

Camp Creek Primitive Baptist Church



Galatians 2



Wednesday June 20, 2018

Gal. 2:11-12 "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

The problem is that Peter succumbed to peer pressure.

As long as it was just the Gentiles and the Jews that were with Peter, Peter had no problem eating pork and catfish with them. However, when the "highly esteemed" Jews came around, Peter withdrew and separated himself, fearing them of the circumcision. The truth stands regardless of what peer pressure we may face. We are not to compromise the truth in the face of peer pressure.

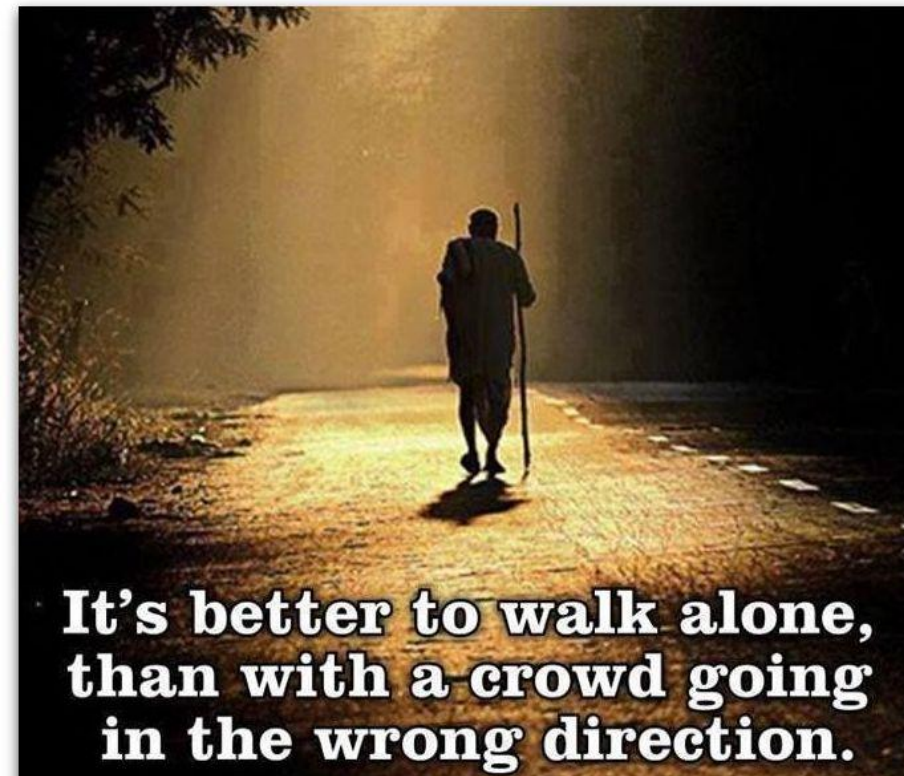
Gal. 2:13 "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation"



Now, Peter's inappropriate action did not excuse the inappropriate action of the others, yet his actions put doubt in the minds of the others and they withdrew.

Gal. 2:14 "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Peter had no problem living after the manner of the Gentiles so long as the "esteemed Jews" were not around. However, when the "esteemed Jews" came around, he wanted the Gentiles to live after the manner of the Jews. For this, **Paul rebuked Peter to his face.**



- True worship today is under the covenant of grace and not under the covenant of the law.
- To try to compel people to worship under the "**grace, *but***" doctrine is to try to bring them into the bondage to the law.
- The "grace of Christ" gospel has never been popular.
- Peer-pressure often is exerted to try to keep people from worshipping under the true gospel of the grace of Christ.
- We are not to succumb to peer-pressure, but we are to worship God in Spirit and in truth.

