

In Christ P2 10 (One: The Crucified Life)

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In {ἐν} <1722>

Juan 14:20 (GNT28) ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὅμετος ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὅμετος ἐν ἑμοι κάγω ἐν νῦν.

John 14:20 (NKJV) 20 At{ἐν} <1722> that day{ἡμέρᾳ} <2250> you will know{γνώσεσθε} <1097> that I{ἐγὼ} <1473> am in{ἐν} <1722> My Father, and you in Me{ἐν ἑμοι} <1722><1473>, and I in{ἐν} <1722> you.

John 14:7-11 (NKJV) 7 “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.” 8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” 9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’ 10 Do you not believe that I am in the Father{ἐν τῷ πατρὶ} <1722><3588><1473>, and the Father in Me{ἐν ἑμοι} <1722><1473>? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me{ἐν ἑμοι} <1722><1473> does the works. 11 Believe Me that I am in the Father{ἐν τῷ πατρὶ} <1722><3588><1473> and the Father in Me{ἐν ἑμοι} <1722><1473>, or else believe Me for the sake of the works themselves.

John 14:15-18 (NKJV) 15 “If you love Me, keep My commandments. 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you{ἐν ὑμῖν} <1722><4771>. 18 I will not leave you orphans; I will come to you.

John 14:19-24 (NKJV) 19 “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. 20 At{ἐν} <1722> that day{ἡμέρᾳ} <2250> you will know{γνώσεσθε} <1097> that I{ἐγὼ} <1473> am in{ἐν} <1722> My Father, and you in Me{ἐν ἑμοι} <1722><1473>, and I in{ἐν} <1722> you. 21 He who has My commandments and keeps{τηρῶν} <5083> them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest{ἐμφανίσω} <1718> Myself to him.” 22 Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest{ἐμφανίζειν} <1718> Yourself to us, and not to the world?” 23 Jesus answered and said to him, “If anyone loves Me, he will keep{τηρήσει} <5083> My word; and My Father will love him, and We will come to him and make Our home with him. 24 He who does not love Me does not keep{τηρεῖ} <5083> My words; and the word which you hear is not Mine but the Father’s who sent Me.

(NIDNTT-A) New Int’l Dictionary of NT Theology (Abridged Ed.): “manifest” {ἐμφανίσω} <1718>

G1872 | ἐμφανίζω

NT 1

(c) *emphanizō* occurs 4x in the sense of appear. In Matt. 27:53 risen saints appeared in Jerusalem after the resurrection of Christ. In Jn. 14:21–22 Jesus says he will show himself to his followers but not to the world. Here the vb. connotes a manifestation to the spiritual faculties rather than to the senses. In Heb. 9:24 the verb is used of Christ’s appearance in the presence of God.

(CWSND-NT) The Complete Word Study Dictionary NT (Spiros Zodhiates): “manifest” {ἐμφανίσω} <¹⁷¹⁸>
1718. ἐμφανίζω emphanízō; fut. *emphanísō*, from *emphanés* (1717), manifest, known. To make apparent, cause to be seen, to show; in the pass., to appear, be seen openly (Matt. 27:53; Heb. 9:24, “in our behalf” [a.t.]). With the meaning to manifest, make known, declare, show (Heb. 11:14), followed by the dat. (Acts 23:15; Sept.: Esth. 2:22), followed by the acc. (Acts 23:22). In a judicial sense with the dat., to inform against, accuse (Acts 24:1; 25:2, 15); of a person, to manifest oneself meaning to let oneself be intimately known and understood (John 14:21, 22; Sept.: Ex. 33:13).

(LXX-B) The Septuagint in English (Sir Lancelot C. L. Brenton):

Exodus 33:13 (LXX-B) If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation is thy people.

