

# THE LIFE OF FAITH

GALATIANS 2:20 • TV239B

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A television broadcast sermon delivered  
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by  
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## **Galatians 2:20**

*“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.”*

Here is a message that I believe will be a special interest and a special blessing to those who know Christ, who love the Gospel, and who are believers in the Redeemer.

The title of the message today is: **“THE LIFE OF FAITH.”** .

We hear people talking about the life of faith but very few define it. They say, “Just keep the faith, have faith or I’m living by faith.” What do we mean by a life of faith?

That is my subject today, **“What is the Life of Faith?”** What makes up a life of faith and what does this life of faith consist of? I am reading **Galatians 2:20**; *“I am crucified with Christ, nevertheless, I live.”* (I am dead with Christ, but yet I live; I still live in the flesh). *Yet not I but Christ liveth in me and the life which I now live, (having been crucified with Christ), in the flesh, I live by faith. I live by the faith of the Son of God who loved me and gave Himself for me.”*

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When we view the crucifixion of our Lord Jesus Christ, we see several things.

First of all: The death of Christ is clearly a manifestation of God's love for sinners and God's purpose to save sinners from their sins.

The Scripture tells us that; Christ did not come down here to get God into the notion of loving us; He came down here because God loved us and to enable God to be just and justify us. *"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."*

The Word says; *"But God commended His love toward us in that while we were yet sinners, Christ died for us;"* the love of God preceded the giving of Christ. The love of God prompted the giving of Christ. *"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief."*

So, the first thing that I see in the giving of Christ, the sufferings of Christ, and the crucifixion of the Redeemer, is that it manifests clearly the love of God for sinners. God so loved that He gave.

Secondly: God loving us is a display of God's character.

The character of God is not being preached today, nor is it being sounded forth. **Romans 3** tell us, *"God gave His Son as a sacrifice for our sins in order that God may be just and justify the ungodly."*

The one thing that we must learn and the Bible teaches and reveals is that God is Holy, immaculately, infinitely, immutably, unchangeably, holy. God will not change. *"He will by no means clear the guilty. The soul that sinneth shall surely die."*

In order for God's justice to be honored and God's law to be fulfilled, our sins must be punished. In order for God's character and attributes to be demonstrated, someone has to die for our sins; our sins must be punished. *"He will by no means, (in any way), clear the guilty."*

You might say that He forgave us and saved us because Christ died for us. His justice was honored; His holiness was honored and His law was fulfilled by Christ *"Who was numbered with the transgressors and by his stripes we are healed."*

It is by his death that we live and that is clear. I see in the death of Christ the character of God manifested. *"He spared not His own Son but delivered him up for us all."* If He spared not His own Son how shall He not with Christ freely give us what Christ purchased for us?

Do you see that? Justice was satisfied in the death of my Substitute; therefore, I am free. So, in the death of Christ I see the love of God manifested and I see the character of God. You see, the offering and sacrifice of Christ was not toward us or directed toward us, it was directed toward God.

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As all sin offerings in the Old Testament, every lamb was slain before the Lord. That lamb was slain as a sin offering unto the Lord. The blood was offered before the Lord. He didn't have them kill the lamb so that Israel could look on and learn a lesson alone, it was unto the Lord.

The Atonement was put on the Mercy Seat in the Holy of Holies where no one was present but God in His Shechinah glory. The High Priest (who is Christ being represented), brought it in there, no one else saw it.

When the blood was put on the Mercy Seat, the Holy of Holies was totally filled with the smoke from the incense. The Priest hardly saw what was going on. The lamb was sacrificed before the Lord. I see that in the death of Christ, the manifestation of His character, the character of God.

Thirdly: The death of Christ is the actual putting away of sin; it is by the blood Atonement.

The word Atonement is defined in this way, three words in one, at-one-ment. The blood of Christ and the death of Christ bring sinners and enemies separated by our sins from God into one-ment with God. There is unity with God and reconciliation.

The word reconciliation implies that there was separation. If you reconcile two people, then they have been at war. *"God was in Christ reconciling the world unto himself."*

So, the death of Christ was not just a down payment (an installment) or an effort to do something. The death of Christ actually reconciled us to God. *"God was in Christ reconciling,"* not trying to or making an effort. God was actually reconciling.

The blood of Christ, God's dear Son, actually cleanses us; it actually puts away our sins. *"He put away sin by the sacrifice of Himself."*

Christ didn't fix it so that we could put it away or some preacher could put it away. A priest could not put it away by saying some "mumbo-jumbo," "hocus-pocus" words; Christ put it away.

*"He by one offering perfected forever them that are sanctified. He put away our sin by the sacrifice of Himself. He blotted out our transgressions. He removed them from us as far as the east is from the west. By His stripes we are healed."* That is it and that is so; the death of Christ was an actual Atonement.