Gal. 2:15, 16

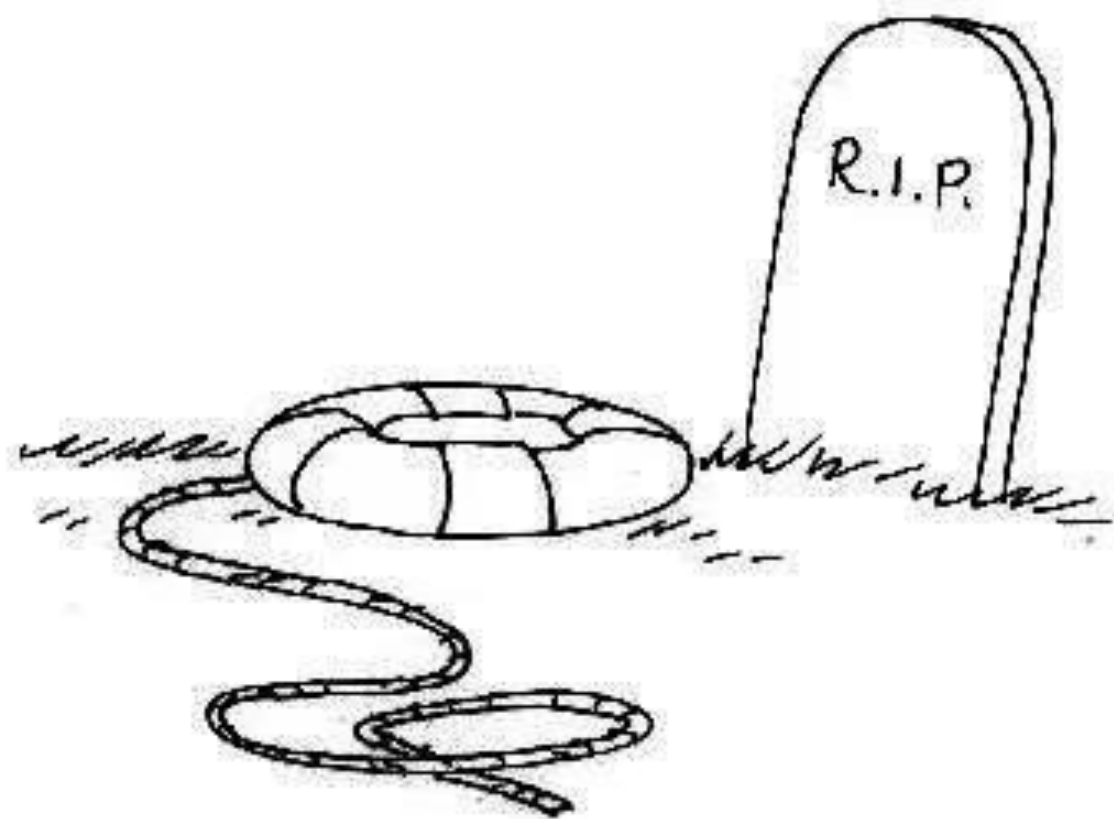
"15 We who are Jews by nature, and not sinners of the Gentiles, 16 Knowing that a man is not **justified** by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified** by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be **justified**."

"15 We who are Jews by nature, and not sinners of the Gentiles:"

- Paul is making a distinction between the background of the Jews and the Gentiles at that time. The Jews had come up under the Law of Moses. The Gentiles had not come up under the Law of Moses. All men are sinners.
- The use of the term "*sinners of the Gentiles*" is not a reflection that the Gentiles were sinners and the Jews by nature were not. Rather it is matter of knowledge based on ones background.
- The Jews who had come to understand grace had a knowledge of the Law of Moses and understood that they could not be justified by the Law of Moses

“16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.”

- If we cannot be justified by the works of the law, then how can we be just before God? The answer is by "*the faith of Jesus Christ.*"
- Notice, he did not say, "by faith in Jesus Christ."
- The "faith *of* Jesus Christ" is a lot different from "faith *in* Jesus Christ."
- The "faith *of* Jesus Christ" speaks of Jesus Christ's faith.
- The "faith *in* Jesus Christ" speaks of man's faith.



SYNERGISM



MONERGISM

How are we justified by "the faith *of* Jesus Christ?"

The faith of Jesus Christ is the *faithfulness of Jesus Christ* to execute the *Covenant of Redemption*.

The Covenant of Redemption is stated for us in Rom. 8:29, 30:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

How are we justified by "the faith *of* Jesus Christ?"

Jesus Christ is the executor of this covenant that God made with Himself before the foundation of the world. The angel declared unto Joseph concerning the birth of Christ:

"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: **for he shall save his people from their sins.**" Jesus came to save his people from their sins.

As the executor of the covenant of redemption, Jesus died to save his people from their sins and so justify them:

Heb. 10:14 "For by one offering he hath perfected for ever them that are sanctified."