(GNT28-T) Nestle-Aland Greek NT Morphological Tagging (28th ed.): Jn 14:21 “keeps” {τηρῶν} <⁵⁰⁸³>
τηρῶν τηρέω Verb pres act part masc sing nom to keep, to guard (Predicate)
“keepeth” G5083 τηρῶν τηρέω verb present active participle nominative masculine singular

(Greek Parsing) Parsing Guide to the Greek text of the KJV Edited by Stephen Marler:

The **present** tense typically expresses action which is linear, continuous, or repeated. In the indicative mood, it expresses action which takes place in the present time. An example of this tense in English would be, “he is running.”

Strong’s Greek Dictionary of the NT: “keeps” {τηρῶν} <⁵⁰⁸³>

5083. τηρέω tereo, tay-reh'-o; from τερός teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried): — hold fast, keep(-er), (pre-, re-)serve, watch.

Not in GNT28

John 17:20-24 (NKJV) 20 “I do not pray for these alone, but also for those who will believe in Me {εἰς ἐμέ} <¹⁵¹⁹> <¹⁴⁷³> through their word; 21 that they all may be one {Ἐν} <¹⁵²⁰>, as You, Father, are in Me {ἐν ἐμοὶ} <¹⁷²²> <¹⁴⁷³>, and I in You {ἐν σοὶ} <¹⁷²²> <⁴⁷⁷¹>; that they also may be one in Us, that the world may believe that You sent Me. 22 And the glory which You gave Me I have given them, that they may be one {Ἐν} <¹⁵²⁰> just as We are one {Ἐν} <¹⁵²⁰>; 23 I in them {ἐγώ ἐν αὐτοῖς} <¹⁴⁷³> <¹⁷²²> <⁸⁴⁶>, and You in Me {ἐν ἐμοὶ} <¹⁷²²> <¹⁴⁷³>; that they may be made perfect in one {εἰς Ἐν} <¹⁵¹⁹> <¹⁵²⁰>, and that the world may know that You have sent Me, and have loved them as You have loved Me. 24 “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

Keeping The Commandments & Knowing The Lord

1John 2:5-6 (GNT28) 5 ὅς δ' ἀν τηρῆ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται· ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν. 6 ὁ λέγων ἐν αὐτῷ μένειν ὄφειλει, καθὼς ἐκεῖνος περιεπάτησεν, καὶ αὐτὸς οὕτως περιπατεῖν.

1 John 2:3-6 (NKJV) 3 Now by this we know that we know Him, if we keep{τηρῶμεν}<⁵⁰⁸³> His commandments. 4 He who says, “I know Him,” and does not keep{τηρῶν}<⁵⁰⁸³> His commandments, is a liar, and the truth is not in him. 5 But whoever keeps{τηρῆ} His word, truly the love of God is perfected in him{ἐν τούτῳ}<¹⁷²²><^{3778/5129}>. By this we know that we are in Him{ἐν αὐτῷ}<¹⁷²²><⁸⁴⁶>. 6 He who says he abides in Him{ἐν αὐτῷ}<¹⁷²²><⁸⁴⁶> ought himself also to walk{περιεπάτησεν}<⁴⁰⁴³> just as He walked{περιπατεῖν}<⁴⁰⁴³>.

Strong's Greek Dictionary of the NT: 1Jn 2:6 “walk | walked” {περιεπάτησεν | περιπατεῖν}<^{G4043}>

4043. περιπατέω peripateo, per-ee-pat-eh'-o; from 4012 and 3961; to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary): — go, be occupied with, walk (about).

Abide In Him & He In Us

1John 4:13 (GNT28) Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ **αὐτὸς ἐν ἡμῖν**, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

God Abides In Believer & Believer In God

1John 4:15 (GNT28) δος ἐὰν ὄμοιογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ νίδος τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

Abide In Love is to Abide In God & God Abides In You

1John 4:16 (GNT28) καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς **ἐν ἡμῖν**. ¶ Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων **ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ** μένει, καὶ ὁ **θεὸς ἐν αὐτῷ** μένει.

