Giving Faith Something to See: For the Good Fight
Faith for the Gap (Class 2)
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Did you ever do something like this as a child? I was in fourth grade, so what age is that? I can't remember—nine, ten. So, what I did: I was a brown sugar fan. I remember it was a Saturday, and I was craving some brown sugar when no one was in the kitchen. I opened the cupboard, grabbed that box of brown sugar, and snuck it out into the backyard. In my backyard was a swing set, and I sat in the swing set, wisely, with my back to the house. Usually, when we would swing on it, you would swing facing it, but I knew that would not work as well. So, I sat there with my back to the house with the box of brown sugar and a large spoon. And I remember, I mean, I'm shoveling that stuff in, and the first nine or ten bites were fantastic.

I was enjoying one of the good gifts of God, unfortunately without boundaries. But, man, those first nine or ten bites of brown sugar were fantastic. But you know exactly what happened. As I continued to shovel that stuff in, suddenly, it not only did not taste good anymore, but I did not feel good anymore. And that, I think, ended up being like a six-month period that followed where I did not touch the stuff again. We've all heard the saying, "There's such a thing as too much of a good thing," and that is to piggyback on Joe Rigney's sermon: when we step outside of particular boundaries, and within those boundaries, it is something to be enjoyed. And I do think, in my grown-up years now, that brown sugar is one of the staples of life when enjoyed rightly; it really is fantastic.

But there are certain things that, though they are good gifts to enjoy, too much or outside boundaries, they are no longer something that's good. So, for example, exercise. Exercise is really good for you, but you can exercise so much that you do not give your body time to recover from the exercise. And when you do that, what happens to you? You start suffering injuries, chronic injuries. Water. Did you know there's such a thing as water intoxication? Like seven, eight years ago, I carried around a gallon of water throughout the day and would drink at least a gallon of water a day. And I remember telling my mom about it, and she was concerned. You can actually drink too much water. It's true; if you drink too much water, the electrolyte balance is thrown off, and you can actually die in extreme cases. So too much water can be a bad thing as well. Sun exposure. Case in point, Trent Hunter—I don't need to say much more about that. Now here's my question. Can we have too much of the gospel? Don't answer it. Can we have too much of the gospel?

Does the proper enjoyment of the gospel require boundaries? Listen to this. This is from Ralph Erskine, who lived in the 1600s. He says, "They that think they know the gospel well enough, betray their ignorance. No man can be too evangelical. It will take all his lifetime to get a legal temper destroyed." By "legal temper," he means this legal disposition, this desire, this urge to lean into a legal way of living and relating to God. So, let me read his quotation again: "They that think they know the gospel well enough, betray their ignorance. No man can be too evangelical." In other words, no man, no person, can be too centered upon feeding upon, enjoying, living within, living from the gospel. It will take all his lifetime to get a legal temper or disposition destroyed.

So here's our two-part question for this morning. What's one of the major obstacles to daily increasing our intake of the gospel? If you can't be too evangelical, you can't be too much of a gospel person, what's one of the major obstacles that will prevent us from daily increasing our feeding upon the gospel, from enjoying the gospel? That's part one of the question. Part two: What is the way through that particular obstacle? There is a major obstacle that we want to understand. The better we understand it, the better we're positioned to attack that particular

obstacle. And in attacking that obstacle, we can enjoy more of the gospel, live more consciously within the truth of the gospel, feed upon the gospel more deeply. So that's our two-part question.

Now, I read that quotation from Ralph Erskine. There are a number of other theologians within church history that talk about two types of faith, and those are your two blanks here. So you have legal faith, that's one type of faith. And then the second type of faith is evangelical faith. Legal faith is legitimate in two particular cases. There are numerous other cases in which legal faith is not legitimate, but there are two cases in which legal faith is not only legitimate but essential. Then, when we talk about evangelical faith, evangelical faith is always legitimate. It's necessary and essential. So what I want us to do as we're looking at what's a major obstacle to living in and enjoying the gospel, and increasing daily in our enjoyment of it, and then how do we actually attack that particular obstacle? Let's talk about legal faith now. Five times in Galatians, you have the phrase "under the law" (3:23, 4:4, 5, 21; 5:18).

