

A GALATIANS DOCTRINAL LIBRARY

BOOKLET FOUR

Christ Lives in Me

The Source of Christian Life

Galatians 2:20–21

Pastor Dan Crespo

2026

A Galatians Doctrinal Library

Booklet Four — Christ Lives in Me

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The Series

These nine booklets are one argument from Paul's letter to the Galatians. Each volume takes a stretch of the letter and stays with one doctrine so the later books can build instead of repeat. You can read this booklet by itself. The series is designed to be read in order.

The tone is help, not a contest with other teachers. Galatians was first a letter to people who had believed Christ and then been pulled toward a yoke that promised maturity while it stole peace. Many readers already know that wound. You were measured. You were managed. You watched a church keep Jesus in the vocabulary while defection from His sufficiency became the operating gospel.

Paul looks at that defection without cruelty toward the flock and without softness toward the message that entangled them. Severe where the Gospel is being changed. Patient where a believer is still learning. Always returning to one claim: Christ is enough.

These booklets are not a recruitment for a school. They are a reading of Galatians. The claim is not Reformed, Arminian, or dispensational. The claim is Paul's:

CHRIST IS ENOUGH.

Most volumes are broken into six parts; Booklet Eight has five. Scripture is quoted from the New King James Version unless otherwise noted. Where a booklet distinguishes the text of Galatians from an inference drawn from it, that distinction is intentional. Keep the text first.

The Nine Booklets

- **Booklet One — No Other Gospel**
Galatians 1:1–10
The Gospel, and what happens when something is added to Christ.
- **Booklet Two — Not from Men**
Galatians 1:11–2:10
The source of Paul's Gospel. No human being owns your access to God.
- **Booklet Three — The Truth of the Gospel**
Galatians 2:11–19
Justification by faith and death to Law.
- **Booklet Four — Christ Lives in Me**
Galatians 2:20–21
Union with Christ as the source of Christian Life.
- **Booklet Five — Why Then the Law?**
Galatians 3:1–25
The purpose and duration of the Law. The tutor and its end.
- **Booklet Six — No Longer a Slave**
Galatians 3:26–4:7
Sonship, adoption, Abba, and inheritance
- **Booklet Seven — Known by God**
Galatians 4:8–31
Knowing God, and the pull of religious bondage
- **Booklet Eight — Stand Fast**
Galatians 5:1–13
Liberty, circumcision, and the law obligation
- **Booklet Nine — Walk in the Spirit**
Galatians 5:14–6:18
The Spirit, the fruit, and practical Christian life

This Booklet

Booklet Three locked two conclusions: a man is not justified by works of the Law but by faith in Jesus Christ, and Paul—a Jew—died to the Law that he might live to God. This booklet answers the question that death creates. If Law is no longer the governing relationship, how does the believer live?

Booklet Four answers the question Booklet Three could not leave open. If I died to Law, how do I now live? The text is Galatians 2:20–21. The Christian life is not the old self trying harder. It is Christ living in the believer.

This volume owns union with Christ as the source of life. It does not rebuild justification, the source of the Gospel, or the later question, “*Why then the Law?*” Those have their own books. What belongs here is the sentence itself: “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me.*”

Read this booklet if you were taught to live for God without being taught to live from Christ. Read it if grace was treated as help for the flesh instead of the end of that arrangement.

When this volume ends, one question remains: if this is so, why then the Law? That is Booklet Five.

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A Word To The Wounded

Some hurting Christians have already heard that Law cannot justify them. What they have not been given is Life. They were told to stop performing. Then they were left standing in an empty room: if I am not managing God, what do I do now? Exhaustion followed. So did fear that grace meant doing nothing.

This booklet is written for that believer. Paul does not leave you between two deaths—dead to Law, and still trying to live from yourself. He names the Source. The Christian life is not a better-behaved version of Adam.

CHRIST LIVES IN YOU.

Part One — If I Died to Law, How Do I Live?

The Question Booklet Three Could Not Leave Unanswered

Paul has just said, “*For I through the law died to the law that I might live to God*” (*Galatians 2:19*). Booklet Three allowed those words to stand. He did not say he died to the bad parts of the Law, or that he died to earning salvation while the Law remained the governing system for Christian life. He said he died to the Law—that he might live to God.

That creates the most important practical question we have asked so far. How? If Christian life is not establishing acceptance through religious performance, what is it? If the answer to sin is not putting the believer back under Law, what produces change? Paul answers in one of the most magnificent statements in Scripture.

