

# When Habakkuk Cooks a Stew: The Righteous Shall Live by His Faith (Part 2)

## Introduction

### The Text

<sup>2</sup> And the LORD answered me: “Write the vision; make it plain on tablets, so he may run who reads it.” <sup>3</sup> For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay. <sup>4</sup> Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.” (Hab. 2:2–4)

### “The Righteous Shall Live by His Faith”

- A. We’re going to focus in again this morning on that little proposition there at the end of v. 4: namely: “the righteous shall live by his faith.”
- B. I said a few weeks back when we began to really dial in on these words that, though in the English it’s just seven little words strung together, there is perhaps no statement in all the OT more important than this one.
  - 1. And I feel at liberty to make such a bold claim because of the seemingly great importance that the NT authors themselves ascribe to it.
    - a. They quote this verse, the latter part here in particular, on three separate occasions, and use it to really expound for us the gospel of Jesus Christ and show us how sinners like you and I can get right with a holy God—how we can be saved.

### Revisiting Part 1

- A. In the first sermon a couple weeks back we looked at these words and their context in the book of Habakkuk itself.
  - 1. And we went into painstaking detail, turning over some of the vocabulary here and trying to discern the meaning. This verse has been notoriously difficult to interpret and translate because the semantic range of the words here is so broad.
- B. So, for example, the word translated “righteous” here in the ESV, in the Hebrew it’s *tzaddiq*.
  - 1. On the one hand, it can refer to a person who is righteous in an ethical sense—meaning you are a good person, you do the right things, you obey God’s law, and stuff like this.
  - 2. But, on the other hand, it can also refer to a person who is righteous in a forensic, legal sense—meaning: you are declared right in the courtroom by a judge, you are counted as right as innocent, whether or not you truly are in essence. In this sense the concern is less

with your practice of righteousness and more with your position as being counted righteous in the court of law.

- a. One might think of the recent debacle blown up all over the news between Johnny Depp and Amber Heard. I didn't too much tune into all that, and I don't claim to know one way or another, but one could well imagine the situation where Johnny Depp truly is guilty of some of the abuse and various allegations, and yet he was counted righteous or innocent by the court. That's the idea.
  - i. And you can see how the two possibilities here are quite different. They're related but they're different. One says Johnny Depp is truly righteous, the other says he's counted righteous.
- C. And then, just to give you a second example, and refresh your memory a bit, you remember the word translated "faith" here in the ESV, in the Hebrew it's **emunah**.
  1. On the one hand, similar to **tzaddiq**, it can refer to the ethical quality of a person, the person is faithful, loyal, genuine, trustworthy, reliable, faithful. Here the emphasis is on the kind of person you are.
  2. But, on the other hand, it can also refer to the act of trusting another—in the case of Habakkuk it would mean placing your faith in God and his word.
    - a. Here the emphasis is not so much on the kind of person you are as much as it is on the kind of God you have. It's not so much you being faithful to him but you placing your faith in him that he'll be faithful to you.
      - i. You see again, the two possibilities are quite different. They're related but they're different.
- D. And we wrestled with what to make of this. Which is it? How do we interpret these words? What does "the righteous shall live by his faith" mean? How are we saved? How do we get right and live with God?
  1. Is it that we place our faith in him and he counts as us as righteous by his grace in the courtroom of heaven somehow?
  2. Or is that we live faithfully and obediently and righteously ourselves?
    - a. Well, you remember my answer was that I think, when understood properly, it's both. I think God through the prophet is drawing on the whole range of meaning here and intending to get at both sides of this.
- E. And the reason I think such a thing is particularly because of the way we see this verse used in the NT. The NT authors quote this same verse, but they do so in a way that brings out different emphases and implications. They draw on the full range of meaning here.
  1. So, on the one hand, we see Paul esp. in **Gal. 3:11** (which we'll look at today) use this verse to build out his doctrine of justification by grace alone through faith alone in Christ alone.