So, five times you have the phrase "under the law," which is hugely significant if we are to get our heads around what faith in the gap is—like what we talked about last week—and then faith for the gap, which is what we're talking about today. If we're to understand faith as it is—what we live through between the gap of who we are right now and what we will be when our faith becomes sight—understanding what "under the law" actually means will help us understand that particular faith between who we are and who we shall be. But it also is essential to understanding faith for the gap. There's a particular kind of faith that's for the gap that we find ourselves in. So let's look at this phrase "under the law." Galatians 3:23 talked about this last week: "Now before faith came—and by faith, there, he means what? Faith in Christ—so both faith and Christ, one thing, Christ is coming down the stairwell, and with Christ is faith. Belong together. Now, before faith came, we were held captive." Here it is: "under the law, imprisoned until the coming faith would be revealed." So before that decisive moment when Christ is descending down the stairs and faith with Him, before that decisive moment, Paul says we were held captive under the law—we were. He uses another word: imprisoned under the law. So, he's thinking of the law in negative terms here; nobody likes to be captive, nobody likes to be imprisoned. "Under the law" is to be understood in a way that it imposes itself upon us. The law itself imposes its will, its commands upon us. Think of it like this: you have a stern, demanding father who says to his rebellious son, "Under my roof," and you know how the rest of that statement goes, right? "Under my roof, what I say goes, and you will not do some of what I say; you will do all of what I say and you will do what I say when I say to do it." That's what the father means when he says to the son who is not with the program, who is not obeying. That's what the father says. That's what he means when he says "under my roof."

That's how we're to understand how Paul's using this particular phrase. Here, "under the law," you were before Christ came, all of us, both Jew and Gentile in different ways, were under the law, imprisoned by it. Its will was being imposed upon us. But with the arrival of Jesus, and faith with Him, a seismic shift happened in our relationship to the law as Christians. So what does it mean to be "under the law"? Look at Galatians 4:21: "Tell me," Paul says, "you who desire to be under the law, do you not listen to the law?" So what does the law tell us? The law tells us that we must obey everything that it says. "You cannot." The law says you cannot fail to obey me, even in one point, no matter how minor of a point you think it is, if I say it, if I make my will known to you, you must always personally, perfectly, and perpetually obey it.

Now, is that what Paul is actually meaning here when he says, "Do you not listen to the law?" Galatians 5:1–3, "For freedom, Christ has set us free; stand firm, therefore, and do not submit again to a yoke of slavery." So what the Galatians are doing here is they're starting to submit to—yes, believe in Jesus, yes, but you also have to—in this case, be circumcised. And he's saying, "You know what you're doing? You were redeemed for freedom, and now you're submitting to a yoke of slavery by adding the law as a means through which to enjoy God, to

know God, and to relate to God." So he says in verse two, "Look, I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you." I testify again to every man who accepts circumcision that he is obligated to what? Keep the whole law—all of it, personally, perfectly, perpetually. Now, why is that a big deal? Why is that a big deal? Galatians 3:10–12: "For all who rely on the works of the law are under a curse." So, to be under the law, you know what that means? Because we don't do it personally, perfectly, perpetually. You know what else it means to be under the law? It means to be under the curse. What's the curse? Look what he says. And he's quoting from the law here: "Cursed be everyone who does not abide by all things written in the book of the law and do them—how many things? All of them." Verse 11: "Now it is evident that no one is justified before God by the law; for the righteous shall live by faith." But the law is not of faith. Rather, the one who does them shall live by them. So when he says "the law is not of faith," he's referring to evangelical faith, which we'll get to. What he's talking about here, though, is legal faith, which is it is relating, it is attempting to relate to God directly. God has His law. His law must be obeyed. All of His law must be obeyed. We are required, as those who were created in the image of God, by virtue of the fact that we're created in His image, it is absolutely essential that that law is over us, and that our lives are to measure up and align with that law perfectly. So if you try to relate to God directly in that way, that is a legal faith. In other words, you're saying, "God, I believe you're trustworthy. I trust you that what you say is absolutely, always, from top to bottom, true."

And so, I accept that as true, and because I accept that as true and that you are always truthful, I will obey it and submit to it as the law itself requires. Jesus himself tells us that the very essence of the law is to do what? Love the Lord your God with all your heart, soul, strength, mind, and love your neighbor as yourself. That's what you're saying when you're relating to God with legal faith: you're hearing what He says, affirming that He is trustworthy and true. All that He says is true, His law and what it requires and demands is absolutely good, and I will align myself with it perfectly and perpetually. And so, Paul says, the one who does them shall what? You'll live by them, but you've got to do them. The problem is, we don't. The Galatians didn't. We don't. Therefore, we're under a curse.