A close-up photograph of a metal bolt and nut on a rusty surface. The bolt is dark and cylindrical, with a hexagonal head. The nut is also dark and hexagonal. They are resting on a surface that is heavily rusted and discolored, with shades of brown, orange, and red. The text "you are not your own" is written in a large, bold, white font with a slight shadow, and "you were bought with a price" is written in a smaller, bold, white font with a slight shadow, both in a sans-serif typeface.

you are not your own
you were bought with a price

“16b Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law:”

There are two senses in which a person can be justified before God: either

- by **being made (caused to be) righteous** by God (effectual/eternal justification), or
- by **being shown/accounted (considered) righteous** by God (evidential justification).

Let me ask you something....

- If I put \$1,000,000,000 in your bank account



Let me ask you something....

- Would you live differently?



Or would you keep

- driving the same car,
- live in the same house,
- do your own laundry?



Let me ask you something....

- What if I didn't tell you about the \$1,000,000,000



Let me ask you something....

- Would you still possess it?



Think of justification like this,
Jesus gave us a *trillion* dollars.

- If we believe it, will we live differently?
- Are we living like it?

A **trillion** dollars – how \$100 bills would stack up

3.3 feet (1m)
The height of a chair

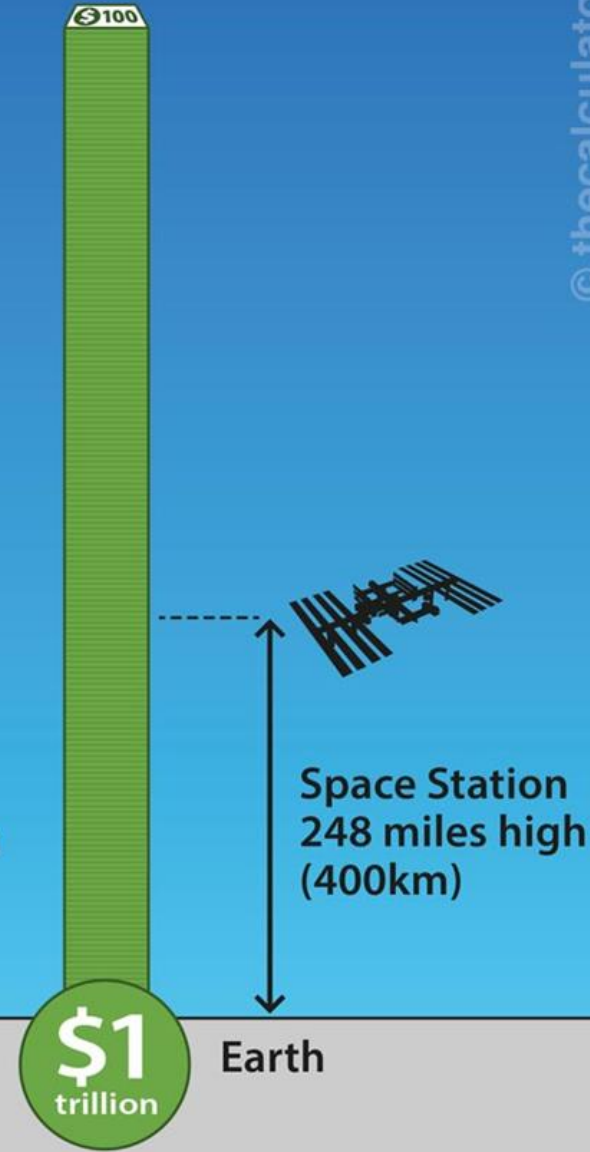


0.63 miles (1.01km)
Higher than the
"world's tallest building"



Burj Khalifa
0.514 miles high
(0.827km)

631 miles (1015.4km)
Two and a half times as high as
the International Space Station



Being *made* righteous by God (effectual justification)

Jesus justified us in the sense of making and causing us to be righteous by His:

- a. Blood (Rom 5:8-10).
- b. Grace (Tit 3:7; Rom 3:24).
- c. Faith (Gal 2:16).
- d. Knowledge (Isa 53:11).