1 John 4:12-16 (NKJV) 12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. 13 By this we know that we abide in Him{ἐν αὐτῷ}<¹⁷²²><⁸⁴⁶>, and He in us{αὐτὸς ἐν ἡμῖν}<⁸⁴⁶><¹⁷²²><¹⁴⁷³>, because He has given us of His Spirit. 14 And we have seen and testify that the Father has sent the Son as Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him{ἐν αὐτῷ}<¹⁷²²><⁸⁴⁶>, and he in God{ἐν θεῷ}<¹⁷²²><²³¹⁶>. 16 And we have known and believed the love that God has for us. God is love, and he who abides in love{ἐν ἀγάπῃ}<¹⁷²²><²⁶> abides in God{ἐν θεῷ}<¹⁷²²><²³¹⁶>, and God in him{θεὸς ἐν αὐτῷ}<²³¹⁶><¹⁷²²><⁸⁴⁶>.

John 14:7-9 (NKJV) 7 “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.” 8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” 9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

Hear, O Israel: The Lord our God, the Lord is One

John 14:15-18 (NKJV) 15 “If you love Me, keep My commandments. 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you{ἐν ὑμῖν}^{<1722><4771>}. 18 I will not leave you orphans; I will come to you.

(NIC-NT) The New Int'l Commentary on the NT (Joel B. Green, General Editor): Jn 14:15

Joh 14:15 Jesus continues to address his disciples, with another “If” clause: “If you love me, you will keep my commands” (Joh 14:15). [Instead of “you will keep” (τηρήσετε), some ancient manuscripts (including A, D, W, Θ, and the majority of later witnesses) have the imperative, “keep” (τηρήσατε). While this reading lacks the support to be considered original, it reminds us that the future indicative “you will keep” could have a mildly imperatival force, as if to say, “you should keep” (see BDF, §362). While this is possible, the analogy with verse Joh 14:23 (“If anyone loves me, he will keep my word”) suggests otherwise.] Perhaps surprisingly, he does not pick up on the “new command” he has just given them (Joh 13:34) by speaking of his love for them or their responsibility to “love one another.” Instead, he speaks of love in a very traditional way, and of a plurality of “my commands,” not of a single “new command.” His language evokes the covenantal language of the Hebrew Bible, in which the people of Israel are repeatedly characterized as those who “love God” and “keep his commands.” [See, for example, Exo 20:6 (NIV), where the God of Israel describes himself as “showing love to a thousand generations of those who love me and keep my commandments” (see also Deu 5:10; Deu 7:9; Deu 11:1). The classic statement, perhaps, is the daily prayer known as the Shema: “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts” (Deu 6:4-6, NIV).] It also evokes his words in the other three Gospels about the two great commands to “love the Lord your God” and “love your neighbor as yourself” (see Mat 22:37-39//Mar 12:29-31; also Luk 10:26-27). It resonates with these more than with anything we have encountered up to now in the Gospel of John itself. But there is one enormous difference: the command is not simply to love the God of Israel, but quite specifically to “love me,” and keep “my commands,” [Gr. τὰς ἐντολὰς τὰς ἡμάς.] presumably including—though not limited to—the “new command” to love one another. [As we have seen, the “new command” was not intended to replace a plurality of “old” commands, but to be added to them, for the old biblical “commands” were understood to be Jesus’ commands as well. In the synoptic Gospels, by contrast, the “commands” remain the commands of God, not Jesus, with the single exception of Mat 28:20, where the risen Jesus at the very end tells his disciples to teach the Gentiles to obey “everything I commanded you” (πάντα ὅσα ἐντειλάμην ὑμῖν).] In short, Jesus stands before his disciples at this last meal in the place of God, and representing God.

Crucified With Christ (The Crucified Life)

Galatians 2:19-21 (NKJV) 19 For I through the law died to the law that I might live to God. 20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which 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 set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”

Comfort Manuscripts Commentary: Gal 2:20

2:20 | the faithfulness of God and Christ.