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.

Galatians 2:20, NKJV

CHRIST LIVES IN ME.

What Is The Christian Life?

Ask ten Christians what it means to live the Christian life, and you will hear church, Bible reading, prayer, witnessing, giving, serving, stopping sin, being moral, obeying God, etc... Those things may all have a place. None of them defines the Christian life. An unbeliever can attend church, read the Bible, pray, give money, perform kindness, and live a disciplined moral life. So, what makes Christian life uniquely Christian?

Paul’s answer is not first something you do for Christ. It is something that has happened to you, and something Christ is now doing in you. Religion naturally defines maturity by behavior, turning the Christian life into an enormous behavior-management project: control the flesh, increase discipline, memorize the rules, try harder, fail, feel guilty, and try harder again. That may produce externally disciplined people. It cannot define what Paul means by **Christ lives in me**. Christianity is not a better-behaved version of Adam. Something far greater has happened.

I Have Been Crucified With Christ

Before Paul tells us how he lives, he tells us something has died. He does not merely say Christ was crucified for me—though that is gloriously true. He says I have been crucified with Christ. The Cross is not only something Jesus experienced while Paul watched from a theological distance. Paul sees himself united with Christ in His death.

Human religion begins with improving yourself. The Gospel begins with you died. Religion says, make the old man better; put Adam under better management. The Gospel says Christ brought you through death into something new. God did not send His Son simply to rehabilitate the old life. Christ came to bring new Life.

Phrases like “in Christ,” “with Christ,” “Christ in you,” and “Christ lives in me” can be treated as beautiful Christian poetry but Paul does not. These expressions describe reality. Booklet Three showed one consequence: I through the Law died to the Law. Now Paul gives the deeper reality underneath it. Death to Law is not Paul becoming rebellious toward God. It is one consequence of union with Christ. The old relationship ended because the old person died with Christ.

It Is No Longer I Who Live

What does that mean? Paul obviously still existed. He wrote the letter, thought, travelled, preached, made decisions, loved people, felt sorrow, and experienced conflict. Paul did not disappear. “*No longer I*” cannot mean Paul no longer existed as a person.

CHANGE OF SOURCE, NOT ANNIHILATION

Paul remained Paul. But the independent self was no longer the source from which life was meant to be drawn. That is the revolutionary idea.

Part Two — Every Human Being Lives From Something

More Than Biological Existence

We usually define life biologically — in terms of breathing, heartbeat, and brain activity. But human beings do much more than exist physically. We search constantly for identity, meaning, security, love, acceptance, significance, purpose, peace, and hope. We need something from which to live and so, we attach ourselves to sources we believe can give those things to us.

One person lives from money: if I have enough, I am secure. Another from success: if I achieve enough, I will matter. Another from romance, children, appearance, or religion: if I perform well enough spiritually, God will approve of me. Different objects. Same search. Life.

The World Cannot Give What Only God Can Give

There is nothing inherently wrong with work, family, marriage, friendship, money, achievement, or ministry. The problem begins when we ask those things to provide what they were never designed to provide. A spouse cannot become your source of Life. Neither can children, a career, money, a pastor, a church, or a ministry—not because those things are necessarily bad, but because they are not God. When we ask created things to meet needs that only the Creator can meet, even good things become crushing burdens.

Think about what happens in relationships. I need you to make me feel valuable, secure, significant, happy, and loved enough. Now the other person has been assigned a job only God can perform. Eventually that person fails. Of course they fail. They are human. Disappointment becomes anger, anger becomes resentment, resentment becomes control. Sometimes the problem is not simply that the other person failed us. The problem is we asked them to be God.

Religion Can Become Another False Source

Christians sometimes recognize the danger of looking to money or relationships for life. But religion can hide the same search. I serve—therefore I matter. I preach—therefore I am significant. I obey—therefore God accepts me. I give—therefore God should bless me. I suffer—therefore God owes me. I know doctrine—therefore I am spiritually superior. I belong to the right church—therefore I am safe.

That is still the self attempting to establish life through something it can do. Religion can become another form of the flesh. It can be moral, disciplined, impressive, sacrificial—and still arise from self-dependence.

The Question Beneath Your Behavior

Instead of only asking, “What am I doing?” ask, “What am I trying to get from what I am doing?” Why do I need this success? Why do I need this person’s approval? Why does criticism devastate me? Why does failure make me believe I am worthless? Why does religious performance make me feel temporarily safe? Why do I panic when I cannot control circumstances? Those questions often reveal the source from which we are trying to live. The behavior may be different. The deeper search is often the same: give me Life.

