

Main Idea: In the phrases of Galatians 2:20, Paul made four affirmations that have to do with our identity and are vital if Christ is to be the object of it all in our lives.

An Identity Crisis: So often what we *say* doesn't match how we *live*.

1. We're prone to find our identity in our connections.
 2. We're prone to find our identity in our accomplishments.
 3. We're prone to find our identity in our possessions.
- I. I have been crucified with Christ.
 - A. I did not become a Christian by adding Christ to my life.
 - B. I did not become a Christian by giving my life to Christ.
 - C. I became a Christian on the basis of what Christ did for me.
 1. On the cross, Christ died in my place.
 2. On the cross, I died with Christ.
 - II. I no longer live.
 - A. That means I'm not depending on my accomplishments.
 - B. That also means I'm not pursuing my agenda.
 - III. Christ lives in me.
 - A. My Savior is personal.
 - B. My Savior provides the power.
 - IV. I live by faith in the Son of God.
 - A. To be saved I needed to put my trust in Christ.
 - B. To live each day I need to do the same.
 1. I can face the day with confidence because my Savior loved me (and you too).
 2. I can face the day with confidence because my Savior gave Himself for me.

Make It Personal: As far as my identity goes, Christ is the object of it all.

Suppose I put on the table a pencil, a saw, a box of screws, four boards, and said, “This is for you. I want you to have these items.” What would your response be? You would likely look at me and say, “Okay... what's the purpose, the object of this gift?”

And then I said, “It's a footstool, so you can rest your legs while you're sitting there. Here's the blueprint.” Now you understand the object of those items.

Or suppose I handed you a bag which contained six bananas and a quart of strawberries, and said, “I want you to have this. You're going to need it.”

Again, you'd probably ask, “Why? Am I supposed to eat these, and if so, now, or later? What's the object of this gift?”

I might say, “It's so you can make a smoothie, right now. You look thirsty.” Or I might say, “No, it's not for you. When you babysit my grandson, you're going to need this. He loves fruit.” Again, now you understand the object of what you've received.

Now think of these items. These too are gifts to you, not from me, but from God. A Bible. The gospel message. A church building. Sunday School teachers. Christian brothers and sisters. I'm concerned that many people sitting in church right now don't really grasp the object of these precious gifts they possess.

That's what this summer series is all about. *Christ: The Object of It All*. Christ is the object of it all. In this series we are looking at *verbs*, the *verbs* that the Spirit of God gives us in the New Testament where Christ is the object.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the message at WBC in 2009.

If I said, “Here’s what you’re supposed to do with your life. Know. Please. Abide. Resemble. Share. Listen.” You’d rightly say, “I don’t understand. Know what? Please whom? Abide in whom? Resemble whom? Share whom? Listen *to whom?*”

We need to know the object of these activities, or they’re meaningless. But the object is clear because God tells us, over and over. Look for the object of the verbs.

Knowing Christ—Philippians 3:10-11

Pleasing Christ—2 Cor. 5:9

Abiding in Christ—John 15:4-5

Resembling Christ—Romans 8:29

Sharing Christ—Acts 1:8

Listening to Christ—John 10:27

Giving a cup of water to Christ—Matt. 25:40

Remembering Christ—1 Cor. 11:24

Worshipping Christ—Phil. 3:3

Anticipating seeing Christ—Titus 2:13; John 14:1-4

Presenting others complete in Christ—Col. 1:28

Loving Christ—1 Pet. 1:8

Preaching Christ—2 Cor. 4:5

Making every thought captive to Christ—2 Cor. 10:4-5

And there are many more. In this series, I’ve chosen twelve of these “Christ the object of it all” texts, and we’ll be doing an exposition of those passages, seeking to learn from them how to make Christ the object of our lives. Last week we pondered Revelation 3. Today it’s Galatians 2.

Scripture Reading: Galatians 2:20

The kind of life that pleases our God is a life that’s *all about His Son*. This kind of life does not just happen, however. If we’re not intentional, our lives won’t be all about Christ, but cluttered with other things.

What’s involved in living a life that’s all about Christ? It starts with being in Christ, which is true of none of us when we enter this world. We are in Adam, without God and without hope. Yet if we repent and place our faith in the wonderful person and work of Jesus Christ, God transfers us from the kingdom of darkness into the kingdom of His dear Son. Have you experienced this marvelous transfer? If not, my prayer is that today you will.