This is probably the original wording according to the two earliest MSS (𝔓 B), as well as D* F G. A variant reading is, “the faithfulness of the Son of God” in three early MSS (𝔓 A C), as well as D Ψ 0278

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Supplemental Definitions and Commentaries

Online Bible Greek Lexicon: 1Jn 2:3 “keep” {τηρῶμεν} ⁵⁰⁸³

5083 τηρέω tereo tay-reh'-o

from teros (a watch, perhaps akin to 2334); v; TDNT-8:140,1174; {See TDNT 790}
AV—keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75

1) to attend to carefully, take care of

1a) to guard

1b) metaph. to keep, one in the state in which he is

1c) to observe

1d) to reserve: to undergo something

For Synonyms see entry 5874

Vine's Complete Expository Dictionary of NT Words: 1Jn 2:3 “keep” {τηρῶμεν} ⁵⁰⁸³

Keep, Keeping (Noun)

A. Verbs.

1. tereo (G5083) denotes (a) "to watch over, preserve, keep, watch," e.g., Act 12:5, Act 12:6; Act 16:23; in Act 25:21, RV (1st part), "kept" (KJV, "reserved"); the present participle is translated "keepers" in Mat 28:4, lit. "the keeping (ones)"; it is used of the "keeping" power of God the Father and Christ, exercised over His people, Joh 17:11, Joh 17:12, Joh 17:15; 1Th 5:23, "preserved"; 1Jn 5:18, where "He that was begotten of God," RV, is said of Christ as the Keeper ("keepeth him," RV, for KJV, "keepeth himself"); Jud 1:1, RV, "kept for Jesus Christ" (KJV, "preserved in Jesus Christ"), Rev 3:10; of their inheritance, 1Pe 1:4 ("reserved"); of judicial reservation by God in view of future doom, 2Pe 2:4, 2Pe 2:9, 2Pe 2:17; 2Pe 3:7; Jud 1:6, Jud 1:13; of "keeping" the faith, 2Ti 4:7; the unity of the Spirit, Eph 4:3; oneself, 2Co 11:9; 1Ti 5:22; Jas 1:27; figuratively, one's garments, Rev 16:15; (b) "to observe, to give heed to," as of keeping commandments, etc., e.g., Mat 19:17; Joh 14:15; Joh 15:10; Joh 17:6; Jas 2:10; 1Jn 2:3, 1Jn 2:4, 1Jn 2:5; 1Jn 3:22, 1Jn 3:24; 1Jn 5:2 (in some mss.), 1Jn 5:3; Rev 1:3; Rev 2:26; Rev 3:8, Rev 3:10; Rev 12:17; Rev 14:12; Rev 22:7, Rev 22:9. See RESERVE.

(Greek Parsing) Parsing Guide to the Greek text of the KJV Edited by Stephen Marler:

The **present** tense typically expresses action which is linear, continuous, or repeated. In the indicative mood, it expresses action which takes place in the present time. An example of this tense in English would be, "he is running."

(GNT28-T) Nestle-Aland Greek NT Morphological Tagging (28th ed.):

1Jn 2:3 “we keep” G5083 τηρῶμεν τηρέω verb present active subjunctive first person plural

1Jn 2:4 “keepeth” G5083 τηρῶν τηρέω verb present active participle nominative masculine singular

1Jn 2:5 “keepeth” G5083 τηρῇ τηρέω verb present active subjunctive third person singular

1Jn 2:6 “to walk” G4043 περιπάτησε περιπατέω verb aorist active indicative third person singular