I see something else in the death of Christ besides the love of God being manifested. There are so many things which are revealed in the character of God in the Atonement and the putting away of sin.

The apostle Paul viewed the death of Christ in a more personal way; he viewed it in this text as a substitution; he said, *"I am crucified with Christ."* In other words; when He died; I died. Paul died to the world and the world died to him. He actually died when Christ died.

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A complete union exists between Christ and His people; they are one. We are chosen in Christ; we are redeemed in Christ, justified in Christ, crucified in Christ, buried, and raised in Christ. We are seated in Christ on the right hand of God. That type of union exists between Him and His people.

Paul said, “When He died; I died.” His judgment was my judgment. When the wrath of God fell on Christ, it fell on me. It actually did in reality. I am dead to the curse of the law; I am dead to the penalty of the law.

The law exacted all of its demands and requirements upon me in Christ. This is what Paul is saying; I am dead to all condemnation. *“There is therefore, now, no condemnation to them who are in Christ.”* Paul is also saying; *“I am crucified with Christ.”*

Let me tell you something by giving you an illustration.

When a man is punished for a crime (such as man-slaughter or whatever), if he is put in jail, the law has a hold on him; that man is obligated to that law. He has broken the law and the law has a grip on him. He is put in prison and he belongs to the law.

When he finishes serving that sentence and pays for that crime; does that law have any hold on him anymore? The answer is No! Can they command him to stay in prison? No; they must let him go; they have to let him go because he has paid his debt.

He has suffered everything that his crime requires. He satisfied justice, the law, and he satisfied every requirement. He is no longer obligated; the law and justice no longer have any claim on him; he is now free.

Let me tell you this, when Christ died for our sin, He fulfilled everything that the justice of God required. He fulfilled the penalty of the law, the curse of the law, the condemnation of the law and the penalty of sin. He paid the debt:

**“Jesus paid it all,  
All the debt I owe.  
Sin has left a crimson stain,  
He washed it white as snow.”**

Did He or did He not? If He didn’t, you and I will pay for it in hell. If He did, there is no condemnation.

Paul said, *“Who can lay anything to the charge of God’s elect; it is God that Justifieth. Who is He that condemneth? Christ died, yea rather, is risen again, who is even at the right hand of God who also maketh intercession for us.”*

Christ died for my sin and *“I am crucified with Christ.”* That is the only reason that Paul could challenge heaven, earth, and hell. He could challenge the law and challenge any source and say; “You can’t condemn me; I have paid my debt; I have met the full penalty.”

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*“Christ hath redeemed us from the curse of the law, being made a curse for us.”* If the law of God is satisfied, it is satisfied.

We either have the good news of a clear Gospel like that or we have no good news at all. Any other message is not good news. If you come to me and say; “Christ paid for some of it and the rest of it is left up to you,” then I am a goner and so are you.

**“In my hands no price I bring;  
Simply to the cross of Christ I cling.”**

I will say to any sinner out there, you must look to Christ and Christ alone, plus nothing and minus nothing. You must believe on the Son of God and God alone, plus nothing and minus nothing.

You must flee to Christ and Christ alone and look to Christ as the one sacrifice for sin and believe on Him. You are justified before God and there is no condemnation. All sin, past, present and future, are paid for in the death of Christ.

Someone said, “Christ just paid for our past sins; He didn’t pay for our future sins.” Wait a minute! How many of my sins were future when Christ died over 2,000 years ago? All of my sins were future. I hadn’t even been born or committed a sin.

When Christ died on that cross it was 2,000 years before I was even born. Every one of my sins was future sins. He paid the debt, all the debt I owe.

Listen to Paul; *“I am crucified with Christ, nevertheless, I live.”* I still live in the flesh, walking on this earth in human form.

You are looking at a human being and you are one too. I still walk and talk. I am still awake or I am sleeping. I still eat and drink. I am still subject to the infirmities and afflictions which were brought on Adam’s race when Adam fell and you are too.

Paul is saying; I am a new person; *“I am crucified with Christ; nevertheless, I live, yet not I, (not the old I, not the old person), but I live by the faith of the Son of God.”* I am a new person in Christ.

The life which I now live in this flesh is sinful flesh; it is weak, mortal, and corrupt; *“For in the flesh dwelleth no good thing. In the flesh no man can please God. But, the life which I now live in the flesh,”* I live by faith in Christ, on Christ, and by Christ who lives in me.

What is this life of faith? The Scripture says; *“We walk by faith and not by sight.”* It also says; *“The just shall live by faith.”* In plain words, what is the life of faith?