So, what do we mean by legal faith? Let me try to make this a little clearer right now. I mean, you're all hearing that and you're going, "Yep, I absolutely agree. I do not live that way. I am not even tempted to relate to God that way." So, if we ask the average person in Greenville, if you went downtown and asked someone who's grown up in Greenville, "What is a Christian?" Here are the kinds of answers I think we'd hear: A Christian is one who follows Jesus, goes to church, reads the Bible, and prays—a Christian is one who obeys what the Scriptures teach. Now, think to yourself, is there anything wrong with those answers?

In Matthew 7:21–23, Jesus talks about the final judgment. He talks about people who realize they're going to stand before Him in the final judgment and they give their case for why they should pass through that judgment. They say, "We did this in your name, and we did that in your name. We did this for you, and we did that for you." And then Jesus says, here's the answer you're going to hear: "Depart from me. I never knew you." So, what was wrong? They were doing stuff—Christian stuff, good stuff, law stuff, stuff that the law says to do, all in the name of Jesus. And Jesus says, "Nope, you don't pass. You are under the curse."

So what's going on there? Because here's how they're talking. That text shouldn't concern you, or you shouldn't hear that and go, "Man, what am I going to say when Jesus says, 'Why should I let you into my kingdom?'" Well, I'm not going to say that, but what am I going to say? Because here's the problem with the people who say that—it's all about "I did, did, did," "I did, did, did," and "I did some more in your name, Jesus." And what are we supposed to say? "Jesus, you did it. You did it. You lived, and you died, and that's why you should let me into your kingdom. You're the one who did, and I'm the one who didn't, didn't, didn't." One way of approaching that judgment scene is a legal faith, right? They're saying, "We did this in your

name, we did that in your name." But evangelical faith is not about how I personally relate to God. It's about something else, something infinitely better than anything I could do, no matter how well I do it. So, someone could hear what I've just said and start thinking through this.

Someone may be thinking, “Well, that makes total sense of Matthew 7:21–23. But I don't think my problem is that my primary orientation is upon what I do. I'm fairly confident that I'm of the trust, trust, trust Jesus orientation.”

I want you to test yourself when you are convicted of a particular sin. Think recently about a particular sin that the Spirit convicted you of. How quickly did you confess that sin? And then, how quickly did you live out of the joy of your forgiveness and the joy of communion with God? So, did you get the question? You committed a particular sin. How quickly did you confess that sin? And then, how much time was there between the confession of that sin and your enjoyment of the good gift of forgiveness and the richness of communion with the Father, Son, and Holy Spirit? The wider the gap in time between the confession of sin and our enjoyment of the gift of forgiveness and our active enjoyment of communing with the Triune God, the more it shows the level or degree of legal faith that is still in operation.

The longer the gap, the more functionally we are trying to relate to God directly, with a legal faith. When there's a gap between my confession of sin and my enjoyment of the good gift of forgiveness, and I think, "I can't believe, Father, that you bring me into your house so very quickly after I've sinned. How do you do that? How is it possible for me to confess my sin and in that very instant, enjoy your loving embrace?" When there's a gap between what we confess and what we enjoy, the obstacle between those two is legal faith. We're trying to relate to God directly. There's something about us and what we do or how well we do it that is interfering with our enjoyment of God's good redemptive gifts. That's why the Galatians here are struggling. It is so easy for us to fall into that legal faith. We have that legal temper disposition where we want some part of us to have something to offer to God that says, "Yes, yes, that's great. Well done. Now let's enjoy each other." But it's not the way it works. Legal faith. Now let's talk about evangelical faith.

Evangelical Faith

So legal faith—remember I said this at the beginning—but right now, you're probably thinking, "Yeah, it's not legitimate." In any case, legal faith is actually legitimate in two cases. It's not legitimate for us. Not one of you in this room will I ever say, "Yes, for you, legal faith, go at it." It's not legitimate for any single one of us. It's not legitimate for any single person living on the face of the earth, anywhere, in any religious context—even the buckle of the Bible Belt. It doesn't matter. It's not legitimate for any one of us. And understanding the two cases in which it's legitimate actually helps us understand evangelical faith. So let's look at three occurrences in Galatians of the phrase "under the law" here and see if I can bring that out. So back to Galatians 3:23. "Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed." So, there's the imposing, demanding figure of the law. Galatians 4:4–5, "But when the fullness of time had come, God sent forth His Son, born of a woman, born under the law.”

