

# Crucified With Christ

by Vincent G. Artese

---

*The sermon explores the profound implications of being crucified with Christ, emphasizing transformation, the role of the Holy Spirit, and the call to discipleship through self-denial and moral living.*

**Duration:** 47:28

**Scripture:** Luke 14:26, Romans 2:11, Romans 6:6, Galatians 2:16, Galatians 6:14, 1 John 1:7

**Topics:** "Changed"

---

## Description

In this sermon, the preacher discusses the issue of inconsistency and how it affects our reputation and our relationship with God. He gives an example of a criminal who commits a crime but denies his guilt in order to protect his reputation. The preacher emphasizes the importance of crucifying our own desires and putting Christ first in our lives. He references Philippians 3:7 and Matthew 18 to highlight the need to deny ourselves and prioritize our souls over worldly gains.

---

## Transcript

crucified with Christ. Many people refer to the verse found in Galatians chapter 2 verse 20 and they make reference to this verse and as this week has unfolded, this verse has been very brought to my attention by the Holy Spirit. So for now, why don't you turn to Galatians chapter 2 verse 20 and read that verse with me.

Paul says in Galatians chapter 2 verse 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.

Then the Apostle Paul writes that there is no partiality with God in Romans chapter 2 beginning in verse 11. For there is no partiality with God. For as many as have sinned without the law will also perish without law.

And as many as have sinned in the law will be judged by the law. For not the hearers of the law are just in the sight of God, but the doers of the law will be justified. In verse 12 he tells us that those who sin without knowing and obeying the religious law will perish in the same way as those who have and know the religious law, but who do not obey it.

Hearers of God's law are not just in the Lord's sight, but it is the doers of the law who are justified. In Romans 2 verse 15, Paul tells us that when the work of God's divine finger of the Holy Spirit writes on a penitent's heart, it shows in an interior way the place that God actually inscribes his law is in our heart. The heart is described as the seat of our physical, spiritual, and mental life.

It's the seat, the center of who we are. A person's heart embraces the whole inner person. It includes your motives, your feelings, affections, desires, and most of all your will.

Continuing in Romans 2 verse 15, the apostle also says that a person's conscience also bears witness of what God has been allowed to write on the inside of our interior, and it shows by what we actually give evidence of believing, by the types of works and activities we carry out through our actions. So, this work that begins in us eventually shows on the outside. It's the conscience.

Our conscience refers to our moral instincts. It's really the aspects of our psyche, which reflects God's moral image, by which you and I are able to monitor right and wrong. That's our conscience.

As our conscience reflects more the moral image of God, the decisions that we make reflect him. As our conscience reflects ourselves and is more concerned with our own enjoyment, then we are going to reflect our own moral image. Our conscience is what reacts within us when we are presented with decisions, especially decisions of what to do when we face the difference between right and wrong, because these are God's moral decrees.

Our conscience is what reacts within us when we're presented with decisions concerning what we will do when presented with right and wrong concerning God's moral decrees, and we face this all the time. Should I or shouldn't I? Romans 2.15, to show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts, accusing or excusing them. Paul says the secret things that are harbored in every person's interior will be what God will use to judge us by either accusing us or excusing us thereby.

And this is what Paul was alluding to when he wrote in Galatians 2.20, 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. You see, Paul's crucifixion cannot be understood by Jesus' outward crucifixion upon the material cross, but this is to be understood as Christ's inward and spiritual crucifixion through the word of righteousness and life that dwelt in him. You see, when you and I are born again, we receive his spirit, we receive his life, his word now takes precedent in our life, continues in him.

And according to this, all the faithful throughout all ages are crucified with Christ in this same way. Now, some of this stuff is deep, so I don't expect you to get all of it right now, but if you can get what you can and go over this, because really at the root of this, you'll find much about sanctification. You'll notice a lot of similarities.

Galatians 2.16a Knowing that a man is not justified by the works of the law, but by faith in Jesus Christ. Even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law. Again, in Galatians 6.14, Paul talks about inner workings of what the Holy Spirit has done in him as the actual crucifixion.

Look at Galatians 6.14 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. Once a believer is regenerated by the inner workings of the Spirit of Christ, then Paul says the old man should hardly be recognized as living and reigning in that person anymore. Turn to 2 Corinthians chapter 5, beginning in verse 16.

Therefore, from now on we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know him thus no longer. Therefore, if anyone is in Christ, he is a new creation.