1Jn 2:6 “walked” G4043 περιπατεῖν περιπατέω verb present active infinitive

The Cambridge Bible for Schools and Colleges Commentary: 1Jn 2:3

if we keep His commandments] This is equivalent to ‘not sinning’ in 1Jn 2:1, and to ‘walking in the light’ in 1Jn 1:6. There is no real knowledge of God, no fellowship with Him, without practical conformity to His will. *Nam quisquis eum non amat, profecto ostendit, quia quam sit amabilis, non novit* (Bede). S. John is again condemning that Gnostic doctrine which made excellence to consist in mere intellectual enlightenment. Divorced from holiness of life, says S. John, no enlightenment can be a knowledge of God. In his system of Christian Ethics the Apostle insists no less than Aristotle, that in morals knowledge without practice is worthless: ‘not speculation but conduct’ is the aim of both the Christian and the heathen philosopher. Mere knowledge will not do: nor will knowledge ‘touched by emotion’ do. It is possible to know, and admire, and in a sort of way love, and yet act as if we had not known. But S. John gives no encouragement to devotion without a moral *life* (comp. 1Jn 1:6). There is only one way of proving to ourselves that we know God, and that is by loving obedience to His will. Compare the very high standard of virtue set by Aristotle: he only is a virtuous man who does virtuous acts, “first, knowingly; secondly, from deliberate preference, and deliberate preference for the sake of the acts (and not any advantages resulting from them); and thirdly, with firm and unvarying purpose” (*Nic. Eth.* II. iv. 3).

(NIC-NT) The New Int'l Commentary on the NT (Joel B. Green, General Editor): 1Jn 2:3

But how does a person know that he knows God? This is the question which is in John’s mind and which he answers by saying “we can be sure [literally, we know] that we know him.” It is the question of religious assurance. For many people today it arises in the form, “How can I know that I am a Christian? I don’t feel any different. I haven’t had any religious experience.” Others may have had some kind of experience, and their question is, “How can I know whether my experience was a religious experience? Was it perhaps something that can be explained in natural terms?” John is writing in the present verse with a positive purpose, to reassure his readers that their experience of God was genuine. We can know by this, he says: [The Greek is literally translated: “And by this we know that we have come to know him, (namely) if we keep his commandments.” John uses *ἐν τούτῳ* to point forward to the following clause; see on 2:5.] The test is whether we keep his commandments. This test is deliberately put as a condition, since it may or may not be true of each of the readers; each one must ask himself whether he fulfils the conditions. Bultmann makes the valuable point that the writer is not suggesting that certain conditions have to be fulfilled before a person can come to know God; obeying God’s commands “is not the condition, but rather the characteristic of the knowledge of God. There is no knowledge of God which as such would not also be ‘keeping the commandments.’” [Bultmann, 25.]

Nelson’s New Illustrated Bible Commentary: 1 John 2:3

we know Him: The NT speaks of knowing God in two senses. A person who has trusted Christ knows Him (Joh 17:3), that is to say, has met Him. Someone who has previously met the Lord can also come to know Him intimately (Php 3:10). In this verse John is talking about knowing the Lord intimately. In all of 1 John, the apostle uses “know” in this second sense. For example, he says everyone who loves is born of God and knows God (1Jn 4:7), yet he says not to love does not mean that a person is not born of God, only that he or she does not know God (1Jn 4:8). Therefore, in 1 John, knowing God is knowing Him intimately. Assurance that a believer has really gotten to know the Lord intimately is his or her attitude of wanting to obey God’s commands (Joh 14:15, Joh 14:20, Joh 14:23-24; Joh 15:10-17).