Part Three — Created for Participation

Life Originated With God

To understand why human beings search this way, we return briefly to creation. “*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being*” (Genesis 2:7). Human life originated with God. Adam did not create himself or sustain his existence independently. God formed him, breathed life, and placed him within creation. Adam’s original existence was not merely life near God. It was life with God.

Adam was given a world, work, creation to enjoy, responsibilities, relationships, and purpose. He was never designed to do any of those things independently of God. Humanity was created for participation: God acting, man responding; God providing, man receiving; God speaking, man trusting. Salvation is not merely God repairing our legal record. It is God restoring us to life with Him. That restored participation is one of this booklet’s central responsibilities.

The Tree Offered Independence

God gave Adam and Eve enormous freedom, but one tree stood in the garden. The serpent’s temptation was not merely to eat its fruit. It offered humanity another way to live: “*you will be like God, knowing good and evil*” (Genesis 3:5). You can possess the knowledge. Determine, evaluate, operate, and live from yourself. That is the heart of independence—not merely doing something naughty, but attempting to possess within ourselves what was meant to be lived with God.

God had warned, “*for in the day that you eat of it you shall surely die*” (Genesis 2:17). Adam ate. He did not immediately collapse physically. He continued breathing, walking, talking, having children, and working. Humanity continued biologically, but the relationship from which humanity had been designed to live was broken. This is spiritual death: human beings continued existing while separated from the Life of God.

CALLBACK — BOOKLET ONE

Booklet One established the framework: the bad news is sin and death; the Cross resolved the sin issue; the resurrection made restored Life possible; forgiveness is not the same as receiving Life. We do not rebuild that argument here. What this booklet adds is the union through which that Life is now lived: crucified with Christ, Christ lives in me.

Alive—And Yet Dead

A person can be physically alive, educated, successful, wealthy, religious, respected—and spiritually dead. Paul tells believers that before Christ they were, “*dead in trespasses and sins*” (*Ephesians 2:1*). Dead people can still build cities, write books, raise families, make money, create art, practice religion, and perform moral acts. Physical activity is not the issue. The problem is separation from God as the Source of spiritual Life. That is why humanity cannot solve its deepest problem through better behavior. The problem is not merely bad conduct. The problem is death.

If the human problem were merely that people do bad things, perhaps enough rules could solve it. But if the deeper problem is death, Law cannot be the final answer. You cannot command, threaten, educate, or discipline a dead person into Life. What does a dead person need? Life. Imagine a corpse on a table. You can wash it, dress it, put a Bible in its hands, place it inside a church, teach it commandments. None of those things solve its problem. Christianity cannot simply be cleaning up Adam. God did not send Christ merely to make the old man more religious. Something died. Then something entirely new became possible.

Part Four — Christ Lives in Me

More Than Imitation

Do not rush past the words. Paul does not say I try to live *like* Christ, or I follow the example *of* Christ from a distance. He says **Christ lives in me**. That is more than imitation. It is participation. The risen Christ has become the believer's Life.

Not Christ Instead Of You

When Paul says it is no longer I who live, he does not mean the Christian ceases to be a person. God does not erase your personality, destroy your individuality, eliminate your mind, remove your choices, or turn you into a religious robot. Paul remains Paul. You remain you. The miracle is not that Christ replaces your personhood. It is that Christ shares His Life with you.

Christ works in you; you respond to Him. Christ supplies; you receive. Christ leads; you trust. Christ loves; His love begins flowing through you. This is not passivity. It is dependence. Not, I do nothing, but I no longer live as though everything depends upon me. That is completely different.

Dependence Is Not Passivity

Some people hear grace and conclude that nothing matters—that we should simply sit still, never make decisions, never work, never obey, and never serve. That is not Paul's life. He traveled, preached, worked, suffered, prayed, reasoned, corrected, loved, served, and risked his life. Paul was extraordinarily active. Yet the source of his activity had changed. Christian life is not no activity. It is activity arising from another Source. That is the difference between works produced in self-dependence and life expressed through dependence upon Christ.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. ...for without Me you can do nothing.

John 15:4–5, NKJV

The branch remains a branch. The vine remains the vine. Yet Life flows. The branch participates in a Life it does not originate. The branch does not say, I will produce fruit for the vine. It receives life from the vine—and fruit appears. That is dependence.