1,000,000,000,000

Being *made* righteous by God (effectual justification)

Jesus made us righteous by His obedience alone

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous

1,000,000,000,000

Being *made* righteous by God (effectual justification)

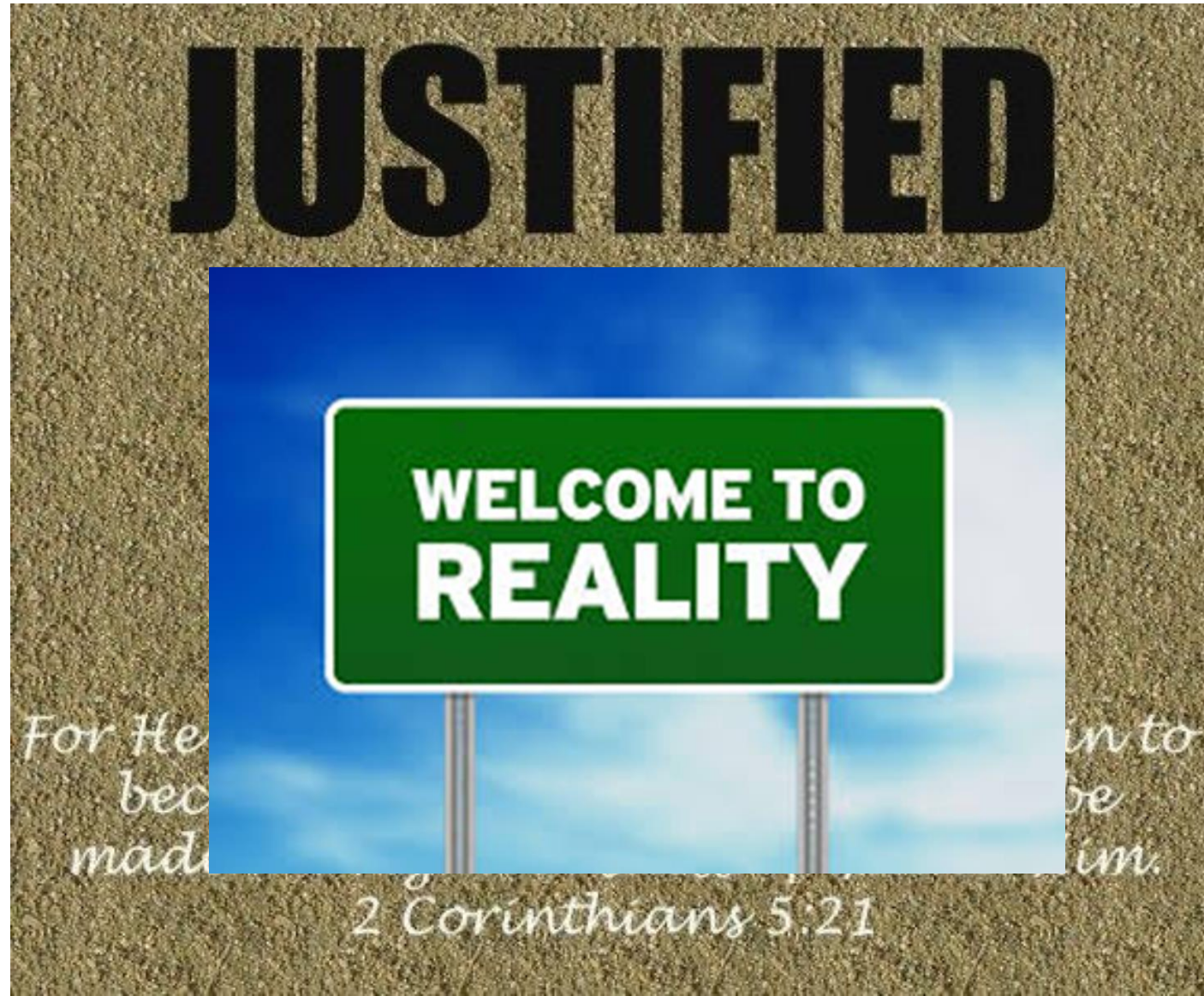
We were made the righteousness of God by Christ being made sin for us

2Cor 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him

iv. We are ***passive*** recipients of this justification (effectual justification) by Christ.