But being in Christ is just the beginning of the journey, not the end. If the word “Christian” is an adjective that you use to identity yourself, where do you put that word? Top of the list? Middle? Bottom?

When we say, “I am a Christian,” we are affirming our professed identity. We are saying we are followers of Christ, that we view ourselves as those who believe in Him and belong to Him. But so often that profession isn’t the primary influence in our self-assessment. When it comes to our daily choices, other factors hold more weight. And to the degree that’s true, change is needed, for Christ is not *the object of it all*.

Quite frankly, if we are in Christ and yet Christ isn’t primary in our thinking, then we have an identity problem, and if it continues, it will become an *identity crisis*. Too often what we *say* doesn’t match how we *live*. We’re prone to find our identity in our places.

1. *We’re prone to find our identity in our connections*. Like, our heritage (I’m important because I come from a good family), our friends (I’m important because I hang

with the “in” crowd), our clubs or our neighborhood connections (I live in the parade of homes district). We tend to see ourselves in light of our connections.

2. *We’re prone to find our identity in our accomplishments.* Our jobs, for instance. I’ve got fifty people working under me, so I’m important. Or the trophies on our mantle. Or our GPA. Or our kid’s trophies or GPA. Quite frankly, we may say “I’m a Christian,” but we’re so prone to see ourselves through the lens of our accomplishments.

3. *We’re prone to find our identity in our possessions.* The house we own, the car we drive, the diplomas that hang on our wall, the title in front of our name, and on it goes. Granted, there’s nothing inherently wrong with houses or cars or diplomas, but God does not intend for them to be the basis of nor the driving force behind our identity.

Let’s consider a biblical example of just how prone we are to have an identity crisis, even if we’ve known Christ for many years. The example is Peter, and the identity crisis is the backdrop to today’s text.

The apostle Peter was a Christian, no doubt about it. And he had announced it publicly and was even willing to go to prison for it, as we see in the book of Acts. But then one day he went to church in Antioch and did something very un-Christian. And the apostle Paul told him so too. In fact, according to Galatians 2:11, Paul opposed Peter to his face publicly.

Why? In short, Peter lost sight of his identity.

Peter had been spending some time in Antioch, fellowshipping with the believers there, Jew and Gentile alike. But according to verse 12, when some religious Jews from Jerusalem paid a visit, Peter’s fear of man surfaced. And he separated himself from his Gentile brothers and sisters. He just picked up his food tray and moved to the other table. And to make matters worse, some of the other Jewish believers followed his lead, including Barnabas.

It was a sad day. Peter lost sight of his identity and split the church into two camps.

Ponder that. Peter was a man who believed in Christ, and yet on this day in Antioch his actions weren’t very Christlike. He failed to live in light of his identity.

Yes, this man believed that when Jesus Christ died on the cross, the Savior tore down two barriers, first the barrier between the sinner and God, and also the barrier between the sinner and other sinners. And Peter even preached that message. Remember his defense of going to the house of Cornelius following the conversion of the Gentiles (see Acts 11:17)? Peter well knew that Christ’s death removed the dividing wall of hostility between Jews and Gentiles, and he’d even taught that message himself.

But in Antioch he didn’t act like he believed it. By disassociating himself from the Gentile brethren, Peter was acting as if the dividing wall was still in place.

As John Stott observes, “The same Peter who had denied his Lord for fear of a maidservant now denied Him again for fear of the circumcision party. He still believed the gospel, but he failed to practice it.”²

And that’s exactly what Paul told him. Notice verse 14, “When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, ‘You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?’”

Paul saw the identity crisis and attacked it head on. He saw a brother who was thinking more about his Jewish connections than Christ, his kosher accomplishments than

² John Stott, *The Message of Galatians*, p. 52.

the cross, and his old covenant possessions rather than the new covenant implications. And what Paul saw prompted him to take immediate action.

What's ironic is that there was a time in his life when Paul was the man who avoided Gentiles, and worse. Until Christ entered his life and gave him a new identity.

And what was the new identity that Paul received from Christ? It's your identity, too, if you in Christ. It's Galatians 2:20, which is Paul's apologetic for confronting Peter, but so much more as well. This is how we should view ourselves.

"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."

If Christ is to be the object of it all in our lives, then we must embrace and live in light of four affirmations that Paul makes in Galatians 2:20.

