

Series: Galatians
Title: Glory Only in the Cross
Text: Gal 6:14
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Galatians 6: 14: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Do you glory only in the cross of our Lord Jesus Christ? Not the piece of wood and not images. Do we glory in Christ and him crucified alone? Is Christ crucified all your salvation?

Glorying in something else, anything else, except Christ alone is offensive to God our Father. And it is very easy for sinners to do so. It was happening in Galatia. If it happened to them it is a danger that can happen to me and you.

Galatians 1: 6: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8: But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9: As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Glorying in something other than Christ is glorying in self—it is pride—and God hates pride.

Galatians 6: 3: For if a man think himself to be something, when he is nothing, he deceiveth himself.

Satan's fall and man's fall was due to pride: self-will.

Isaiah 14: 12: How art thou fallen from heaven, O Lucifer,...13...I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14: I will ascend above the heights of the clouds; I will be like the most High.

As far as a child of God goes, there was much Paul could have gloried in but for God's grace keeping him from it. God used him to establish early churches. God used him to write most of the new testament. He said, "I labored yet not I but Christ in me."

Paul would not glory in any moral, civil, or legal righteousness done by himself. He would not even glory in any gifts or attainments given by God. We are thankful for God's gifts. But we cannot glory in our faith or repentance or patience or any fruit of the Spirit. Paul would not glory in his outward subjection to ordinances. He would not glory in anything in the flesh, not his own nor others. God had taught Paul he had nothing to glory in but the cross of the Lord Jesus Christ.

1 Corinthians 4:7: For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

Paul used the strongest language he could use.

Galatians 6: 14: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Proposition: Glorying in the cross of Christ is glorying in Christ alone, to the exclusion of all else.

How could we glory in any but Christ when we consider: who was on the cross, what he endured on the cross and what he accomplished?

WHO WAS ON THE CROSS?

How can we glory in any other when we consider who was on the cross? That was God's own Son. That was the Son of God in a human body like the brethren he came to save. The whole gospel is a mystery; the

various doctrines of it are the mysteries of the kingdom; but this is the first great mystery “God manifest in the flesh” (1 Tim 3:16.) That one who took flesh like unto his brethren and suffered the death of the cross is God incarnate.

Acts 20:28: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

God our Father will have us glory in no other because that one crucified is God’s own Son. God sent his own Son. God sent his own Son to die the curse of his law. And to do it in place of his people who hated God and sinned against him.

Romans 8: 3a; For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Galatians 4: 4: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5: To redeem them that were under the law, that we might receive the adoption of sons.

No wonder God will not accept any who glory in men or in their works or anything else save his Son. This is God’s own only begotten Son that laid down his life for his people.

This is why men glory in self and their will and their works and preach man rather than Christ. They do not behold that one on the cross is God in human flesh, God’s own only begotten Son. Beholding Christ is God’s own Son is the constraint that makes his people believe and glory only on Christ and preach only Christ

WHAT DID CHRIST ENDURE ON THE CROSS?

How can I glory in any other when I consider what Christ endured on the cross?

The cross—the wooden cross—was reserved for those society deemed the worst of the worst—“cursed is everyone that hangeth on a tree.” Usually after executing a malefactor—some heinous sinner, some treasonous rebel—they hung his dead body on a cross so all would know he was cursed.

Yet the God of glory, the Son of God, took flesh and gave himself to die that cursed death of the cross in place of his people. But what he was doing on the cross is more than what the cross meant to people. God made him a curse and he did so in the place of his people as our Substitute.

The sinless Lord Jesus willingly gave his body to bear the shame of the cross before the heavenly host and before men of the earth, even before all. To enter into this try to imagine the shame you would feel if all your sins were displayed for all to see. Christ “endured the cross, despising the shame.”

Christ endured the shame of knowing God the Father looked upon him as his Judge and judged him guilty of the sins of his people. That was no pretended shame. Our sinless Redeemer experienced the shame of sin in his conscience. He experienced the shame of those who spit in his face and reproached him. He experienced shame to such a degree he prayed it would not make his brethren ashamed of him. It is Christ praying to the Father in Psalm 69.

Psalm 69: 1: Save me, O God; for the waters are come in unto *my* soul. 2: I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me. 3: I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. 4: They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away. 5: O God, thou knowest my foolishness; and my sins are not hid from thee. 6: Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. 7: Because for thy sake I have borne reproach; shame hath covered my face. 8: I am become a

stranger unto my brethren, and an alien unto my mother's children. 9: For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

How could we glory knowing Christ bore the fierceness of the fury of God's wrath which all his people deserved?

Nahum 1:6: Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

The hurricane that came all the way up from the gulf to this area was only a glimpse of God's power. Who can stand before his indignation? Who can abide in the fierceness of his anger? But that is what our Substitute bore in place of his people in full fury. Christ suffered that living second death on the cross—the very hell of God's fury—which all his people would have had to suffer for eternity. That fury was God removing the smile of his countenance and presence from our Substitute leaving him darkness of separation.