Living For God Is Not The Same As Living With God

A person can spend an entire life doing things for God without learning to live with God. I will build something for You. I will sacrifice for You. I will accomplish something for You. I will prove my devotion. I will make You proud of me. That sounds spiritual. It can still be me trying to produce a life for Him. Paul describes something more intimate: Christ lives in me.

Imagine a father telling a young child: Build this house. Here are the plans. Here are the rules. Do not make mistakes. I will return later to inspect your work. That is how many Christians imagine God: here is the Bible, here are the commandments, build a Christian life, I will evaluate you later. The Gospel gives us something much greater. God does not merely hand us instructions. He gives us Himself. The Christian life is God participating with us in what He calls us to do. That changes ministry, marriage, parenting, work, prayer, suffering—everything.

Ministry with God

Even ministry can become flesh. A pastor can prepare a sermon without God. A worship leader can sing without God. A missionary can travel without God. A church can develop programs without God. A Christian can serve constantly without dependence upon God. The activity may be religious. The source can still be self. Religious activity can hide independence exceptionally well.

What if, instead of asking, “What can I do for God?” we began asking, “What is God doing, and how is He inviting me to participate?” The pressure begins to lift. I do not have to manufacture spiritual life. I cannot. I do not have to transform another human heart. I cannot. I do not have to make someone believe. I cannot. I do not have to become another person’s Messiah. Jesus already has that job. I can listen, trust, speak, serve, love, and participate—and allow God to be God.

Many sincere Christians are exhausted because they believe outcomes depend upon them: children must turn out right, the spouse must change, the church must grow, the person I counsel must improve. If not, I failed. That is an unbearable way to live. You are trying to control outcomes that belong to God. Participation allows responsibility without pretending to possess sovereignty. I can obey, love, speak truth, serve, pray, and be faithful, but I cannot be God.

Part Five — The Life I Now Live by Faith

Paul Still Lives—Here

and the life which I now live in the flesh I live by faith in the Son of God...

Galatians 2:20, NKJV

“*It is no longer I who live*” does not mean Paul disappears. He says immediately, “*the life which I now live...*” There is still an “I,” but it is an “I” living from a new Source.

“IN THE FLESH” HERE

In this sentence flesh refers to Paul’s present embodied human existence, not to “works of the flesh” and not to a “sinful nature.” He still lives in a physical body. Still experiences weakness, hunger, tiredness, rejection, and persecution. Still makes decisions in an ordinary world. Christianity has not removed him from humanity. Christ lives in Paul while Paul still lives in this world. The Christian life is not an escape from ordinary human existence. It is Life with Christ inside it.

Some Christians are waiting for a more spiritual environment: a better job, a different church, more time, easier children, better health, and fewer pressures—then I could really walk with God. Paul says, “*the life which I now live in the flesh...*” Now. Here. Inside actual human circumstances. Christ’s Life is available here.

Faith Is Reliance Upon A Person

Paul lives by faith in the Son of God. Not merely faith as a one-time entrance into salvation. Faith as the manner of life. Faith is often turned into another work: believe harder, generate certainty, never doubt; if something does not happen, perhaps your faith was inadequate. That turns faith back into self-effort. Faith is fundamentally reliance. Who are you relying upon? Paul’s answer: the Son of God. Faith shifts confidence away from my ability, my religious performance, my strength, my understanding, my control, and rests it upon Christ.

The power of faith is not faith itself. The power is the One trusted. A person can have enormous faith in something false and still be wrong. Another can have trembling faith in someone completely trustworthy and be safe. Paul does not say I live by faith in my faith. He says faith in the Son of God. Christ is not merely the theological mechanism through which salvation occurred. He is the living Person upon whom Paul now depends.

Who loved me and gave Himself for me

Then Paul says something deeply personal: “*who loved me.*” He has been discussing Law, justification, death, union, Life, faith. Then suddenly love. Christianity ultimately brings us into relationship with a Person who loves us. Paul does not merely say the Son of God fulfilled the required theological transaction. He says He loved me.

Religion says perform so God will love you, improve so God will accept you, obey so God will draw near. Paul says He loved me. Past tense. Before Paul had perfected anything. Indeed, Christ loved Paul when Paul was still His enemy—the persecutor, the man trying to destroy the church. That love becomes the foundation from which Paul lives.