I. I have been crucified with Christ.

Paul is very autobiographical here. In this one verse he uses the pronoun "I" four times and "me" three times. He begins by declaring something that happened to him in the past that possessed tremendous present tense implications (he uses a perfect tense verb). "I have been crucified with Christ."

That's strange, isn't it? Crucified victims usually didn't live to talk about their experience. When you're crucified, you're killed. What then does Paul mean when he says that he was crucified with Christ? Is he saying that he was one of the two thieves nailed to a cross next to Jesus? No. Is he saying that he literally died on a cross? No.

Think of the context. Paul has been talking about the law. He is talking about being crucified with Christ *to the law*. Remember, he just shared about his confrontation with Peter in Antioch (that's verses 11-14). When an apostle publicly rebukes another apostle, he'd better have some solid ground for his actions. Paul does, and gives his solid theological ground in verses 15-19, by discussing the believer's relationship to the old covenant law.

The question is this. Is the believer in Christ free from the law or not? Can he eat unkosher foods with Gentile sinners or not? Certain men from James said, *no, he is not and cannot*. But Paul said *yes*. And he rebuked Peter and the rest, insisting that to say *no* was to undermine the very essence of the gospel.

This raises another question. If we don't we have to keep the ceremonial requirements of the law, why not? God gave them, didn't He? Yes. So why aren't believers in Christ still bound by them? The answer, says Paul, is that something has happened to the believer's relationship with the law.

Look at verse 19. "For through the law I died to the law so that I might live for God." There's why I'm not bound by the old covenant law any longer, says Paul. It's because *I died to the law*.

He died? When did that happen? When did Paul die? And specifically, when did he die to the law which previously bound him? He tells us in verse 20, "I have been crucified with Christ. Literally, "With Christ I have been crucified."

This is how Paul saw himself. *I'm a dead man*. This is my new identity. What happened to Christ happened to me. He had nails driven through His hands, *so have I*. He hung on the tree until His heart stopped beating, *so have I*. *I've had nails driven*

through my hands. I've hung on a cross until my heart stopped beating. Paul doesn't mean literally, and he doesn't mean mystically, but he does mean in reality.

I have been crucified with Christ. Is this the way you view yourself? I must confess that far too often I don't think in these terms. I don't go through my day affirming, "I have been crucified with Christ." How different my day would be if I did.

Answer this. Is it possible to be a Christian and not be crucified with Christ? Is being crucified with Christ optional, or essential?

Listen to Galatians 5:24, "Those who belong to Christ Jesus *have crucified* the sinful nature with its passions and desires." If you've become a Christian, a crucifixion has occurred involving your sinful nature, your flesh. Those who belong to Christ have nailed to the cross their sinful nature.

In Galatians 6:14 Paul says, "May I never boast except in the cross of our Lord Jesus Christ, through which the world *has been crucified* to me, and I to the world." I have been crucified to the world, says Paul. I have died, and I boast in the instrument that caused my death.

When and how did that happen? Consider Romans 6:6, "For we know that *our old self was crucified with him* so that the body of sin might be done away with, that we should no longer be slaves to sin." When was my old self crucified? It was crucified *with him*, that is, with Christ.

So, can a person be a Christian and not be crucified with Christ? No. Isn't that what Jesus Himself said in Mark 8:34? "If anyone would come after me, he must deny himself *and take up his cross* and follow me." He didn't say, *put a cross necklace around your neck*. He said, *take up your cross*. And every first century hearer knew what that meant. To take up your cross meant you had to die.

Friends, Jesus offers us life, eternal life. In fact, the life He offers is His life as we'll see momentarily in our text. But He makes it clear that to experience His life, we must be crucified, that is, we must *die*.

According to 2023 Gallup polling, 68% of Americans identify as Christian.³ That's 225 million people. Do you think that the average self-professed Christian in America would agree that when he or she became a Christian, he or she died?

Let's talk about three implications of Paul's first affirmation. If a Christian is a person who has been crucified with Christ, then this follows.

A. I did not become a Christian by adding Christ to my life. Jesus didn't go to His cross to restore my life. But isn't that the expectation that many of the 225 million Americans had when they became a "Christian"?