- a. We are emphatically not saved by our own works but rather by the works of Christ on our behalf culminating in the cross. I place my faith in him and I get forgiveness for my sin, and I get his full-blooded righteousness, and I get his reward of the Father's good favor and eternal life.
  - 2. But on the other hand, we see the author of Hebrews in [Heb. 10:38](#) (which we'll look at next week) use this verse to call for our faithful endurance and righteous-living as we wait for Jesus' return and the city to come.
    - a. Here he's getting at the doctrine of sanctification and the fact that (perhaps you've heard it put as follows . . .) while we are justified by faith alone, the faith that justifies is never alone. Meaning: when we plug into Jesus by faith, it doesn't just justify us, it transforms us.
      - i. We aren't saved by our good works, but we start to produce good works and grow in the image and likeness of God.
      - ii. We place our faith in him, and he makes us more faithful to him.
      - iii. We are counted righteous in position and he makes us more and more righteous in practice.
        - a. Both justification and sanctification are essential. And both are here in the pot that is [Hab. 2:4](#).
- F. The picture I gave us last time, and you can see it here in the title of this sermon, is that of a stew. It seems to me that Habakkuk is in this verse cooking up a stew for us.
- 1. He throws in these words with all the range of meaning, these ingredients, and when the NT authors dip in their ladle and pull up a bowlful, every bowl tastes a little different, you got a little more carrots in this one, a little more potatoes in that one. It's drawn from the same pot, but different flavors come out.
    - a. Last time, we looked at how this verse is quoted in [Rom. 1:17](#) and how, in the context, there's a bit more of a balanced flavor there. Both justification and sanctification are in the bowl.
    - b. This morning, as I said, we'll focus in on [Gal. 3:11](#), and here the bowl is vibrant with flavors of justification.
    - c. Next week, we'll tackle [Heb. 10:38](#) which trends towards sanctification.

## Dipping in the Ladle—Galatians 3:11

- A. So, with that, let's go now to [Gal. 3](#) and we'll read [vv. 1-14](#) just to see things in context.
  - 1. Paul is writing to the church in Galatia and things are about to get real. They're drifting from the gospel of grace, being led astray by false teachers of some sort—the Judaizers as some call them, likely Jewish so-called "Christians" it would seem—who are saying if you want to be justified before God, you've got to work for it, you need to obey the law, you need to be circumcised and other things like this.

- a. Jesus may get you started—he may give you a jumpstart, as it were—but it’s going to be your own righteousness based on your diligent law-keeping at the end of the day that gets you into the kingdom of God, that gets you life eternal. And the Galatian Christians are buying it.

B. And so here’s what Paul has to say about all this: “<sup>1</sup> O foolish Galatians! Who has bewitched you? [He comes right out of the gate swinging. ‘Faithful are the wounds of a friend’ (Prov. 27:6).] It was before your eyes that Jesus Christ was publicly portrayed as crucified. <sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? <sup>4</sup> Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— <sup>6</sup> just as Abraham “believed God, and it was counted to him as righteousness”?

<sup>7</sup> Know then that it is those of faith who are the sons of Abraham. <sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” <sup>9</sup> So then, those who are of faith are blessed along with Abraham, the man of faith.

<sup>10</sup> For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” <sup>11</sup> Now it is evident that no one is justified before God by the law, for [and here he quotes Hab. 2:4] “The righteous shall live by faith.” <sup>12</sup> But the law is not of faith, rather “The one who does them shall live by them.” <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— <sup>14</sup> so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.”

C. Now, this happens to be one of my most favorite texts in all the Bible.

- 1. In my younger years as a Christian, when I was drifting towards legalism and away from the gospel of grace, I remember prison doors opening for me because of some of these words here.

- a. Your Christian life begins by hearing the gospel with faith. You continue in the power of the Spirit how? By hearing the gospel with faith. You don’t begin with the gospel and run off to perfect yourself with the law. It’s the gospel through and through.

- b. Oh, when I saw that, I felt as though I was born again again.

- i. It’s why I preach the way I do. I don’t care if you’ve heard the gospel a thousand times, you come in here, you’re going to hear it again and again and again, because when you hear it and you truly believe it, the Spirit of God is supplied to you with power, and you’ll bear good fruit.

D. Needless to say, then, I could spin off a whole sermon series on this text alone for the next number of months, but I have to stay laser-focused on the task at hand, and therefore I’ll need to also skip over much of what I wish I could say, what, Lord-willing, I may get a chance to say some other time.

1. Today we're going to focus in on that doctrine which Paul uses our verse back in [Hab. 2](#) to support: namely, the doctrine of justification by faith.
  - a. So with regard to this idea justification, I'm going to draw out three observations in particular: (1) It's Everyone's Pursuit; (2) It's Only Truly Found in Jesus; and (3) It's Trajectory Is Transformation.