You cannot live freely while constantly negotiating love. If every failure makes you wonder whether God still loves you, you cannot rest. If every difficult circumstance makes you wonder whether God is punishing you, you cannot rest. If every blessing makes you think you earned this, and every unanswered prayer makes you think you failed, you cannot rest. Paul lives from a settled reality: the Son of God loved me.

How does Paul know? Not because he feels loved every morning, or because circumstances always go well, or because ministry is easy. He points to history: “*and gave Himself for me.*” The Cross. Christ’s love is not measured by today’s circumstances. It was demonstrated at Calvary. When Paul suffers, is rejected, is beaten, is lonely, fails—Christ gave Himself for me. The Cross is the objective declaration: you are loved.

Stop measuring God’s love by your day. Good day: God loves me. Bad day: maybe He is angry. Money arrives: God is pleased. Money disappears: what did I do? Paul anchors love somewhere far more stable. Christ gave Himself for me. That event does not fluctuate. Therefore, God’s love is not something the believer must continually persuade Him to restore. We live from love, not toward love.

Love Changes The Source Of Obedience

When someone knows I am loved, I am accepted, Christ gave Himself for me, He lives in me, obedience changes. Instead of “I must obey so God will love me,” obedience becomes “I am loved—and I want to walk with Him.” Instead of “I must serve to become significant,” service becomes “I already have Life in Christ—so I am free to give myself away.” Instead of “I must produce holiness,” the believer begins trusting Christ to express His character through them. This does not make obedience weaker. It gives obedience a new source.

Grace Is Not God Helping The Flesh Try Harder

Christians sometimes imagine grace this way: I will do my best; God will help; together we will get my flesh under control; I supply the effort; God supplies extra power. That is still fundamentally me trying to become acceptable. Paul's language is much more radical: Christ lives in me. Grace is not merely divine assistance for self-improvement. Grace gives us Christ Himself.

You do not have to manufacture love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Those qualities describe the character God produces through His Spirit. Booklet Nine will develop that fully. Booklet Four establishes the Source.

The Christian life is not primarily trying to imitate spiritual fruit externally. It is learning to live in dependence upon the One whose Life produces it.

Part Six — Do Not Set Grace Aside

What about failure?

Someone says, “But I still fail.” Of course. Paul never says Christ lives in me—therefore I never fail again. Peter had just failed. Barnabas had just failed. The Galatians were failing. The question is not whether Christians can act from the flesh. They can. The question is, “what is the answer?” More condemnation? Return to Law? Greater fear? More self-effort? No. The answer is learning to live from the Life God has already placed within you.

A child learning to walk falls. The fall does not change his family, erase his life, or require him to become a child again. He gets up because he is alive. Christian growth is not repeatedly obtaining Life. It is learning to live from the Life already received. Your failures do not send you back to Adam. They do not resurrect the old man. They do not place you back beneath Law. They reveal places where you are still learning dependence.

The Christian Life Is Relational

Once Christ becomes the Source, spiritual disciplines themselves change. Prayer is no longer a religious payment; it becomes conversation with God. Scripture is no longer a scorecard; it becomes a place where I learn His heart and truth. Obedience is no longer a method for earning acceptance; it becomes responding to Someone I trust. Service is no longer proving my worth; it becomes participating with God. Church is no longer the place where my mediator lives; it becomes a community of people who share Life in Christ and help one another know and follow Him. That is a different operating system.

Pastors matter. Teachers matter. Elders matter. The church matters. Fellowship matters. God uses people to encourage, correct, teach, protect, and serve one another. But no pastor can become your source of Life. No teacher can live the Christian life for you. No church can substitute for your relationship with Christ. The goal of healthy ministry is not to make believers increasingly dependent upon the minister. It is to help believers increasingly know and depend upon Jesus. That is not anti-pastor. It is what faithful pastoral ministry is supposed to accomplish.

I Do Not Set Aside The Grace Of God

I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.

Galatians 2:21, NKJV

Grace is not merely how Paul got saved. Grace governs how Paul now lives. To return to a system in which righteousness is produced through Law would be to set grace aside. That is how serious the issue is.

A Christian may believe in grace doctrinally and set it aside practically. We say saved by grace, then live by performance. We say Christ lives in me, then act as though everything depends upon our strength. We say God loves me, then spend our lives trying to earn His love. We say Jesus is my Mediator, then become dependent upon a religious leader to keep us spiritually acceptable. We say the Spirit gives Life, then trust rules to produce holiness. That is how grace can remain in our doctrine while disappearing from our daily life.