So, who was born under the law? It was Jesus. He was born under the law. And why did he do that? Why was he born of a woman, born under the law? For this purpose: to redeem those who were under the law, everyone else, so that we might receive adoption as sons. Let’s camp out on the phrase "born of woman" from verse four. It's not merely a reference to Christ's humanity. Yes, it is that, but it's not just that. And that’s not the main point that Paul is making here. His main point is not to say, "God sent the Son, and the Son became man." He’s saying more than that. What is he saying? Well, "born of woman" is, think of it this way, a hyperlink.

When you click on it, it takes you all the way back to Genesis 2 and 3. Remember Adam's poem about the woman, and then you have Adam and Eve sinning and God pronounces the curse upon the serpent. And he says something about, and uses the word, "woman."

The gospel in Genesis 3:15, what we call the proto-evangelium, the first pronouncement of the gospel in all of human history, is when God says to the serpent that the woman's offspring will crush his head. And then you have other references to the woman in Genesis 3. And here's what Paul is telling us: so this is why Jesus is so remarkable. He doesn't just become a man; in his birth, he's actually the fulfillment of the offspring who will absolutely, decisively crush the head of that old serpent, Satan. That's the point here.

Because we are born under the law, and because we are sinners, we do not personally, perfectly, or perpetually obey the law of God. We do not love God with all our hearts, even now, where we are right now. That will happen when our faith becomes sight. But right now, there's never been a moment where you have loved the Lord your God with all your heart, soul, and strength. Not a second, not a millisecond. You have not done it, and you've never loved your neighbor as yourself. There's always, no matter how well you've loved someone—even if you give the best example of you loving someone, loving someone as you love yourself—been self-interest in your loving, even at its best. So, Jesus does what he becomes—that offspring of a woman—that he might redeem us who are under the law so that we might receive the only thing that can be received and not earned. And that is, we receive adoption as sons. Adam was given something to enjoy in the beginning and something that he was not supposed to do. Adam was relating, think of it this way. So we're getting to our two cases, examples where legal faith is legitimate. Adam was relating directly to God.

God speaks to Adam, telling him what he may do and what he must not do. Adam hears the voice of God declare to him what is required. He knows God is trustworthy, he knows God is true. He knows God is God and that God is all to be desired. That God is where his full happiness is found and his enjoyment of God's good gifts is found within the enjoyment of God himself. He knows this. He's relating to God directly. And then what does he do? He disobeys. But Paul tells us that even though legal faith was the way that Adam operated in his relationship to God by necessity, that's how God set it up. "Adam, here's what you can do and here's what you must not do. You are relating to me on the basis of the law that I have given you. You are considering me as trustworthy, as the one true, ultimate, infinite good." And in response to that, Adam hears God's good word, His good law, and lives by that goodwill and law. Adam was operating with legal faith by necessity.

So the question for Adam was: Would he live by God's law or would he try to live by something else? Adam was under the law in the best of circumstances. He was created in true righteousness, without sin, and he was in the Garden of Eden, which means 'delights.' He was surrounded by the very delights of God. Adam was under the law in the best of circumstances. God's favor and blessing were already upon him. So when God says in Genesis 1:27–28, and Moses records, "So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them." That's Moses telling us that when that command was given to Adam and Eve, when God created them, they already had his favor and blessing. Jesus was born of a woman. And as such, that meant—that's why Paul then adds in Galatians 4:4, "born of woman," then he adds, "born under the law." So Jesus was born and was operating as a man in the same way to God that Adam was, to relate to God with legal faith.

Jesus was, as the one born of woman, the offspring who would destroy, who would crush the head of the serpent, that great evil one, Satan, the devil. To do that, Jesus had to live by the law. He knew the law perfectly, comprehensively. And Jesus had to live in relationship to that law to His Father personally, perfectly, and perpetually, both in word and deed and thought.

Now, does the scripture give us any sightlines into what this 'under the law' looked like in Jesus's case? So, if you're like me, I want a sightline into that. So, I want to know, is there anything in scripture that gives you a direct look into what that looked like for Jesus? You've got the verses on your handout, Luke 3:21–22. So, you have John the Baptist baptizing people. Verse 21 says, "the heavens were opened." Jesus is submitting to the baptism. The Holy Spirit descends on Him in a bodily form like a dove, and a voice from heaven says something. What's fascinating about this, in Luke's account (so Matthew has his account, he doesn't mention this part. Mark doesn't mention this part), but here's Jesus. He's being baptized by John the Baptist and in the middle of verse 21, it says, "and he was doing something." What was he doing? He was praying.