Sally, for instance, was overwhelmed with life's problems. She wanted more peace and fulfillment in her life. "Ask Jesus to come into your heart," a friend told her. "He'll give you a new start." And so, Sally asked Jesus to come in and added Jesus to her messed up life. Is she now a Christian? We can't answer that question, not definitively, for we can't see the condition of Sally's heart.

But here's a question we can answer. Is that how Paul became a Christian, by merely adding Jesus to his life? Think of a wheel. Does Jesus intend to be a spoke in the wheel of our lives or the hub around which our lives revolve?

Here's a second implication. If a Christian is someone who has been crucified with Christ, then...

³ <https://news.gallup.com/poll/358364/religious-americans.aspx>

B. I did not become a Christian by giving my life to Christ. Once again, isn't that how gospel invitations are often presented? "Walk this aisle. Pray this prayer. Give your life to Jesus, and you'll be a Christian heading for heaven."

But wait. Is that what Paul said, let alone Jesus? Do I become a Christian by giving something to Jesus? Please don't misunderstand. Yes, Jesus deserves our all, and we ought to give our all to Him. But that's not how we become a Christian.

How then? Listen to Paul.

C. I became a Christian on the basis of what Christ did for me. "I have been crucified with Christ." According to Paul *two* deaths took place on the cross of Jesus.

1. *On the cross, Christ died in my place.* He "loved me and gave himself for me," Paul says at the end of the verse. A substitution took place on the cross. The wages of my sin is death, and a death occurred. On the cross Christ died in my place, says Paul.

This is the doctrine of the substitutionary atonement of Christ, and we find it all over the place in Paul's letters. We see it in **Romans 4:25**, "He was delivered over to death for our sins." And in **Romans 5:8**, "While we were still sinners, Christ died *for us*." It's in **1 Corinthians 15:3**, "Christ died for our sins." And in **2 Corinthians 5:21**, "God made him who had no sin to be sin for us."

It's true, says Paul. On the cross, Christ died in my place. But a second death happened as well.

2. *On the cross, I died with Christ.* Not only did Christ die on the cross, but "I have been crucified *with Christ*." From God's perspective I was there in Christ and with Christ on the cross, says Paul. This is called the doctrine of our union with Christ, which Paul explains more fully in Romans 6:5-8.

"If we have been *united with him like this in his death*, we will certainly also be united with him in his resurrection. For we know that *our old self was crucified with him* so that the body of sin might be done away with, that we should no longer be slaves to sin— because anyone who has died has been freed from sin. Now if *we died with Christ*, we believe that we will also live with him."

My friend, if you are a Christian heading for heaven, here's why. It's not because you've given your life to Christ, and certainly not because you've merely added Him to your life. It's because of what Christ has done for you, the merit of which is yours by faith alone. By faith, you have been united with Christ and have received the benefit of His death and resurrection. You now can say along with Paul, "I have been crucified with Christ."

That's the first affirmation. Here's the second.

II. I no longer live.

There's a logical, natural sequence here. The second affirmation flows out of the first. *I have been crucified with Christ*. If that's true, if I have *died*, then obviously *I no longer live*.

But Paul wasn't dead, was he? He was still breathing and traveling and writing letters like this one to the Galatians. What does he mean by saying, "I no longer live"? He's *not* talking about no longer living physically (sorry for the double negative). He's talking about his identity.

The truth is, Paul saw himself as a man who died on the road to Damascus. When Jesus broke into his life and brought him to his knees, the old Saul of Tarsus, the

upstanding Pharisee, that man *died*. The Jesus he met that day didn't patch up his self-esteem, but instead gave him a new identity. That's how Paul viewed his conversion, how he viewed *himself*.

I have been crucified with Christ, and I no longer live. What are the implications of saying that *I no longer live*? I'll mention two.

A. That means I'm not depending on my accomplishments. Did you have your quiet time this morning? I hope so, but if you did, it's not why you're going to heaven. Did you give a generous offering to your Savior today? Again, that's a good thing to do, but it doesn't add one bit of merit to your standing before a holy God. Remember, a Christian is a person who has put his trust in the merit of Christ's accomplishments, and Christ's *alone*, for his right standing with God.

Who do you like to talk about? I'm concerned when I interact with a person who calls himself a Christian, talks about himself (his job, his family, his church work, etc) yet seldom talks about Christ. How can that be? If I no longer live, it means my accomplishments aren't nearly as important to me as my Savior's.