Old things have passed away. Behold, all things have become new. Those crucified with Christ, Romans 6.5 tells us, have been united together in the likeness of his death.

This means, similarly, we have the same disgusting taste for sin that God has, and that we have the same hope for the coming resurrection just like Jesus Christ did. Please turn now to Romans 6.5. If we have been united together in the likeness of his death, certainly we also shall be in the likeness of his resurrection. Ask yourself, have I been united together in the likeness of his death? The answer, although not clear, is, well, do you see the likeness of his resurrection in you? Because remember, Jesus didn't stay dead.

This is not something where God knocks you down and keeps you down. God brings you down long enough so that you repent, so he can lift you up and place you where you really belong. But look what he writes in the next verses, starting in Romans 6.6. Knowing this, that our old man was crucified with him, that the body of sin might be done away with, that we should no longer be slaves of sin.

This is an inner crucifixion, because the Holy Spirit now has predominance. We give the Holy Spirit this preference because he speaks and he teaches the same words as Jesus does, and he's a great friend to have around all the time. I would have never been able to make it without the Holy Spirit.

He's my comforter, my counselor, he's my teacher, and he's God. Verse 7 says, for he who has died has been freed from sin. Our old selves, that is, all that we were in our old unregenerate condition before union with Christ is dead.

Look at verses 8 through 14, starting with verse 8. Here is where we look at the external crucifixion of Christ has the same internal effect on the believer when they are dead to sin but alive to God. Look at Romans 6.8. Now if we died with Christ, we believe that we shall also live with him. Knowing that Christ, having been raised from the dead, dies no more, death no longer has dominion over him.

For the death that he died, he died to sin once for all, but the life that he lives, he lives to God. Likewise, you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore, do not let sin reign in your mortal body, that you should obey it in its lust.

And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace. So I have explained so far what is meant by the Apostle Paul in Galatians 2.20. 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, praise his holy name. I have been crucified with Christ.

Think about that. I have been crucified with Christ. My nature has been changed.

I've been changed. His nature entered me and began to change me. What I used to think about and spend most of my time doing, I can't help but think about my God all day long.

I'm completely taken up by his word. I hear his word over my word. I've been changed.

I've been crucified with Christ. The internal crucifying of a person always takes place through the word and the spirit that dwells in them. I don't know why it happens that way, but it does.

God comes in with his word and his spirit, and there's a crucifixion that takes place. Similarly to where in Romans 2.28 we're told this is a very similar verse that brings out the same concept of that inner transformation that's taking place. Romans 2.28. For he is not a Jew who is one outwardly, nor is circumcision that which is outward of the flesh, but he's a Jew who's one inwardly, and circumcision is that of the heart and the spirit, not in the letter, whose praise is not from men, but from God.

God always works on us from the inside. He starts by circumcising the heart. He uses the word to circumcise the heart.

He fills us with his spirit, and his spirit convicts. He's constantly communing with your conscience when you hear his voice. And when we are crucified with Christ by his word and his spirit, afterwards our body is willing to suffer the cross.

Or it could be famine, or nakedness, tortures and pains, as we see in all the blessed martyrs. To be crucified with Christ means our sins are subdued and our old nature is conquered through the living word and spirit of Christ dwelling within us. It's the daily practice of the learned, mentioned by Paul in Ephesians 4.20. The Bible describes the learned as those taught, they study, are willing to be instructed, and who have come to realize, they've come to learn, implying daily reflection on these truths and all of this information, the results as they now understand, as the results of them having learned it for themselves.

Turn to Ephesians 4.22 to begin with. The learned, oh to be one of the learned, that you put off concerning your former conduct, the old man, which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God in true righteousness and holiness. Therefore putting away lying, let each one of you speak truth with his neighbor, for we are members of one another.

As John tells us in 1st John chapter 1 verse 7, but if we walk in the light as he is in the light, we have fellowship with him. We have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin. The Bible describes the Christian as one who has come from practicing darkness, and who now practices light.

This person, Jesus goes on to say, is one who has made up their mind, as in his parable from Luke chapter 14. If you'll go there now, Luke 14 beginning in verse 26. Jesus begins in verse 26 to say that every decision a person makes, comes from their inner reasonings of their consciences.