I want to sound eight notes and hopefully, I can get through everyone of them. There are eight notes on this scale of faith; that is how many notes are on a musical scale.

**First of all: Faith lives on the name of Christ.**

We are saved in His name, the Lord Jesus Christ, the Lord God, the God Man, and Christ the Messiah. *“There is none other name under heaven given among men whereby we must be saved. Whosoever shall call upon the name of the Lord shall be saved.”* So, we are saved by that name.

Second: We pray to the Father in that name.

*“Whatsoever ye shall ask the Father in my name; He will give it to you.”* We are saved by that name and we pray in that name.

Third: We serve God in that name.

*“Whatsoever you do in word or in deed, do it in the name of Jesus Christ.”*

Fourth: We preach in that name.

Fifth: Our Lord said that repentance and remission of sin should be preached in His name.

Sixth: The disciples healed in His name. They said; *“In the name of Jesus Christ; rise up and walk.”*

Seventh: God has ordained that every knee should bow and every tongue should confess that Jesus Christ is Lord. *“He has given Him that name which is above every name.”*

Eighth: The hymn writer wrote these words:

**“Jesus; there is something about that name  
Jesus; like the fragrance after the rain  
Jesus; let heaven and earth proclaim.  
Kings and kingdoms shall all pass away,  
But there is something about that name.”**

The “something” that I am talking about is, His saving power; we are saved by the name of Christ.

**Secondly: Faith lives on the flesh and blood of Christ.**

In **John 6:53** says; *“Except ye eat the flesh of the Son of Man and drink His blood you have no life in you. Whosoever eateth my flesh and drinketh My blood hath Eternal Life, (or Divine Life).”* What does this mean?

When Israel journeyed through the wilderness God gave them manna, (bread from heaven). That is how they were nourished, strengthened, and that is how they lived.

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God gave them water out of a rock. They drank that water. Without that bread and that water they would not have lived. That bread and water sustained them. Christ is our bread and Christ is our water; we eat His flesh and drink His blood throughout all of our life.

He is our sanctification; He is our redemption; He is our wisdom and we feed on Him. Every need is met in Christ. He is our comfort, strength, and Christ is our life.

We are sustained in every situation, under every affliction, under every infirmity and in every trial. We are sustained by Christ who is our very nourishment. He is the strength of this new life. Do you see that?

### **Thirdly: We live on the death of Christ.**

Our Lord Jesus Christ gave His life; He died that we may live. *“You hath He quickened who were dead in trespasses and sin.”* We were not only dead spiritually; we were under the sentence of eternal death; *“The wages of sin is death. The soul that sinneth shall surely die.”*

By His dying we were raised. By His dying we live. By Christ’s death we have life. He took our hell and gave us heaven. He took our disease and gave us healing. He took our death, died our death, and gave us His life. So, we live by His death.

### **Fourthly: Faith lives on the life of Christ.**

He did not stay in the tomb; He arose. Our Lord Jesus Christ did die but He arose from the grave to die no more. He said, *“Because I live; you live. He that liveth and believeth on me shall never die.”*

Actually; the believer has no fear of physical death. He may have some concerns and some anxiety because he has never experienced it, but no fear. He knows that he will never die. His body will sleep and they will put it in the tomb but he will never die.

*“If our earthly house of this tabernacle (or tent) be destroyed, we have a building not made with hands, but a building of God, eternal in the heavens.”* Though we sleep in this flesh, our souls will not sleep; they will never die.

The second death has no power over us because we were resurrected in Christ. That is the first resurrection; when He was raised, we were raised.

### **Fifthly: Faith lives on the intercession of Christ.**

*“There is one God and one Mediator between men and God and that is the man Christ Jesus.”* Paul said, *“Christ died, yea rather, He is risen again, who is even at the right hand of God, who also maketh intercession for us.”*

What do we mean by the word intercession? The word intercession means that Christ is praying for us. He is asking mercy for us. He is serving as our Advocate and He is pleading for us.

Christ said to Peter one time; *“You will deny me.”* But Christ also said, *“I have prayed for you.”* I will tell you this; if He loves you and if He prays for you, He will be heard, because He is always heard by the Father, because He has the right sacrifice.”

*“We have an Advocate.”* Christ actually prays for us and we survive on that and we live by that. We go into the Holy of Holies, even as priests ourselves, to offer spiritual sacrifices to God. We do it with thanksgiving and praise.

We go through a Great High Priest, the Lord Jesus Christ. We have no access to God, even now, except through Christ. God never hears you except in Christ. God never looks upon you except in Christ because you are not holy in yourself but only holy in Christ.