So usually, when I pray, I never hear God say something to me in response. Never. When Adam first opened his eyes, when God breathed life into Adam and he became a living soul, what's the first voice that Adam heard? The very voice of God.

Now here's Jesus. What was John's baptism? It was a baptism of repentance. So who was John the Baptist? John the Baptist was the last Old Testament prophet. What did Old Testament prophets do? One of the things that Old Testament prophets did is that they brought the law of God to bear upon the particular sins of God's people. The prophets, the Old Testament prophets, were armed to the hilt with ammunition and weapons to take the very law of God and point it at Israel's sins and then let the rounds just fly at those sins. And so, Jesus coming to receive the baptism of John was not because Jesus had no sin—because he personally, perfectly, perpetually, fully obeyed the law of God. His legal faith was absolutely perfect, vintage, nothing better could ever be found. But what was Jesus doing? He was demonstrating solidarity with sinful man. He was identifying himself with sinful people and their sins.

And as he's being baptized, he's praying. Oh, I'd love to know what he was praying. I can make some guesses like, "Father, you know why I'm doing this. You sent me to do this very thing. I have come that the sins of this people with whom I have identified myself, all of their sins, all of their failings, word, deed, and thought, would fall upon my shoulders. And I would take those sins to the cross under the curse, and there I would hang on the tree, and there I would deal finally, decisively, fully, once for all time, with all of their sins, drinking the full wrath of God against those sins." I kind of think, if I had to guess, that would be my guess at what Jesus was praying and thanking God, thanking His Father for the privilege it was to do this, that this is why I came. That's why I'm here. Nothing else I'd rather do. This is it. This is why I've come. The reason I think that is because when he comes up out of the waters, the heavens open. So this doesn't normally happen. The heavens do not normally open. So the heavens are split, and out of the heavens comes the voice that says, "You are my beloved Son, in whom I am well pleased." And what's fascinating about the text, about the baptism of John—

And what immediately follows is that, in Luke's gospel, what immediately follows this baptism scene is the genealogy of Jesus. Now, Matthew's genealogy begins his gospel with it and he takes it all the way back to Abraham. But in Luke's gospel here, so you have the baptism of Jesus, he identifies himself with humanity, and he's in solidarity with these sinners, and he comes up, Father says, "You are my beloved Son, in whom I'm well pleased." And then you have his genealogy, and it takes you all the way down to verse 38 where it says "the son of Adam, the son of God." By virtue of the fact that Adam was created in the image of God, it meant that he was a little 's' son of God and when he was created in the image of God and God blessed him, that blessing was "You are my son, you are my beloved son." I have created you in my own image. And now you have Adam having failed and brought with him the entirety of the human race. And now Jesus submits himself to a baptism that he did not need, and he does so for the fallen race of Adam.

And the Father says, "Now you are my beloved Son in whom I am well pleased." And how is Jesus relating to the Father directly? He's operating with a beautiful legal faith. Then, one of the things my son, Isaiah, is 22 graduates from college in less than a month. Wow. Yeah, less than a month. So his college graduation gift is he and I are going to fly to San Francisco and rent a car, and we're going to take eight days and drive all the way down to San Diego. And then from San Diego, we'll fly back home. And one of the things I'm going to do every morning, and the first couple of mornings, he's going to think, "Dad, come on. Do not do this. This is just too weird." I'm going to, before we leave our hotel room or before we leave the house, go to the airport that first morning we've got a 6:00 AM flight, which is fine for me.

I took him on a trip, the same kind of trip, different place for his high school graduation gift, and we had a 6:00 AM flight. I took video of him sitting at our gate there said, just going like this all over the place. So I'm going to be ready armed for this one too because he's not going to be able to stay awake. He will stay up way too late that night before. I guarantee that. And I'll just go to bed when I normally do, I'll be fine. But before we leave the house and then every time we leave the hotel room, you know what I'm going to do? I'm going to hug him and I'm going to say, "You are my beloved son in whom I am well pleased." And I want to do that. The first couple of mornings he's going to be like, "Dad, get off me." He won't say it, but he's very kind and considerate. But inside that head of his, he's going to go, "Let's get this over with." I want to do it every morning because he's leaving my house and whatever he's going to face, he will face hard times in life, guarantee it,

