How the law of the God becomes the final issue

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

"Do we then make void the law through faith? Certainly not! On the contrary, we establish the law" (Romans 3:31). To "make void" the law is not to abolish it, for no one can abolish it. To "make void the law" is to show by the life it is of no consequence.

We make void the law of God when we allow it to have no power in the life. To make void the law is to break it: but the law remains whether it is kept or not. Making it void affects only the individual.

Therefore the apostle means that faith does not lead to violation of the law, but to obedience. No,

we should not say that faith leads to obedience, but that faith itself obeys. Faith establishes the law in the heart. If the thing hoped for is righteousness, faith establishes it. Instead of faith leading to antinomianism, it is the only thing that is contrary to antinomianism [the doctrine that the law of God is abolished or that it is impossible for anyone to keep it truly].

It matters not how much a person boasts in the law of God: if he rejects or ignores implicit faith in Christ, he is no better than the one who directly assails the law. The man of faith is the only one who truly honors the law of God.

Yes, faith does the impossible, and it is that which God requires us to do. When Joshua said to Israel, "You cannot serve the Lord," he told the truth, yet it was a fact that God required them to serve Him. It is not within anyone's power to do righteousness even though he wants to. Therefore it is a mistake to say that all God wants is for us to do the best we can. He who does no better than that will not do the works of God. No, he must do better

than he can do.

He must do that which only the power of God working through him can do. It is impossible for a man to walk on water, yet Peter did it when he exercised faith in Jesus. [1]

Note:

Waggoner, Christ and His Righteousness, p. 96.