(Wuest) Word Studies in the Greek NT (Kenneth S. Wuest): 1 John 2:3

"Hereby" is *en toutōi*, literally, "in this." "The expression points to what follows, 'if we keep His commandments,' yet with a covert reference to that idea as generally implied in the previous words concerning fellowship with God and walking with Him in the light" (Vincent). "We do know" is *ginōskō*, "to know by experience" as contrasted to *oida*, "absolute, immediate knowledge of a fact once for all." This knowledge that we know Him is knowledge gained by experience day by day, experiential knowledge gained from the experience of keeping His commandments. "We know Him" is *egnōkamen auton*. The verb is perfect in tense, referring to a past complete act having present results. That is, if we are keeping His commandments, we know that we have in time past come to know Him with the present result that that state of knowing Him is true of us in the present time. "Keep" is *tēreō*, "to attend to carefully, to guard, observe." The word does not merely speak of the act of obeying His commands, but of a solicitous desire that we do not disobey any of them but on the other hand, that we obey them perfectly. It is that holy fear of disobeying God as expressed in the word *phobos* (fear), used in 1 Peter as defined by Wardlaw: "This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to highmindedness in the admonition, 'be not highminded but fear.' It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour." It is the saint's love for God's Word and his guardianship of that Word lest it be dishonored. Alford defines *tēreō*, "to watch, guard" as some precious thing. The verb is present subjunctive, which speaks of continuous action. It is the habitual, moment by moment safeguarding of the Word by the saint lest he violate its precepts. Robertson says that "the Gnostics boasted of their superior knowledge of Christ, and John here challenges their boast by an appeal to experiential knowledge of Christ which is shown by keeping His commandments."

(BK) Bible Knowledge Commentary: 1 Cor 7:19

7:18-19. The external operation of circumcision or the obliteration of the same (cf. [apocryphal] 1 Maccabees 1:15-16) was a matter of little importance compared with keeping God's commands, which for Paul meant being controlled by the Spirit (cf. Rom. 2:25-29).

(ZBBCNT-26) Zondervan Illustrated Bible Backgrounds Commentary NT: Gal 2:20

I have been crucified with Christ (2:20). The verb here is perfect tense, denoting a past action with a continuing effect. The old life of self-effort has been condemned and put on the cross. By using the cross imagery, Paul gives testimony to his new relationship with Christ and his new purpose in living. Now by faith he lives (present tense, denoting a moment-by-moment fellowship) in union with a living Lord, who henceforth controls him and lives out his resurrection life in him.

By faith in the Son of God (2:20). This critical and controversial expression may mean (1) by my trust in Christ, or (2) by Christ's faithfulness to me.

(Hermeneia NT-20) A Critical and Historical Commentary on the Bible (NT): Gal 2:20

▫ 20 The (3) third of the four “theses” (see v 19) follows in v 20a, connected by δέ (“but”): “it is no longer I who live, but Christ lives in me.” In terms of content, there are of course many connections between this statement and the rest of the letter. Surprisingly, Paul declares the “I” to be dead; if he speaks of “living for God” as the goal of Christian existence, that “life” must be different from the “life” of the “I”. “Crucifixion together with Christ” implies not only “death to the Law” (2:19), but also “death to the ‘I.’” The “I” belongs to the sinful “flesh with its passions and desires” (5:24), and thus to “the world.” For Paul, “crucifixion together with Christ” also means “crucifixion to the world” (6:14), and for that reason he can declare the “I” to be “dead.”

Galatians 6:11-15 (NKJV) 11 See with what large letters I have written to you with my own hand! 12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. 13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. 14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

Vincent's Word Studies in the New Testament: Gal 2:20

20. I am crucified with Christ (Χριστῷ συνεσταύρωμαι). This compound verb is used by Paul only here and Romans 6:6. In the gospels, Matthew 27:44; Mark 15:32; John 19:32. The statement explains how a believer dies to the law by means of the law itself. In the crucifixion of Christ as one accursed, the demand of the law was met (see Galatians 3:13). Ethically, a believer is crucified with Christ (Romans 6:3–11; Philippians 3:10; 1 Corinthians 15:31; 2 Corinthians 4:10), and thus the demand of the law is fulfilled in him likewise. Paul means that, “owing to his connection with the crucified, he was like him, legally impure, and was thus an outcast from the Jewish church.” [Note: Professor C. C. Everett, *The Gospel of Paul*, page 147. The reader will do well to study his interesting and suggestive discussion.] He became dead to the law by the law’s own act. Of course a Jew would have answered that Christ was justly crucified. He would have said: “If you broke with the law because of your fellowship with Christ, it proved that both he and you were transgressors.” But Paul is addressing Peter, who, in common with himself, believed on Christ (verse 16).