## (1) It's Everyone's Pursuit

### Inside and Outside the Church

- A. One of the things that becomes especially clear in the opening verses of [Gal. 3](#) there is that we're all pursuing justification in one way or another.
  1. I understand that in the context here it's pursuing justification by works of the law, in a religious sense . . .
  2. . . . but we can broaden this out to include even people outside of the church.
    - a. You don't have to be religious to want to feel justified. We all want this: to feel right, to feel worthy, to feel like we are valuable, like we are good people, like we matter, like we're deserving of admiration and respect.
      - i. It's a universal pursuit.

### Susceptible to False Gospels

- A. And I think it's this deep desire we have for justification that actually makes us susceptible to all the false gospels out there that promise us such a thing: "If you get this or you get that; if you do this or you do that; if you become this or you become that . . . you'll finally feel justified, like your life is worth something, like you're no longer broken or wrong, but put together and right."
- B. This can take on all manner of forms:
  1. We try to justify ourselves by our success in our careers;
  2. by our parenting and how well-behaved our children are;
  3. by our good looks or our physical fitness;
  4. by our money and accumulation of wealth and possessions;
  5. by our social group and the people we're on the in with;
  6. by our church attendance and Bible knowledge;
  7. by our charity work and good deeds;
  8. by all manner of things.
    - a. We want to feel justified so badly that we'll look almost anywhere to get it.
- C. My family and I just got back from vacation. We had a family reunion in the Pocono Mountains of Pennsylvania. And we flew into Philly. And many of you know that's where I went to seminary, that's where we lived for four years, that's where both of my girls were born. So we opted to stay a

few days there in the city even after the reunion so we could tour around a bit, show my kids the old stomping grounds and things. And it was great.

1. One of things you have to do when you're in Philly is the Rocky Steps.
  - a. If you've seen the old Rocky movies, you remember in the first one, there's this epic scene where Sylvester Stallone is training for his upcoming match with the heavyweight champion of the world Apollo Creed.
  - b. Rocky's clearly the underdog, but he's got all this drive and heart and passion.
  - c. So he's training and it shows him doing crazy man stuff, like upside-sit-ups and one-handed push-ups (if you don't know what those are, just ask Paul Walton and he'll show you after the service) and he's using these hanging slabs of raw meat at the meat-packing factory he works at as punching bags. And the music's playing of course, the classic Rocky theme song.
  - d. And, all the while, there are shots of him running. He starts in the outskirts of the city and slowly makes his way through the neighborhoods to the very center of it all.
  - e. And if you've been to downtown Philly, you know there's this epic drag running right down the middle of it, Benjamin Franklin Parkway, and it culminates in the Philadelphia Museum of Art, an amazing building with rows and rows of steps out in front.
  - f. And this is where the whole thing climaxes in his training. He's exhausted at this point. He's got this ridiculous sweat-stain that's been spreading out from the middle of his shirt. But is he going to quit? Oh no. He's Rocky. He digs deeper, he runs faster, and he comes to those steps and takes them, not one at a time like the average mortal would, but he goes two or three at a time.
  - g. And when he gets to the top he starts punching the air and throwing up his arms, the sun is just coming up over the cityscape, things go into slow-mo.
  - h. And you can't help but be inspired.
    - i. And this is why people come from all over the world to run up these steps and emulate the whole thing.
    - ii. So, of course, me and my kids, we've got to do this. I show them the scene from the movie. We get over near the steps, and Levi's gone. I'm playing the theme song on my phone behind him as he's running. I think all told, the kids ran up those steps six or seven times. It was great.

D. And you're wondering where am I going with this. Well, this scene is so inspiring, and you're kind of curious, what's driving him, what's he so motivated for. Why's he doing this?

1. In a word: justification.

E. People know the whole running up the steps scene, but I wonder how many have ever connected the dots between that scene and the one that immediately follows. Because in the scene that comes just after, he tells us what's driving him, why he's doing this.

1. He's talking to Adrian, his girlfriend at the time, and here's what he says: "I was nobody before. . . . I was thinking: It really don't matter if I lose this fight. It really don't matter if this guy opens my head either. Because all I want to do is go the distance. Nobody's ever

gone the distance with Creed. And if I can go that distance, when that bell rings and I'm still standing, then I'm going to know for the first time in my life . . . that I weren't just another bum from the neighborhood."