Remember our conscious refers to our moral instincts, but moral instincts can be learned, and they can be unlearned, just like habits. If a child is raised by parents who constantly lie, cheat, and steal, that child most likely will grow up thinking that these deviate behaviors are acceptable. These awful, unhealthy patterns to dealing with life's issues will become this child's instincts, by which they will be known for.

Instincts are our makeups. They become our character, and our dispositions. Our conscience is what reacts within us when we are presented with decisions concerning what we will do when presented with right and wrong, concerning God's moral degrees.

I'll say that again because it's very important. Our conscience is what reacts within us when we are presented with decisions concerning what we will do when presented with right and wrong, concerning God's moral degrees. In other words, concerning the things of God's word, what he says, how we decide, and how we react to what he says.

Do we do what he says as right, or do we go against what he says as wrong? That's what's happening in the conscience all the time. From the very beginning of Luke chapter 14, verse 26, Jesus says, If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple. The first test of a person's moral instincts comes down to us from the first commandment.

You shall love the Lord your God with all your heart. Jesus says that one who wills to become a Christian must be willing to love God first and foremost above all else. In every reactionary instinct, we must have in place first the principal foundation of love and obedience for God above everything else.

No matter how hard or costly the decision to honor God may be, it still must be held in the highest regard above all else. He says in Luke chapter 14, verse 27, And whoever does not bear his cross and come after me cannot be my disciple. Jesus is telling us who have ears to hear, there is no excuse that a person can make for putting down their cross.

None would be accepted. Christians all bear their cross. You see, we have to understand that this cross represents how we are related to Jesus Christ as our King, Lord and Savior.

And when we put down our cross for whatever reason, our sanctification process stops and we are no longer rightly related to He says in Luke 14, verse 28, For which of you intending to build a tower does not sit down first and count the cost, whether he has enough to finish it, lest after he has laid the foundation and is not able to finish, all who see it begin to mock him, saying, This man began to build and was not able to finish. Jesus is describing the absurdity of those who said they wanted to be his disciples without considering what difficulties awaited them. Many mistake how much strength they will require to enable them to go all the way through the narrow path.

All those who will be a true disciple of Jesus Christ require no less than the mighty power of the Holy Spirit to strengthen, guide and comfort them every moment of every day, because all hell and earth are already united to destroy us each every day. Crucifixion is the agony of God, of what it takes to get rid of humanity. Crucifixion is the agony of God, of what it takes to rid humanity of themselves.

Before the Spirit of Christ can live within me, I myself must be dead. This is what Paul was writing about in Galatians 2.20, I have been crucified with Christ. It is no longer I who live, but Christ lives in me.

Then moving back to Luke 9.23, then Jesus said to them, If anyone desires to come after me, we could reword this to say, If any person wills to follow me. And we would not be changing its translation. In verse 23, continued, Let him deny himself.

If anyone desires to come after me, let him deny himself. This means say goodbye to your old life, period. Say goodbye to your old life.

You won't be needing it anymore. You will never be seen again. No one who ever went to the cross was seen again.

Paul was never seen again. Not the Paul they knew. He had been changed.

All things had become new. He went from persecuting the church to praying for the church. When you go to deny yourself, it means just go say goodbye to yourself.

Turn around and don't look back. As 23 continues further, he says, Take up his cross daily and follow me. Now, interesting, when Jesus says, Take up his cross daily, he says, You're going to have to take up the burden of yourself.

You see, you're a burden now. You weren't always a burden, Adam. You weren't always a burden, Eve.

But you're a burden now. It takes a lot of work to keep you alive. Jesus took all the weight upon himself.

And now you're as a Christian, you're being asked to take your burden, your portion of the burden. That's you. That's what you've become.

A person must be willing to take up his cross and you see the cross. When you really look at what the cross really is. It's the cross of your own character.

It's what you've become. I carry this. I carry who I've become.

I carry it everywhere I go. It's what you've allowed yourself to become. You've accepted certain things.

You've begun to practice certain things. You follow certain patterns. You have certain beliefs.

This is what you've become. But you were born into a depraved world. The majority of the people that raised you didn't know the difference between right and wrong.

They might have did the best they could, but they didn't know it according to God's way. And now you've become tainted. You're corrupted.

The world's what's done it. I know we didn't ask to be born into it. But here we are.

And what are we doing with it as it's coming against us? You know, what have we been doing with it? How much of it do we still have? How much of it have we really let influence us? How much has our faith pushed back and said, no, no, no. But he's telling us that we must take up our cross. It's the burdens that we've been tainted by.