B. That also means I'm not pursuing my agenda. A dead man doesn't have an agenda. It's true. The person who has died is not working on his five year plan. He's dead. To say that *I no longer live* is to affirm that my agenda went to the grave. I do have an agenda though, a new one given to me by the One who gave His life for me.

If we lived with this second affirmation in mind, do you realize the effect it would have on our marriages? Why do husbands and wives squabble? So often it boils down to conflicting agendas.

"I want to use the tax refund to buy a new boat," says the man. "No, I want new furniture," says his wife. I want. No, I want. That's a recipe for a fight, for sure.

Answer this. What is it that people who are *no longer living* want? They don't have an agenda, do they? What a difference it make when husbands and wives die to their own agendas and together pursue Christ's agenda!

This brings us to our third affirmation. *I have been crucified with Christ. I no longer live.*

III. Christ lives in me.

So I no longer live, that's true. But there is life within me, His life. *Christ lives in me.* Ponder what that statement, for it reveals two wonderful realities about our Savior.

A. My Savior is personal. *Christ lives in me.* The person of Jesus Christ, the Creator and Redeemer Himself, lives in me, His redeemed creature. He lives in *me*, a fallible, former rebel who is one of eight billion people who inhabits His planet. That Person now lives in *me*.

This was a breathtaking thought to Paul. He, of course, used to be Christ's enemy (as did I, says the Bible). But Christ entered into his life, *his* life.

"Christ Jesus came into the world to save sinners," Paul shared in his first letter to Timothy, "Of whom I am the worst. But for that very reason I was shown mercy so that *in me*, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life (1 Tim. 1:15-16)."

To say that Christ lives in me is to affirm that my Savior is *personal*. As well as this.

B. My Savior provides the power. If I've been crucified and no longer live, then who energizes my life? Who makes it possible for me to get up in the morning and live

the kind of life that pleases God? My Savior does. He provides the power. He *lives* in me.

You say, “I thought Christ returned to heaven.” He did.

“But I thought He was sitting on His Father’s heavenly throne.” He is. Yet right now the omnipresent Savior who is ruling the universe from His throne in heaven is also living in you if you’ve been crucified with Him.

How can this be? I can’t explain it, but I can affirm it, and must.

Paul elaborates on this in Romans 8:9-11, “You, however, are controlled not by the sinful nature but by the Spirit, *if the Spirit of God lives in you*. And if anyone does not have the Spirit of Christ, he does not belong to Christ. *But if Christ is in you*, your body is dead because of sin, yet your spirit is alive because of righteousness. And *if the Spirit of him who raised Jesus from the dead is living in you*, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, *who lives in you*.”

Who lives in you? The Holy Spirit does—that’s verse 9. Who is in you? Christ is—that’s verse 10. The Holy Spirit has come to manifest the presence of Christ in His people. And if the Spirit of Christ is living in us, what follows? He gives life to our mortal bodies—that’s verse 11.

Lo, I am with you always, even to the end of the age, said Jesus just before returning to heaven (Matthew 28:20). And He is. By the ministry of His Spirit, our Savior provides the power we need to fulfill the mission He has given us.

This is my identity, beloved, and yours too if you believe in Christ. And what is true, I must affirm. And what I affirm, I must appropriate in my daily life.

And this brings us to the fourth affirmation. *I have been crucified with Christ. I no longer live. Christ lives in me.*

IV. I live by faith in the Son of God.

Notice how Paul finishes the verse, “And the life I now live in the flesh (NIV says “body”, but the Greek is *en sarki*; ESV & KJV ‘in the flesh’), I live by faith in the Son of God who loved me and gave himself for me.”

Once again, that’s interesting. In his second affirmation Paul said, *I no longer live*. But he did live, as he acknowledges right here. *The life I now live*. Is Paul contradicting himself? No. He’s stating two truths that work in balance.

To say that *I no longer live* could lead to passivity if taken out of context, as the “Let go and let God” approach tends to do. Paul did not live a passive life. He strategized. He made plans. He worked hard in carrying out those plans, as three missionary journeys in the book of Acts verify. Yes, he died. But he also *lived*.

The question is, how did he live? Was it by his own instincts and strength, and for his own agenda? Not at all. If that were the case, he might well have separated from the Gentiles along with Peter. But he didn’t, for he had died to that, he was *crucified* to that way of thinking and living.