- a. That's it. And then the fight begins.
- F. But you see it don't you? "I'm doing all of this . . . so I can prove I'm not a bum. Because all my life I've felt like a loser, but if I can accomplish something of this magnitude, I'll feel like I'm somebody, like I'm good enough, like I'm justified."
- 1. And, of course, not many of us are trying to justify our existence by means of throwing punches in a boxing ring, but we're all doing something. It's going to look different for you, for me, but it's there.
    - a. So where are you going? What are you doing? What is it for you?

## (2) It's Only Truly Found in Jesus

### It's Never Enough

- A. One of the things you realize if you pursue justification outside of Jesus and the gospel and the cross is that it's never enough, the work is never done, there's always more steps to climb, more punches to throw.
- 1. So you took down that opponent, but then there's another one. You can feel justified perhaps momentarily but you always have this sense that it's fragile, that's fleeting, that you're not done.
- B. Consider it . . .
- 1. If you're attempting to justify yourself by your job, so you did good on that project, but what about the next one? What about the younger guys coming up from the universities, more in touch with new technologies, and willing to work for a lot less. How stable is your place here? What happens if you don't perform this quarter or next or next?
  - 2. If you're attempting to justify yourself by your parenting, so your kids were perfect little angels at that social event and everyone was praising them (and you), but what happens when they showcase a little bit of the demonic at the next one? When they didn't sleep well the night before and they're pulling each other's hair or something. You lose your sense of justification and worth.
  - 3. And what if it's beauty that you're after. How fleeting is that. Isn't that what the proverb says? "Charm is deceitful, and beauty is vain [Heb. hevel = 'breath'], but a woman who fears the LORD is to be praised" (Prov. 31:30). You look pretty today, but what about tomorrow, when those pounds come back? How long can you keep this up? And what about your competition, how do you stack up against the rest?

- a. Maybe you've seen it in the news lately, maybe I'm just particularly tuned into such things because I've got little girls, but researchers have been making connections between the soaring suicide rate among teen girls and their use of social media like Instagram and things.

- i. Listen to the way one article puts it: "Research shows that Instagram can have a terrible influence on users' self-image, especially young girls. Spending hours a day scrolling through pictures of people who look great and are living what appears to be a perfect life can lead to 'a lot of self-doubt, self-hate, body image issues.'

This comparison trap leads to feelings of inadequacy which, in turn, can cause depression and anxiety. Some researchers attribute the massive increase in teen suicides over the past decade to social media sites such as Instagram.

The terrible thing is that most of these influencer images have been altered by Photoshop and filters. So the beauty standards presented in the photos are nearly impossible to attain."

- (1) But you feel like my life won't be worthy of anything unless I do get there somehow, and when you don't get there, when you realize you are "just another bum from the neighborhood," that there's nothing all that special about you after all, you'd rather die.

## "Works of the Law"

- A. One of the more seductive options for Christians, in particular, is what we see with these Galatians: namely, justification by "works of the law [namely, the Mosaic Law, the commandments of God]" (Gal. 3:2, 5, 10).
  - 1. This option is so seductive, in fact, that, earlier in this epistle, Paul tells us that even such notable Christians like the Apostle Peter and Barnabas were caught up in it.
    - a. Because it seems so good, it seems so holy, it seems so God-honoring—but it's of the devil. For with this we shift from faith and confidence in Christ and his righteousness to faith and confidence in ourselves. "I can do it. I can obey. I can climb the law like a ladder and make my way to God. I don't need Jesus. Okay maybe I needed him at the start, but I am now 'being perfected by the flesh' (v. 3)."
- B. So you attempt to justify yourself before God and men by your good works. Instead of throwing punches at Apollo Creed, you're attending church, reading your Bible, saying your prayers, caring for the poor, evangelizing the lost.
  - 1. But for the wrong reasons, with the wrong heart. You're not doing it from the place of acceptance you have with God in Christ, you're doing it for that acceptance—as if Jesus wasn't enough; as if it's up to you; as if you don't have God's love yet, but you're working for it. You're doing it to earn something.