It is this view of Christ on the cross suffering my shame that the Spirit uses to break my heart over my sin. It is beholding what Christ bore to put my sin away. Beholding Christ humbly bearing my shame and the fury I deserved is what the Spirit uses to break my heart over my pride. My high thoughts of self and my low thoughts of Christ break my heart when the Spirit makes me behold Christ dying for me. Beholding the shame and curse Christ bore, how could I glory in any works of my own or anything of self? Paul said, *"God forbid that I should glory save in the cross of our Lord Jesus Christ!"*

WHAT DID CHRIST ACCOMPLISH?

How can we glory in anything else when we consider what Christ accomplished for his people on the cross? Paul said, *"by whom the world is crucified unto me, and I unto the world."*

For those brought to faith in Christ, by Christ, the elements of the world, the rudiments of the world—the old covenant law and ceremonies—are dead to us and we to them. In Christ that is accomplished in perfection and we are complete in Christ. Each time one of the churches began to turn back to the beggarly elements and put confidence in their works, Paul turned them to Christ. He wrote to the Colossians,

Colossians 2:20: Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not; handle not; which are all to perish with the using) after the commandments and doctrines of men?...3: 3: For ye are dead, and your life is hid with Christ in God.

Christ is our Righteousness. Christ is our free justification. In Christ we have no sin. Of those brought to faith in Christ, God says that we have fulfilled the law in perfect righteousness, from a holy heart, with no sin. It is in Christ by Christ alone.

Before God called him, Paul gloried in many other things. He had confidence in his flesh. But all those confidences were dead to Paul now. And they are dead to us if the Spirit of Christ abides in us turning us only to Christ. Listen to the before and after that Paul speaks of:

Philippians 3: 4: Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6: Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7: But what things were gain to me, those I counted loss for Christ. 8: Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, 9: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

When we are brought to rest in Christ our Righteousness, when we behold our Life in Christ in glory, Christ makes all confidence in beggarly, worldly elements such as touch not, taste not, handle not to cease. He subdues our flesh and mortifies us from putting any confidence in anything in us.

Yet, every believer knows in our sin-nature we constantly have a warfare with our flesh trying to turn us to confidence in something we do. But it is the cross of Christ that mortifies. The Spirit turns our inward man to Christ and makes you behold him on the cross and he makes all fleshly self-confidence, all works, fade into insignificance in the face of Christ our Righteousness. That was the real Paul—the inner new Paul. He gloried only in Christ by the Spirit. And that is the real believer in every born-again child of God.

By Christ, the applause of this world and the criticism of this world is dead—*the world is crucified to me and I to the world*. Again, our sinful-nature loves the applause of this world and hates its criticism. But in the new man there is a real death to this world. The new man created of the Spirit is holy and righteous in Christ with Christ abiding in us. Peter said the hidden man of the heart is not corruptible. He is born of the incorruptible seed. And in those sweet times when the Spirit really sets your affection on Christ to glory only in him—that is when our flesh is dead and mortified. Then neither the world's applause nor its criticism avails upon you. It is the Spirit who keeps us beholding Christ crucified that keeps his preacher and people glorying in the cross in our message and witness.

By Christ, the lust of the eyes, the lust of the flesh and the pride of life is dead to us. Glorying in the cross by the Spirit is the power of mortification of the flesh in every way. Only in Christ have we perfectly overcome the lust of the eyes, the lust of the flesh and the pride of life. Our old man is crucified in him and we are risen in him. But with Christ formed in us, between our sin-nature and our new man, we have a warfare every day. Anyone who denies that either denies they are a sinner or proves they are not partaking of the divine nature.

But in the new man—which is not corruptible by the incorruptible Seed—in which is no sin—united with Christ, with the Spirit of Christ in us—beholding Christ, in our new man we truly rejoice “*the world is crucified unto me, and I unto the world*.” It is Christ crucified that the Spirit blesses to strengthen us inwardly to mortify the flesh.

In the new man I am afraid of this world's prosperity or applause. It is from the new heart that I cry out to God to never let me go after the lusts of my flesh and of this world. In my new man I hate sin and love his law. I beg Christ to keep me continually. Grow me in grace and knowledge of him. By God's grace the Spirit keeps Christ being my only confidence, my only treasure. That is the real me and the real you in every believer.

Paul's glorying and our glorying is in the peace Christ accomplished for us and the peace he is. We glory in the free pardon Christ accomplished and the Redemption he is unto us. By the Spirit of grace we glory only in Christ our Righteousness, our Life, our Salvation, our eternal glory, our Wisdom, our Righteousness, our Sanctification, our All! That is not a cliché in God's child. In his people Christ is truly All!

Nothing is of us. We cannot glory in our sinful flesh or in anything of us. It is only by Christ crucified that we have overcome the prince of this world, the men of this world, the malice of this world, even the world itself. And it is only through faith in the Beloved which glories only in Christ.

Galatians 6: 14: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Amen!