We've been corrupted. Thankfully, we're getting rid of some of them. Amen.

But they're not all gone yet. And they can get really heavy at times. If you look at Galatians 6, 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. And I was thinking about what God is really desiring to do in each of our lives.

And sometimes this stuff gets really deep. Because no matter how good we see, we still see through the glass darkly. But it's from faith to faith.

Praise God. Please turn to Philippians chapter 3, beginning in verse 7. But what things were gained to me, these I have counted loss for Christ. Yet, indeed, I also count all things loss for the excellence of the knowledge of Christ.

Jesus, my Lord, for whom I have suffered the loss of all things and count them as rubbish. That I might gain Christ and be found in him not having my own righteousness, which is from the law, but that which is through faith in Christ. The righteousness which is from God by faith.

That I might know him and the power of his resurrection and the fellowship of his sufferings. Being conformed to his death. If by any means I may attain to the resurrection from the dead.

How can I boast except in the cross of our Lord Jesus Christ, to whom the world has gladly been crucified to me? Now, remember, Paul is a born again Christian. And he's had religious ceremonialism. He's been very influenced by the sentiments of religion.

The accounts of what he lived and witnessed. He's seen the dead raised by his own prayers. He saw people healed from his own handkerchiefs.

But obedience to Christ alone is what mattered most. Regarding any of these issues that would be considered religious. They were the results of his faith.

Remember, that's what the word says. That these works will follow those that believe. And he had gotten so fed up with the religion of the day.

And, you know, we can get caught up in the religion of our day, too. And sometimes that happens. Yeah, I did my devotions.

I did my video jam. I wrote my song. But we don't ever want to become under bondage to anything in this world.

And he would get so frustrated and ask, you know, why are you suffering yourself to ordinances? Handle not, touch not. This is all ridiculous stuff. He's telling us that's not what being crucified with Christ is about.

He's telling a person must deny their whole self. Not just parts. All their natural motives.

All their impulses. Whenever they come into conflict with the claims of Christ. Christ must always be first.

Paul knows that if he does not deny himself, he's in danger of losing his life. Because of something he has placed before God. The God of pride.

It's always a God of pride. Who gets placed before Jehovah. And he tries to once again rule the unregenerate heart.

Or the backslidden heart, may I say. Paul constantly understood he must deny himself. That is, he must constantly learn to surrender his will to God's will.

His affections, his body, his soul. God had to remain the supreme object. And it doesn't mean that you can't enjoy life.

Don't get me wrong. Paul enjoyed life plenty. But he never put the enjoyment of life before serving God with all of his heart, soul, mind, and strength.

He denied himself. He surrendered himself to God. He knew that without God, he was nothing.

I can't see this man ever raising his head proud. Like some do. Let him deny himself.

Let him surrender his will to God. If you look at Luke 9, verse 24. For whoever desires to save his life will lose it.

But whoever loses his life for my sake will find it. Luke 9, verse 24. When a person tries to save their life.

And what is meant here is they're trying to save or hold on to things that the Lord has spoken to them about. He's asked them to confess it. He's asked them to consecrate their life to him.

But they want to save their life. They want to hide it away. That's what he's talking about.

Verse 24. Whoever desires to save his life will lose it. But whoever loses his life for my sake will save it.

When Jesus's word spoke into my heart. I knew I was a sinner. I hated my life.

I hated my sin. I wanted so much. I would have done anything to get rid of the sin of my life.

And I gave Jesus my life. All of it. I wanted his life.

I didn't want my life anymore. He says whoever wants to try to save their life. If you're going to try to save and hold on to parts of your life.

Your old life. The old man. You're going to lose it.

But if you give him your life. Your whole life. Then he gives you his life.

And that's the life I want. In verse 25. He says what profit is it to a man if he gains the whole world.

And is himself destroyed or lost. This is the same meaning. Where Jesus said in Matthew chapter 18.

Verse 8 and 9. What are you worth? How much do you care about your soul? What are you worth? Take an account of yourself. In Matthew 18. He says if your hand or foot causes you to sin.

Cut it off. And cast it from you. It is better for you to enter into life.

Laying or maimed. Rather than having two hands and two feet to be cast into everlasting fire. How serious is Jesus about it? Look at how serious he is about it.

If your eye causes you to sin. Pluck it out and cast it from you. It is better for you to enter into life with one eye.