- a. You're doing it not from gratitude and love for God and others but with concern for yourself. "See, I'm a good Christian. See, I'm justified. Look at me."
    - i. And maybe you can clean yourself up nice for a while. But what if you can't keep it up? What if you have an off day? What if your sin becomes so evident to you that you can't hide it anymore or blame it on someone else?
      - a. What if you're not enough? Because you're not!
- C. Listen again to what Paul says in [v. 10](#): "All who rely on works of the law are under a curse; for it is written, 'Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.'"
- 1. "All the things." Did you hear that? If you want to be justified by your works, if you are attempting to gain acceptance and life with God on the basis of your own righteousness, you have to be nothing short of perfect. Because God is perfect.
    - a. And I hate to break it to you, but you blew this one before you even came out of your mother's womb: "Behold, I was brought forth in iniquity, and in sin did my mother conceive me" ([Ps. 51:5](#)).
      - i. That's David. He's a pretty good dude. God said he was a man after his own heart.
      - ii. But if David were relying on his own righteousness to justify himself before a holy God he had a snowball's chance in hell of ever making that work.
- D. The notion that we could ever justify ourselves before God by our own works of the law necessarily downplays both God's holiness and our sinfulness. It implies, however unwittingly, that he's not that great and we're not that bad.
- 1. We flatter ourselves with the thought that we can bridge the gap with our own merit.
  - 2. But, brothers and sisters, we can't.
    - a. If we are anything short of perfect, we shall find ourselves not under the bright sky of God's blessing but under the dark cloud of his curse.

## Habakkuk 2:4

- A. And Paul, trying to show these beloved Galatian Christians that God never intended the law to be our means of justification before him, reaches back into the OT and lays hold of what verse?
- 1. Wouldn't you know it: [Hab. 2:4!](#) [Gal. 3:11](#): "Now it is evident that no one is justified before God by the law, for 'The righteous shall live by faith.'"
  - a. Literally in the Greek this could be rendered: "For 'the righteous by faith one will live.'" It's not your works that will justify you, but your faith.
- B. But faith in what?

1. Well, for Habakkuk it was faith that God, even in the face of seemingly insurmountable odds, would come to his rescue, even with Babylon closing in, even when it looks like all God's people will be swept away in judgement, he's given a promise of mercy, and he's shared a vision where God will do away with all evil and save his people somehow.
    - a. And Habakkuk hears that word with faith. And he's counted righteous it would seem. Justified by faith.
- C. But we can go even further in our attempt to answer this question. I said last time that even this text in Hab. is thought by many to be a deliberate echo of the story of Abraham in [Gen. 15](#).
1. This is especially likely due to the overlapping vocabulary between [Hab. 2:4](#) and [Gen. 15:6](#). In the Hebrew, both the word for "faith" and the word for "righteous" show up in related forms.
- D. It's no wonder then, if you noticed, that Paul in our Galatians text, as he's trying to build the case for justification by faith, earlier referenced this same story of Abraham as well.
1. Look back up at [Gal. 3:5-6](#): "<sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— <sup>6</sup> just as Abraham 'believed God, and it was counted to him as righteousness'?"
    - a. Well, what's the story there? There too, Abraham has faith that God, even in the face of seemingly insurmountable odds, would come to his rescue, would provide. In this case it had to do with having a child. He and Sarah were old and she'd been barren all her life. And God says: "I can take dead things and make them alive. I can resurrect, if you will, a barren womb. I can make it fruitful. I can give you a child of promise and through him I'm going to bring blessing to all the nations."
      - i. And Abraham hears this word with faith. And "[it was counted to him as righteousness.](#)"
- E. But, of course, all of this for Paul is meant to point us forward ultimately to the faith we are to have in Jesus and his work on the cross. All this that came before were just foreshadows of the ultimate salvation God would provide for us in Christ.
1. Is God able to save us from the "wrath" of the Babylonians though we deserve it on account of our sin?
  2. Is God able to regenerate and make us fruitful though to this point we've been dead in our depravity?
  3. Is God able to bring his abundant blessing to a people who are rightly situated under his curse?
    - a. Answer: Yes! But only in and through Jesus.
      - i. "<sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who is hanged on a tree'— <sup>14</sup> so

that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith" (Gal. 3:13-14).