And he will make mistakes, he will fail. But what I want him to know as he goes out of my house is that you are my beloved son. In whom what? Please? Now why would I think of doing something like that? Because immediately after Jesus comes up out of the waters and you get the genealogy and Matthew's even clearer on— I mean, this happens immediately, the Spirit chapter four, one to four, and Jesus full of the Holy Spirit returned from the Jordan and was led by the Spirit where into the wilderness where he fasted for 40 days. And then Luke says, after fasting is hard for a day, it's hard for two days, three days, 40 days, people have done it. I have not never been tempted in that way. I will not try 40 days. He fasted 40 days. And Luke says, after which he ate nothing for those days. And when they were ended, verse two, he was hungry, captain, obvious. And then, so think about it. Jesus just heard the one thing that this one born of woman because of the mission that was ahead for him as the offspring of the woman who would crush the head of serpent, the head of the serpent. The one thing that he needed as the man was to hear what:

"You are my beloved Son, in whom I'm well pleased." If there was ever anyone who needed to hear those words given what was ahead in his life, it was that man. It was that man. So it shouldn't surprise us then that what Satan's first temptation is "If you are the Son of God?" So Jesus, I know you heard the words, God said, "You are my beloved Son and whom I am well pleased." You heard it. Did God really mean if you are the Son of God, why don't you just to make sure, I'm not saying you're not the Son of God, but man you haven't eaten for 40 days what Father treats his son like that says, go out there and no eating, just nothing. If you are the Son of God, command this stone to become bread. It's the one thing that Jesus, his felt need was bread wasn't a luxury for Jesus in this moment. Bread was a necessity. He goes much longer without bread. What happens doesn't make it. And Jesus's answer is profound. He quotes from Deuteronomy when Israel was in the wilderness wandering, and Jesus says, what's the first word, man? So he's already identified himself as what? He's the Son of God. But Jesus's answer is what?

"Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." Jesus just demonstrated perfect legal faith. He lived by the word that came out of the very mouth of God, far more words than Adam had to live by. So what's the point of all this for us? We're going to put a fine point on what evangelical faith is. We haven't yet talked about what

evangelical faith is. Jesus lived a legal faith that we might have an evangelical faith. In other words, Jesus lived personally, perfectly, perpetually upon God and His word so that we might rely upon and rest in what He did on our behalf. That's evangelical faith—an entirely different kind of faith than the faith of Adam and the faith of Jesus because our faith is relying upon and resting in Jesus and what He did, and resting in and relying upon Jesus in what He did alone.

So remember my story last week about carrying my mom down the stairs. Years later she brought that up and she says, “You were 15 years old when you carried me down flights of stairs. I already knew you loved me, but when you carried me down, I experienced the concern and the care, the focused effort, the determination to get me safely from the seventh floor outside of the building while a fire is burning in the building, I knew you loved me." What the gospel says is when Jesus lived perfectly, obeying all of the law, He did so with such concern, such effort, such strength of will, such perfection of will aligned with God the Father He trusted, that the more we understand what it is He did and the concern and the effort by which He did it, we can say, "Jesus, I knew you loved me yesterday. I knew you loved me, but today I know you love me." And then the next day we want to be able to say, "I knew you that day. I knew you loved me, but today, I know you love me because the gospel proclaims the depth, the perfection, the weight, the infinite concern, care, determination of will that He might redeem us who are under the law so that we might receive adoption as sons." And verse 6 says, "and because you are sons, He was successful. God sent the Spirit of His Son into our hearts, and the Spirit cries for us, 'Abba, Father.'" Paul, this is why Paul says what he says right here in Galatians 2:20, "I have been crucified with Christ. It is no longer I who live but Christ who lives in me, and the life I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me." It's as if when Paul says this, he says, "I knew you loved me. I knew you gave yourself for me, but now I really know you loved me and gave yourself for me."

And so we end where we started. Ralph Erskine said, "They that think they know the gospel well enough, betray their ignorance. No man can be too evangelical. It will take all his lifetime to get a legal temper disposition destroyed." And an evangelical faith is a faith that says, "I want to hear more about Jesus and what He did and how He did it and what that doing accomplished, both in His active obedience and in His passive obedience when He suffered under the very curse of the law that He might redeem us from the law and give us the great gift of adoption as sons, whereby the Spirit in our hearts and we join Him in saying, 'Abba, Father.'" That’s evangelical faith.