Rather than having two eyes. To be cast into hellfire. Paul was always asking the question.

How can I live? And yet be crucified. I'm sure he struggled with this all the way. I know I do.

How shall a person live? How shall I live? How shall I live and be crucified for Christ at the same time? And the answer is. I must put myself to death. I put myself to death.

So that he could live. Jesus said no greater love is there than this. That you would lay down your life.

And that's what he did for us. And that's what I will to always be able to do for him. In Luke 9 26.

He says for whoever is ashamed of me. And my words. Of him the son of man will be ashamed.

When he comes in his own glory. And in his father's. And of the holy angels.

Jesus knew what it meant to be challenged. By what he believed. The Jewish leaders constantly questioned Christ on his authority.

They constantly tried to get back at him. They wanted to make him fall. They didn't want the people to know he was the logos of God.

But the people knew it. Never has a man spoke like him. And they do that to you and me.

Today. They do it the same way. It's called shame.

Shame. Is one of the strongest. Effects on our nature.

It's a weird thing. Shame. And that comes out of nowhere.

Somebody shames you. But it like crushes you. But the reason I find that shame is so effective.

Is because we love ourselves so much. You know some of those little kids that are born. Deformed face or whatever.

And you put them back. You know next to some little. Beautiful girl with you know no birth defects or anything.

And you could just. See you could just see the. The interaction of the two children.

You know it's something that really affects. It's a social affection. And shame is based on.

Love of reputation. That's how you measure a person's shame. It's their love of themselves.

Their love for their own reputation. Now if you think about it in its. Elementary forms.

Hypocrisy is based on the protection. Of reputation. How far are we willing to go to protect our reputation? How much does it mean for you? Would you rather be truthful? Or would you rather.

People think you were something else. And we all I think fluctuate somewhere in there. We all care.

You know about both. But see inconsistency causes. Instinctive distaste to what is true.

Right and pure. Because what it does is it lowers. And it lessens it.

You know it's kind of like the old cliché you know. Bad company corrupts good morals. Well you could be.

You could be a crop duster. Up there in a plane all day. Never talk to another person.

But your mind could be up there. Going a mile a minute. Feeding you like all kinds of junk.

You know you might be better off. Working down in the brickyard with the. With the slaves you know.

Inconsistency. Causes instinctive distaste to what is true. Right pure.

Because it tries to lower it. Or lessen it. It's that reputation again.

I want what I want. Inconsistency acts as a preserver. Or an insulator.

For what should be properly shameful. You notice what happens today in the news. Guy goes into the bank.

Cameras are on. Place is loaded. Security guards are there.

He shoots two people. Takes off with the money. They got pictures of him.

Camera money blows up. They're chasing the money. Got his license plate.

Catch him. Put the handcuffs on him. Goes before the judge.

Not guilty. Nobody's guilty anymore. That's my reputation.

Yeah but you just did that. Don't you care about that? No. I care what people think of me.

Well buddy. People are going to see that. They're going to know what people think of you.

But see this is a big problem for us. Because this gets in the way. Of our crucifixion.

I don't want that on the cross. I don't want that on my record. And you see what happens.

As a result of us protecting. Our reputation. And not wanting to be shamed.

We lower God's word. You see that's what happened. That's what's happening everywhere.

If you really look at it. It's not only happening in the spiritual churches. It's happening in secular society.

If you don't like what they're calling that. You lower it. And you lessen it.

And you call it this. It doesn't sound so bad. Just a word switch.

But we do that same thing. And what we do is we lower God's word. So that the shame is lowered.

And we start to protect. We do this. What's the name they use for that? We assess the damage.

And we're all placed in many situations. Where we're asked to either stand on God's side. Or on the side of the world.

We're always asked. Do we want to honor God's word? Or do we want to listen to our own minds. And do what we think.

And when we care more about standing well with others. We allow the temptation. To arise.

Where we'll do anything to not be ashamed. And that's where lying comes in. Deception.

And ultimately it's compromise. When one is crucified with Christ. It's not their reputation that matters most.

But it's that the words of Christ are found true. And that His justice prevails. Even if I am the one who is wrong.

And I have to admit it. Galatians chapter 2 verse 20. I've 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.

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. Amen.

---

Audio: <https://sermonindex1.b-cdn.net/26/SID26062.mp3>

Source: <https://sermonindex.net/speakers/vincent-g-artese/crucified-with-christ/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**