## Double Imputation

- A. Here's what we need to understand: at the cross there occurs what theologians call double imputation.
- B. In the first place, Jesus takes upon himself all the sins of his people and he suffers under the full weight of the curse of God in our place.
  - 1. That's why a crown of thorns, the emblem of the curse back from Gen. 3 is wrenched into his temples.
  - 2. That's why the sky goes black as the shining countenance of God turns away.
  - 3. That's why he's killed outside the camp where the cursed things are driven.
  - 4. That's why he cries out: "My God, my God, why have you forsaken me?" (Matt. 27:46).
  - 5. I heard R.C. Sproul, reflecting on this moment, say that, while Jesus was hanging there on the cross writhing in agony, it was as if he heard from heaven his Father say to him in no uncertain terms: "God damn you." That's what it means. He becomes the anathema. He's bearing my sin and taking my curse.
- C. That's one side of the double imputation, but that's not all . . .
  - 1. You see Jesus doesn't just die for my sin, wash my past failures, and give me a new start—another chance to justify myself by works of the law, by my flesh. That would be to make the same error these Galatians are making. No!
  - 2. In the gospel, it's not just that my sins are imputed to him. It's also that his righteousness, perfect and whole as it is, is imputed to me. That is the critical piece to this entire discussion. I don't have to work for this righteousness. I don't have to prove myself to God or to anyone. Jesus has already worked out that righteousness himself for me.
    - a. I don't have to "go the distance" or muster up enough strength to still be "standing" when the bell rings in order to prove I'm not a bum.
      - i. Jesus has already gone the distance for me: "It is finished" (John 19:30). He did it.
      - ii. And on the third day we come to find that Jesus is still standing, you can't knock him down, and now he's at the right of the Father living to make intercession for who—for you and I.
- D. My righteousness is as stable as my Savior is incorruptible.
  - 1. No sin of mine can threaten my justification.
  - 2. No weakness on my part can detract from my right standing before God.
  - 3. No accusation of the enemy against me will stick in the courtroom of heaven.
    - a. Because it's not my righteousness. It's his.

- i. And I've received it freely by faith. And with it comes all the blessing that he deserved.
  
- E. This is what [Isa. 53](#) is all about. The prophet, speaking of Jesus some 700 years before he even shows up on the scene writes this: “<sup>10</sup> [I]t was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.<sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.<sup>12</sup> Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors” (vv. 10–12).
  - 1. “[T]he righteous one, my servant, [is going to] make many to be accounted righteous . . . .” And he’s going to give them an inheritance, give them blessing, give them life.
  
- F. Let me sum up what we’ve seen here this way:
  - 1. When you pursue justification by any other means than Christ and the cross, though it at first seems empowering, it will in the end be nothing short of enslaving.
    - a. It seems empowering because it falsely promises that you can do it. But it is ultimately enslaving because the cold hard truth is that, no matter how hard you try, you can’t.
  - 2. When you find justification in Christ and the cross, though it at first seems humiliating, it will in the end be nothing short exhilarating and all-satisfying.
    - a. It seems humiliating because you are forced to admit you can’t do it. But it is ultimately exhilarating and all-satisfying because you realize he can and he has . . . for you!

### (3) It’s Trajectory Is Transformation

- A. This circles back to what I said at the beginning about justification and sanctification and it really, therefore, sets us up for where we’ll be going next week with the text in Hebrews.
  - 1. I can’t say much now, but I at least wanted you to see it even here in Galatians.
  
- B. It’s what comes out there in that last verse. Jesus took the curse for us, why? Not just so that we might be justified by faith. But also “so that we might receive the promised Spirit through faith” ([Gal. 3:14](#)) as well.
  - 1. Don’t you see it?
    - a. When we come to Jesus by faith, we don’t just get his righteous status, we get his Holy Spirit.

- b. This is not just some legal exchange, this is interpersonal and deeply relational.
- c. He doesn't just impute to us his perfect record. He imparts to us of himself so that we can grow practically more and more in his likeness.
- d. I like to see it like this: in justification, it's as if God cleaning the house; in regeneration and sanctification, that's when God moves in. He's going to transform things from the inside out.
  - i. That's why Paul will later in this epistle draw a line between this gift of the Spirit and the "fruit of the Spirit": "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22–23).

C. It's trajectory is transformation. But more on that next week!

1. For now I'd just invite you come, hear and believe, receive the perfect righteousness of Jesus by faith and live!