**Sixthly: Faith lives on the Righteousness of Christ.**

*“Surely, shall one say in the Lord, have I Righteousness?”* I find no righteousness in us, do you? *“Our righteousnesses are filthy rags.”* I find no righteousness in our works. Paul said, *“I count them but dung.”* I find no righteousness in the law; I find nothing but condemnation.

I find righteousness by only looking to Christ. He is holy. Because I am in Him; I am holy. He is our Righteousness. *“Surely, shall one say, in the Lord; I have righteousness.”* Righteousness is not in me but in Him.

As my Substitute and Representative in what He did, I have in Him, a perfect righteousness before God. I think the hymn writer caught it in these words:

**“With His spotless garments on;  
I’m as holy as God’s Son.”**

That’s right; in Christ I am Holy.

**Seventhly: We live on the Word of Christ.**

Faith lives on the Word of Christ; *“Faith cometh by hearing and hearing by the Word of God.”*

Listen to what the Psalmist said, *“O Lord, remember thy word to me upon which you caused me to hope. This is my comfort in my affliction, for your word hath quickened me and your word hath comforted me.”* Paul said, *“Comfort one another with these words.”*

You can’t put too much emphasis on the Word of God to the believer; *“Abraham believed God.”* What did he believe? He believed God’s Word. He said that *“He was persuaded that what God had promised, God was able to perform.”*



What has God promised? He promises what He says in His word. I can't emphasize enough to you the importance of getting into this Book, the word of God. We feed on the word of God. His word is the Seed of Life. *"We are begotten again, to a living hope, through the incorruptible seed, the word of God."*

His word is our comfort; *"Wherefore, comfort one another with these words."*

A lot of the early Christians had died and Paul wrote to them about their loved ones who had died. *"He told them that the Lord would come again and that the dead in Christ should rise first and they which are alive that remain will be changed and caught up with them to meet the Lord in the air."*

When he got through with that exhortation on death, the coming of the Lord, and the resurrection, said; *"Wherefore, comfort one another with these words."* The words of men help a little but they cannot comfort like the word of God.

Paul wrote in **Hebrews 13**; *"He hath said; I will never leave you; I will never forsake you, so that we may boldly say; the Lord is my helper."*

How can I say, *"The Lord is my helper?"* He said it first. How can I say, *"The Lord is my Saviour?"* He said it first. How can I say that *"All things work together for good to them who love God, who are the called according to His purpose?"* He said it first.

How can I say *"The soul that clings to Christ and comes to Christ will never be forsaken and never be ashamed?"* He said it first. I can't say anything with any certainty unless He said it first.

I wish that you would read the word of God. Faith lives on the word of God as it lives on the name of Christ, the flesh and blood of Christ, the death of Christ, the resurrection of Christ, the intercession of Christ, and the righteousness and obedience of Christ.

Faith lives on the word of God. Faith is that seed by which we are begotten. The word of God is that seed. The word of God is our comfort.

**Eighthly: The word of God is the children's bread.**

When our Lord arose from the grave and appeared to the disciples, He took Peter aside. He asked Peter; *"Do you love me?"* Peter said, *"You know all things; you know I love you; then feed my sheep."*

That is my task. What am I to feed the sheep? Am I to feed them a fantasy of my imagination? Am I to feed them my visions, dreams, logic, or human wisdom? I am to feed them the word of God.

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This is what is missing in present-day preaching. Once in awhile a preacher will use a verse of Scripture, but then they will depart from it (usually a long way from it). They don't preach the Word of God. Paul said, "*Timothy; preach the word.*"

The Word is the children's bread and it is our assurance. You might say; "I wish I had more faith." The Scripture says; "*Faith cometh by hearing and hearing by the Word of God.*"

You might say, "I wish that I had more assurance." The word of God is our assurance. You might even wish that you had this, that, and the other. You will find it in the word of God.

His word is eternal; He said, "*Heaven and earth will pass away but my word will never pass away, until all be fulfilled.*" His word will be fulfilled.

Here is the last note which I will sound: **Faith lives on the offices of Christ.** This is important!

Suppose you were given a certain office, the president of your company, secretary of your club or company, pastor of your church, or mayor of your town. If you were given an office, with which there is responsibility, with duties to perform, and you did not perform those duties, you would be considered an unfaithful servant.

Listen to this; Paul said, "*I am crucified with Christ, nevertheless, I live; yet, not I, but Christ liveth in me. The life which I now live in the flesh, I live by the faith (the faithfulness) of the Son of God who loved me and gave Himself for me.*"

My Lord has three offices; Prophet, Priest, and King. He is a Prophet like Moses, Priest like Melchisedek and King like David. He is that Prophet to reveal the Father, Priest to redeem His people and King to reign over them.

He will fulfill every one of them and I live on that; He is my Prophet, Priest, and King.