal I am no more worthy to be called thy son have you come to that I it's a beautiful I isn't it I he didn't say that when he left home did he father give me the portion of goods that fall through me when he comes back home it's I am no more worthy to be called thy son so with the apostle yet not I yet not I what this

I that was once so tall now so small yes this self effacing I this unworthy I yes yes this little I yes yet not I but Christ now you can see why he rejoiced to point out so clearly to the Galatians the matter of being justified by works this was ingrained in him and it must be ingrained in us it must not be an open question a matter for debate it must be with a thus saith the

[38 : 07] Lord and such a clear definition of it that the unworthy sinner is brought to see that his own works are quite invalid on the other hand the works merit of the Lord Jesus Christ are valid to the utmost and acceptable with God the Father therefore all through his epistles very largely not all of them but Romans for example and Galatians there is a considerable contest going on as to whether a sinner is justified by his own works or by the works of Jesus Christ now here he is in great trouble we find the whole of the church

James John Cephas that's Peter all of them who were pillars in the church were still in need of lessons themselves which Paul had already received concerning the crucifixion of the flesh and even Barnabas we read was carried away with the dissimulation there are two things you see dissimulation is one hypocrisy is the other when we speak of hypocrisy we mean that which as with the Pharisees they made out assumed to themselves that they were better than other men dissimulation is the very reverse so that

Peter and Barnabas were in the dissimulation also so that it's little wonder that the church of God has been through many anxious phases and individuals too which has brought them in time and only in time off of all self-confidence in the flesh but this crucifixion of the flesh is also a personal matter through suffering Paul reveals later that he had a thorn in the flesh and he diagnoses his own complaint and knows why he's got it and he declares the reason for him having it was lest he should become too proud lest I should be exalted above measure now he'd had many years of being exalted above measure many years of thinking a lot of himself a Hebrew of the

Hebrews he hated that thought ever coming back again or that position and when God sent him a thorn in the flesh he calls it a messenger from Satan to buffet him he says quite plainly that he besought the Lord thrice that he would take it away but the Lord gave him a better remedy and that was all sufficient grace now this opened up to him in his suffering that wide door of sanctification whereby you I trust I can see why we've got our cross now until we see until you see whatever your burden cross thorn trial may be until you see and are shown why you got it you will still feel the pricking thorn it will still be like a thorn in your fingertip it's all right until you pick up something that touches that very spot then you know it's there but if you go and look for it sometimes you've got a job to find it but when it touches the sore point then you know it's there so with our thorns isn't that true what are they for would you ever extract it do you want it would you rather not with the dear

Paul say most gladly therefore will I accept no no something more than accept yes glory in my infirmity the spirit of Christ may rest upon me I live now this in a little measure is the life that he was living by faith of the son of God this faith dealt with every conceivable point in his life persecution all the anguish and suffering of being stoned knocked unconscious shipwreck enemies on all sides held to prison having soldiers to protect him and all the many adventures of his life when he comes to the 20th of Acts just before he went up to

[44 : 50] Jerusalem he says none of these things move me neither count I my life dear unto myself that's his natural life not his spiritual his natural so that I may finish my course with joy and the ministry oh yes the sacred ministry let that be finished with joy this was the life that he was living by the faith of the son of god now the subject is vast isn't it the time's gone let me not attempt to draw water from a well that is without bottom brim or shore but hope that these few thoughts might be made profitable to young and old because he concludes upon a very precious note a true note who loved me and gave himself for me so that the years that he was a

Pharisee and the years that he persecuted the children of god did not alter the love of jesus christ one with jesus he could have sung as we sometimes sing saw me when a stranger wandering from the fold of god he to save my soul from danger interposed his precious blood so with the righteousness of christ it is the life of the believer in the depth of his unworthiness he is taught to look out of it to the spotless immaculate robe of christ righteousness as his only hope and he needs no other and gave himself for me again it must come down to the personal pronoun

I me now in ordinary everyday life we should be very selfish shouldn't we if we kept talking about I and me you don't do that do you if you hear people doing it you know at once they've got rather high opinion of themselves or always looking in instead of out but when you come to the kingdom of grace we are fully permitted to reverse the order of nature and when we come to the things of eternity it's this I me how stands the case my soul with thee for heaven are thy credentials clear is

Jesus blood thy only plea is he thy great forerunner there as I have said well is deep we've taken but a little out of it may the Lord bless it Amen