

Title: The Just Live by Faith
Text: Galatians 3: 11-12
Place: SGBC, New Jersey
Date: May 12, 2011

Most everyone who professes to believe on Christ knows that a person is carnal whose life is ruled by the lusts of his flesh: by the lewdness of sin or by the pursuit of personal gain—worldliness, covetousness. But the apostle Paul declares throughout the book of Galatians that it is just as carnal—just as fleshly—when THE LAW is the motivating, controlling, rule of religious man's life.

The papists erroneously say that before the Spirit of God comes to a sinner in grace any good work performed by the sinner is able to secure grace for a person, because God rewards good deeds. They also say that after the Spirit of God comes in grace, good works do the same.

This is the same doctrine that many yet hold concerning the doctrine of sanctification. Throughout the Galatian epistle, Paul is dealing with the issue of sanctification—*after that* a sinner is born of God and given faith in Christ.

Notice key phrases:

- **Galatians 2: 18: If I build again;...3: 3: Having begun in the Spirit, are ye now;...3: 25: But after that faith is come;...4: 9: But now after that;...5: 1: be not entangled again...**

False teachers were attempting to turn the Galatian church: from Mt. Zion to Mt. Sinai, from liberty to bondage, from sonship to slavery, from faith to works, from Christ to Moses. Notice what Paul calls this error: Galatians 1: 6-7.

Proposition: The Spirit of God, through the apostle Paul, declares that righteousness—the righteousness of justification, as well as the righteousness of sanctification—are both of the Lord, given to the sinner through faith, and by faith the believer lives—continues—believing on Christ, not turning again to the works of the law.

Galatians 3:11: But that no man is justified by the law in the sight of God, *it is evident:* for, The just shall live by faith. 12: And the law is not of faith: but, The man that doeth them shall live in them.

Title: The Just Shall Live By Faith

Divisions: 1. A word about justification and sanctification; 2. The law not of faith, 3. The Just Shall Live by Faith

I. A WORD ABOUT JUSTIFICATION AND SANCTIFICATION (11: But that no man is justified by the law in the sight of God, *it is evident:* for, The just shall live by faith.)

First, the work of justifying his elect was done by the decree of God in eternity (Rom. 8:29-30). When God elected a people unto salvation in Christ Jesus—in Christ our Surety—we were blessed with all spiritual blessing in Christ—justification included. Abel, Enoch, Noah, Abraham were all justified in Christ before as yet Christ died on the cross because Christ is the Lamb slain from the foundation of the world.

Illustration: Slippery slope or stumbling block

Secondly, the judicial act of justification took place when Christ was delivered up to death upon the cursed tree because of our offences imputed to him (Gal 3: 13). We were reconciled to God by the death of his Son long before we believed. (Rom. 4:25).

Thirdly, when he gave us faith in Christ, we received justification already accomplished through faith (2 Cor. 5:19; Rom. 5:9- 11).

Fourthly, justification is spoken of in the sense of our works manifesting that we truly believe God.

James 2: 21: Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22: Seest thou how faith wrought with his works, and by works was faith made perfect?

Faith was—the controlling rule, the inward motivator—Abraham believed God. Abraham offering up Isaac was a work of faith—believing God was able to raise Isaac from the dead. Likewise with Rahab

James 2: 23: And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24: Ye see then how that by works a man is justified, and not by faith only.

Note: I point this last use of the word “justification” to you because the Galatian brethren were being compelled to mix law and grace for this reason. Paul is not confounding the doctrine of justification and the doctrine of sanctification. But in the context, Paul is declaring that it is not by works of law-keeping that we are sanctified any more than it by our law-keeping that we are justified (Gal 3: 3). In the same way that to be under the law for justification is to be bound to fulfill, completely and continually, every particular point of the law—“Do this,” and then “thou shalt live”. So to be under the law as a means of sanctification is to say, “do this and thou shalt be sanctified” Christ will profit you nothing. You are bound to keep the whole law. “Cursed *is* every one that continueth not in all things which are written in the book for the law to do them”

Faith which works by love is the perfect law of liberty—not faith which works by law.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

"love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Rom. 13:10)

If this doctrine be the fulfilling of the law, it does not make void the law. Faith in Christ establishes the law because Christ is the end of it for righteousness to everyone that believes.

II. THE LAW IS NOT OF FAITH (12: And the law is not of faith: but, The man that doeth them shall live in them.)

The letter killeth. It is the law of sin and death, Rom. 8:2. The law worketh wrath, it condemns. Walk by law and we will bite and devour one another

2 Corinthians 3: 6: Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life....7: It is the ministration of death...v9:...and condemnation

Illustration: the man focused on the outward dress

Wherefore then serveth the law? Gal 3: 19-21. Moses was not God—he stood between—just as the law stood between us and God (v21). Here is how the law was a schoolmaster—(Gal 4: 1-7). But after that “Faith” is come--Christ is God—the faithful One come in human flesh—(v25). Just as Moses stood between the people and God, that whole law—the handwriting of ordinances which was against us, contrary to us—but Christ fulfilled them:

Colossians 2: 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

When God called Abraham, the promise given was given by the direct blessing of God. Christ, the Mediator, is God and Man in union in one. So when the Spirit of God speaks directly in the heart of the sinner, the believer has nothing between him and God.

So it is once the believer has Christ formed in you, now we are led of Christ, led of the Spirit, no longer under the law, but under grace, under the rule of Christ through faith (Gal 5: 18.)

Isaiah 48: 17: Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

John Bunyan: “you are *not* now bound by the authority of the law to fulfill it and obey it, so as to have no salvation without you so do; or if you transgress against any one tittle of it, you by the power of it must be condemned. No, no, for you are not so under it; that is, not thus under the law.”

III. THE JUST SHALL LIVE BY FAITH--FAITH IS THE BELIEVER’S RULE OF LIFE

1. Faith is the rule by which a sinner approaches God.

Hebrews 11: 6: He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him;

2. Faith is the rule by which we have access into all grace.

Romans 5:2: By whom also we have access by faith into this grace wherein we stand , and rejoice in hope of the glory of God.

3. Faith is the rule God has given for *continuing* to stand.

Rom 11: 20: Thou standest by faith,

4. Faith is the rule God we walk by

2 Corinthians 5: 7: We walk by faith, not by sight;

5. Faith is the only rule by which we ask God for his mercy.

Matthew 21:22: And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

6. Faith is the rule of justification

Acts 13:39: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

7. Faith is the rule of sanctification

Acts 26:18: To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

8. Faith is the rule of everlasting life and resurrection in the last day.

John 5: 40: And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day.

Conclusion: Paul said, if ye be circumcised—if you turn to the law for righteousness—of justification or sanctification—Christ shall profit you nothing. You are debtor to the whole law of God.

- Come to Christ
- Keeping coming to Christ--unto whom coming
- Run the race looking to Christ

Galatians 6: 15: For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature and as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.”

AMEN!

The righteousness of both, justification and sanctification, are accomplished by God in Christ.

Galatians 3:19: Wherefore then *serveth* the law?

False teachers crept into the Church at Galatia and convinced many that they must seek to live by the law, that the believer's justification and sanctification were not accomplished by grace alone. They taught we must be saved by grace, by faith in Christ; but we must also keep the law, if we would be saved. Paul boldly and dogmatically asserted that there can be no mixture of law and grace.

It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

