

Gal 2: 1-16

2: 1, 4, 5, 9, 11, 16, 21

SUBJECT: Justification  
By Faith

07/72

GT

11 11 20

Gal. 2: 1-16

JUSTIFIED BY FAITH IN CHRIST

The question: salvation by works or by faith in Jesus  
: by keeping laws, precepts, creeds, or by trust in Jesus

The whole meaning of Paul's indignant life, for salvation by grace thru faith and not by the works of the law. Eph 2:8,9. Always fought for salvation by grace; against all thought of a righteousness by obedience to the precepts of law, ceremonial or moral. Determined to show the doctrine of self-righteousness, self-merit, no quarter; not permit the this edge of the wedge to be introduced into the church. Never yields to the subtle, seductive doctrine.

- (1) 2: 4, 5 the unnamed false brethren; to whom was given place. no
- (2) 2: 6-9 the three pillars
- (3) 2: 11, 14 Simon Peter "withstand to the face" "said before them all" (rather Peter sided with ceremonial party)

The courage of this brave apostle. Luke-warm, half-hearted, half-committed, one-jut-in-jud. as - under, many afraid of strong men. Squirm under the pressure. too much for the fragile little creatures - you'll get a dash of water, say it's tea, bubble it's good. But Paul - openly, fearlessly, loudly, in the most courtly ecclesiastical way; not afraid now of an arch-bishop. "before them all": what right had he to speak to Peter? Not the right of an official representative but the eternal right of conviction, of God's truth.

cf. Amos 7:17; 3:8  
Athanasius before Arius  
Zoroaster in regard to Zoro  
Judith before Holofernes  
or Henry before Mary Queen of Scots  
Abdullah before the Westing

The idea of salvation by our own <sup>works</sup>, merit is

1. Especially <sup>PERSISTENT</sup> attrition, fascinating  
Matters not hours after repentance, asserts itself again  
and again. <sup>By the</sup> <sup>book</sup> A personal glory in it that greatly appeals,  
insinuates itself into the most religious & devout.  
(1) The motto, stare levig. milas, Italy.

(2) The error seems most plausible. Styled as a self-  
evident truth. Undicate or account of its practical  
usefulness. Preach good works, encourage virtue.

A strange thing: history gives just the opposite. Where  
do you find a really devout, upright, godly man who glories  
in his works? By faith in Jesus, look to his, believe, justify.  
But preach good works - a fallen humanity, the more evil.

3. It is the one thing held in <sup>UNIVERSAL</sup> common by all fallen religions.  
All agree in self-salvation by our own good works. Self-  
righteousness seems natural to our fallen humanity.  
He who works his idols will torture his body, fast, perform  
long pilgrimages, do and endure anything to merit salvation.  
Rome holds up continually before eyes of her votaries the prize  
earned by self-denial, penance, sacrament, bread.  
Self-salvation, by personal worthiness, deeds, ceremonies, education,  
high resolve, seem engrained in our fallen nature.

Why the doctrine of self-justification is not of God.  
Gal. 2:21 ἀθέτω τὴν χάριν τοῦ Θεοῦ  
ἀθέτω - nullify, make void, regard as useless, reject, refuse

1. It can be saved by our merit, grace, mercy of God not needed, superfluous. Phar. mercy, a superfluity where merit can be proved.

of Court. A righteous, innocent, up-standing man, a good, clear, clear case - and for mercy? the offer? it insults him. "This is my right; give me justice." He stands up, stands upon his righteous record. Nobody ever dreamed of recommending an innocent man for mercy. I seek for mercy only when I am condemned here.

So before the judgment bar of God, self-salvation, self-righteousness minister to human pride. Naturally walks itself. The proud Pharisee proudly sets his boasted righteousness, thinks he is not like the mass. Thinks himself to be some what, glory in display of human nature. Calls attention to his good works: rubs his hands together and feels he deserves well of his thanks. How low, thinks of his righteous ways, he falls asleep, wonders how he can have grown to be so good and so much superior to those around him. When walks abroad, he feels he descends upon his seat of uselessness, a person distinguished from the vulgar herd. All the while he considers himself very humble, often amazed at his condemnation.

But before God: It is only when men trifle with themselves that they can entertain the idea of personal merit. He who comes to serious thought, begins to understand the character of God, before whom the heavens are not pure and the angels are changed with folly, is forever silenced as to any thought of self-righteousness, self-justification.

of Job 42:6 "sells thee, whither..."

of Isa. 6:5 "for mine eyes have seen..."

of us who give origin, "troubled" at salvation, the angel 1:29

2. It can be saved by keeping laws, rendering religious  
performances, great religious ceremonies, if these things a man can do  
make himself acceptable to God, if any man his own Saviour,  
then the sacrifice of your righteousness.

Sin becomes a venial error, readily overlooked. A  
peccadillo, a petty mistake. Sin not necessarily sinful, the removal  
of which the awful price of Calvary.

The new covenant not needed. Context for the whole  
plan of God in Christ Jesus. Dismisses the covenants, makes  
the seal, does denote to the blood of Christ.

3. Doctrine of salvation by work silences the hallelujahs  
of heaven. What the meaning is the song of praise  
Rev. 1: 5, 6; 5: 9. These descriptions of praise empty flattery.  
Ought to sing: "Unto ourselves who bought our garments clean,  
to us be glory..."

But a self-lauding note never heard in heaven.  
As oil not mix with water, so neither will human merit  
be intermixed along with the love, grace, mercy of God in Christ.  
Rev. 11: 6. You are saved because you deserve it, or  
else it is a free gift of God. You buy it with money of merit  
or works - or else it is a gift of grace, mercy.

It is all of grace. Your alms, tears, suffering, gifts,  
good works - these never to be placed side by side with the  
love, mercy, grace, atonement of Jesus. Saved not because  
a worthy sinner, seemingly sinner but simply because we rest  
ourselves upon the merits of God; he forgives us, saves us, freely  
for Jesus sake.  
The older we grow, more holy, the less  
we think of our merits, merit, the more indebted to Christ. Now  
but Christ, merit but Christ. The death of Christ is the great  
of hell and gives the door of heaven is brought to us through  
life.

D/112 7/1/56