I read this week that one of the great barriers to evangelism in India is the caste system. Listen to this explanation by Operation World.⁴

The caste system remains a major issue. The Dalits/Bahujans/Scheduled Castes and Scheduled Tribes together are 25% of the population [of 1.4 billion people]. Others oppressed these groups for thousands of years, and used the caste system (and

⁴ <https://operationworld.org/prayer-calendar/06-20/>

Hinduism) to justify their harmful actions... The Church has an opportunity to show that the love of Christ extends to all people, regardless of caste, race, language, gender, and economic status. Pray for Christians to remove all caste discrimination from the Church, where it sadly does exist.

There's only one thing that bring down the caste system that has divided God's image-bearers for centuries. Hear Paul's answer. *The life I now live in the flesh, I live by faith in the Son of God.* Because of what happened on the cross, Paul died to a works-based, merit-based life, and began living a faith-based life.

And who was the object of his faith? Did Paul face the challenges of his day by looking deep within his soul and believing in himself? "You can do it, Paul! You can solve the caste problem. You can fix that relationship. You can conquer that habit. You can accomplish that project. You just need to believe in yourself!"

That's the kind of counsel you might hear in your company pep-talks, and we certainly read it in the self-help books, but it wasn't counsel that Paul heeded. The object of Paul's faith was not himself. Where then?

I live by faith in the Son of God. Paul is not talking here about faith for salvation. He's talking about faith for living. Faith is vital on both fronts.

A. To be saved I needed to put my trust in Christ. "For by grace are you saved *through faith,*" says Ephesians 2:8. My Christian life began the day I put my faith in the person and work of Jesus Christ. That's faith past tense. But know this.

B. To live each day, I need to do the same. I need to affirm with Paul, *I live by faith in the Son of God.* This is present tense faith. And this is what I need when I face that strained relationship at home, or go to work on that nasty habit that displeases my God. The solution isn't to believe in myself, but *in Him.*

"But isn't that risky?" you say. And you say that because you've been burnt by trusting others in the past. It's a valid question.

Why should I stop trusting in myself and put my total faith in the person of Jesus Christ as I live each day? Let Paul answer the question. Why, Paul, why do you do it? What motivates you to believe wholeheartedly in Christ? His answer? *I live by faith in the Son of God who loved me and gave himself for me.*

There are his reasons, two of them, and they are powerful. Paul says he entrusted his life to Christ every day because of what he knew about Christ. The first reason? He loved me. And the second? He gave Himself for me.

Beloved, this is the key to confident living. It's not looking within ourselves. It's looking to Christ and celebrating what He has done for us.

For Paul, this was personal, as it must be for us. So let's follow his example. Let's use the first person language as we speak to our souls these two convictions.

1. *I can face the day with confidence because my Savior loved me (and you too).* Yes, He loved me. And I say "you too" because that's where Peter got off track. He forgot that Jesus loved the Gentiles too, which is why separating from them warranted Paul's rebuke. If He loves us both, how can we do less?

2. *I can face the day with confidence because my Savior gave Himself for me.* Again, Paul has in mind the cross, the terrible, wonderful cross. On that cross the Savior gave Himself up to die in my place, for my benefit, *for me.* And for you too.

Brothers and sisters, this is who we are. If we're in Christ, this is our identity, and we need to affirm it and live in light of every day.

I am crucified with Christ. I no longer live. Christ lives in me. I live by faith in the Son of God.

Back in 1945, Norman Clayton put this affirmation into music when he wrote a song. He knew that something powerful happens when we sing truth. Clayton, the ninth of ten children, wrote both the lyrics and the tune to this beloved song, which we'll sing to conclude our service.

*My hope is in the Lord
Who gave Himself for me,
And paid the price of all my sin at Calvary.*

*No merit of my own
His anger to suppress.
My only hope is found in Jesus' righteousness.*

*And now for me He stands
Before the Father's throne.
He shows His wounded hands and names me as His own.*

*His grace has planned it all,
'Tis mine but to believe,
And recognize His work of love and Christ receive.*

Chorus
*For me He died,
For me He lives,
And everlasting life and light He freely gives.*

Make It Personal: As far as our identity goes, Christ is the object of it all.

Next week: "*Following Christ and Hating Family for Christ*" Luke 14:25-35

Closing Song: #406 "*My Hope Is in the Lord*" (all four verses)

Closing charge: Let the redeemed of the Lord...SAY SO.