

Galatians 2:20

Authorized King James Version (KJV)

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Analysis

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. The perfect passive *Christō synestaurōmai* (Χριστῷ συνεσταύρωμαι, "I have been and remain crucified with Christ") describes completed action with ongoing results—Paul's co-crucifixion with Christ is historical fact (at conversion) with present reality. The prefix *syn-* (σύν, "with, together") indicates union; *stauroō* (σταυρόω, "to crucify") speaks of death to the old self.

The paradox continues: *zō de ouketi egō, zē de en emoi Christos* (ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός, "I live, yet no longer I, but Christ lives in me"). The present tense *zō* (ζῶ, "I live") affirms existence, immediately qualified by *ouketi egō* (οὐκέτι ἐγώ, "no longer I")—the self-dependent, law-trusting ego is dead. Instead, *Christos* lives *en emoi* (ἐν ἐμοὶ, "in me")—indwelling presence, not mere influence. *Ho de nyn zō en sarki* (ὁ δὲ νῦν ζῶ ἐν σαρκί, "what I now live in flesh") acknowledges continuing bodily existence, but powered differently: *en pistei zō tē tou hyiou tou theou* (ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ, "I live by faith in the Son of God").

The climax: *tou agapēsantos me kai paradontos heauton hyper emou* (τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ, "who loved me and gave

himself for me"). The aorist participles mark decisive historical action—Christ's love and self-giving on the cross. The intensely personal *me* and *emou* ("me") individualizes Christ's universal atonement—He died for Paul specifically, personally, intentionally.

Historical Context

This verse became the watchword of the Reformation and every subsequent spiritual awakening. Luther called it "the life of my soul." It captures the mystery of union with Christ: believers are so identified with Christ that His death becomes theirs (ending self-righteous striving) and His life becomes theirs (empowering holy living). This isn't mystical absorption into deity but covenant union where Christ's legal status and spiritual life are shared with those who trust Him.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. What would change in your daily life if you truly lived from the reality that you've been crucified with Christ?
2. How does personalizing Christ's love ("loved me, gave Himself for me") transform generic doctrine into life-altering truth?
3. In what areas are you still living by the ego ("I") rather than by faith in Christ who lives in you?

Interlinear Text

Χριστός·	συνεσταύρωμαι	ζῶ	δὲ	οὐκέτι	ἐγώ	ζῶ	δὲ	ἐν
Christ	I am crucified	I	and	not	I	I	and	by
G5547	G4957	G2198	G1161	G3765	G1473	G2198	G1161	G1722
ἐμοὶ	Χριστός·	ὃ	δὲ	νῦν	ζῶ	ἐν	σαρκί	ἐν
me	Christ	the life which	and	now	I	by	the flesh	by
G1698	G5547	G3739	G1161	G3568	G2198	G1722	G4561	G1722
πίστει	ζῶ	τοῦ	τοῦ	υἱοῦ	τοῦ	θεοῦ	τοῦ	ἀγαπήσαντός
the faith	I	who	who	of the Son	who	of God	who	loved
G4102	G2198	G3588	G3588	G5207	G3588	G2316	G3588	G25
με	καὶ	παραδόντος	ἑαυτὸν	ὑπὲρ	ἐμοῦ			
me	and	gave	himself	for	me			
G3165	G2532	G3860	G1438	G5228	G1700			

Additional Cross-References

Galatians 5:24 (Cross): And they that are Christ's have crucified the flesh with the affections and lusts.

2 Corinthians 5:15 (Parallel theme): And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Romans 6:8 (Faith): Now if we be dead with Christ, we believe that we shall also live with him:

Galatians 6:14 (Cross): 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.

2 Corinthians 13:5 (Faith): Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Romans 6:13 (References God): Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

1 Thessalonians 5:10 (Parallel theme): Who died for us, that, whether we wake or sleep, we should live together with him.

Galatians 1:4 (References God): Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Titus 2:14 (Parallel theme): Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

John 17:21 (Faith): That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

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