Paul gives us no middle ground. If righteousness can come through Law, what was the Cross for? If human performance can establish righteous standing, why did Christ die? If Law can produce what God requires, why the Son of God? Then Christ died in vain. The Cross declares something humiliating to human pride: you could not do it. Your discipline, religion, morality, knowledge, sacrifice, Law-keeping could not do it. Christ had to die. But the Cross also declares something glorious: you do not have to do what Christ already did. That is grace.

The New Question

Religion asks, “What must I do to produce a Christian life?” Grace asks, “What does it look like to trust the Christ who now lives in me?” The first keeps attention upon me: How am I doing? Am I good enough? Did I pray enough? Did I fail? Does God approve? The second turns attention toward Christ: What is He doing? What is He teaching me? Where is He leading? What has He already given? Can I trust Him here? Can I participate with Him?

Religion can make people extraordinarily self-conscious—always inspecting, measuring, evaluating, and comparing. Christian life is not supposed to be endless spiritual navel-gazing. The Gospel turns our attention to Christ. The more I know Him, trust Him, receive His love, and depend upon Him, the less I need to obsess over myself. That is freedom.

You do not need to become someone else, imitate your pastor’s personality, sound like your favorite teacher, or adopt a religious personality. God did not save you so that you could disappear. He saved you. Christ lives in you. Your personality, gifts, experiences, relationships, and opportunities become places where His Life can be expressed.

There is enormous freedom in admitting I am not God. I cannot control everyone, change hearts, guarantee outcomes, know everything, fix everything, carry everyone,

or make the future safe. But I know the One who can. And He lives in me. So, I can participate without controlling, serve without becoming Messiah, love without demanding results, speak truth without forcing response, work without deriving identity from success, rest without believing everything will collapse.

Conclusion — Why Then the Law?

The Sentence That Is The Christian Life

Paul gives us the Christian life in a single sentence. *“I have been crucified with Christ”*: the old life is not being rehabilitated. *“It is no longer I who live”*: self-dependence is no longer the intended source. *“Christ lives in me”*: the risen Christ becomes Life within. *“The life which I now live in the flesh”*: Christianity is lived here, in ordinary human existence. *“I live by faith in the Son of God”*: the manner of life is dependence upon a Person. *“Who loved me and gave Himself for me”*: the relationship begins from love, and the Cross permanently demonstrates that love.

LIFE HAS COME TO YOU.

You are not trying to manufacture spiritual Life, or make Adam behave well enough to become acceptable, or convince God to come closer. The question is no longer “How can I make myself spiritual?” The question becomes “How do I live in dependence upon the Christ who already lives in me?”

Paul died to Law. Notice where he went: to God. The alternative to Law is not lawlessness. It is Life with God. The believer has not become independent. He has become dependent in an entirely new way—not upon the written code as the source of Life, not upon religious institutions, not upon human mediators, but upon the living Christ. Nor is Christian life, do nothing. Paul did plenty. The difference is Source. Instead of “I will produce something for God,” the Christian begins learning “I will participate with God in what He is doing.” That can produce enormous activity—without the crushing illusion that everything depends upon me.

Christianity is not, old creation plus religion. It is new Life in Christ. That does not mean every thought is instantly mature, every behavior instantly transformed, every old pattern instantly gone. Growth remains. Learning remains. Correction remains. But the Source has changed. The believer is not trying to create spiritual Life. He has received Life. Now he learns to live from it.

Do not receive grace for salvation, then set it aside for Christian living. Do not receive Christ by faith, then attempt to manufacture maturity through flesh. Do not celebrate the Cross, then spend your Christian life trying to establish the righteousness Christ died to give you. Christ did not die in vain. Therefore, live from what He accomplished.

The Question Paul Himself Raises Next

If Paul has died to Law, and Christ is now his Life, then why did God give the Law in the first place? Was the Law a mistake? Certainly not! Was it evil? No. Could it give Life? Paul is about to say, no. Was it intended to govern God's people forever? Paul will answer that too. Why was it added? What was its purpose? How long was that purpose intended to last? What is the relationship between promise, Law, faith, curse, inheritance, and Christ?

Paul has brought us to the question himself. In Galatians 3 he will ask it explicitly: *“What purpose then does the law serve?” (Galatians 3:19).*

That is where Booklet Five begins.

WHY THEN THE LAW?