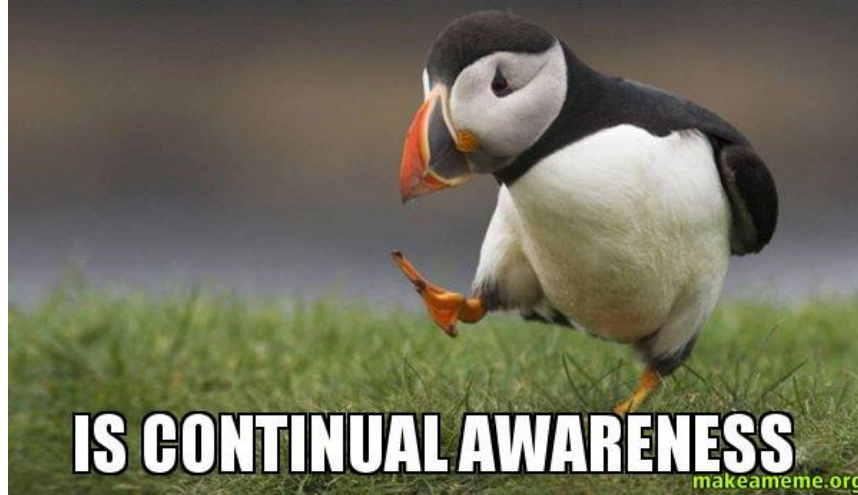
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Being *made* righteous by God (effectual justification)



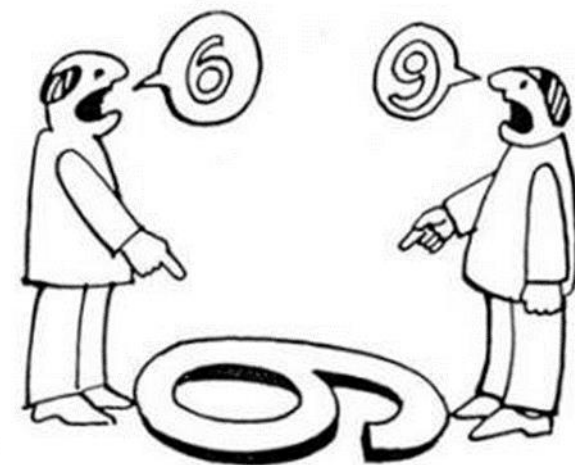


THE GREATEST PERCEPTION



IS CONTINUAL AWARENESS

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Being ***shown*** to be righteous by our faith (evidential justification)

Abraham is the eminent example of being justified in the sense of being ***shown*** to be just.

- a. Abraham was not justified by his works (in the sense of being ***made*** righteous - effectual justification) (Rom 4:2).
- b. Abraham was justified (*evidential*) by his faith (Rom 4:3; Gal 3:6).

Being shown to be righteous by our faith (evidential justification)

Abraham was justified (evidentially) by his faith (Rom 4:3; Gal 3:6).

1. His faith was counted unto him for righteousness.
2. Counted righteous = accounted righteous = justified
3. Faith is a token which is the evidence of (counted for) righteousness, just as poker chips are tokens which are the evidence of (counted for) the possession of real wealth.
4. Just as the poker chips are not real wealth, nor do they cause real wealth, so faith is not itself righteousness, nor does it cause righteousness.

Abraham's faith didn't make him righteous, it ***showed*** him to be righteous

Abraham's faith was said to be ***counted*** for righteousness in Gen 15:6.

- A. This happened after he left Ur by faith (Heb 11:8) in Gen 12:1-4.
- B. Abraham was **already righteous** when his faith was counted unto him for righteousness in Genesis 15.

Abraham's faith didn't make him righteous, it ***showed*** him to be righteous

Abraham's faith was said to be ***counted for righteousness*** in Gen 15:6.

Furthermore, if the phrase "counted for righteousness" means "made righteous" or "given eternal life", then there is another means by which a person can become righteous and get eternal life (Num 25:7-8 c/w Ps 106:30-31).

We are ***shown*** to be justified and righteous by our faith which is the *evidence* (Heb 11:1), not the *cause* of our righteousness (Act 13:39).

Gal. 2:15, 16

"15 We who are Jews by nature, and not sinners of the Gentiles, 16 Knowing that a man is not **justified** by the works of the law, but **by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be **justified** (shown to be just) **by the faith of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified."

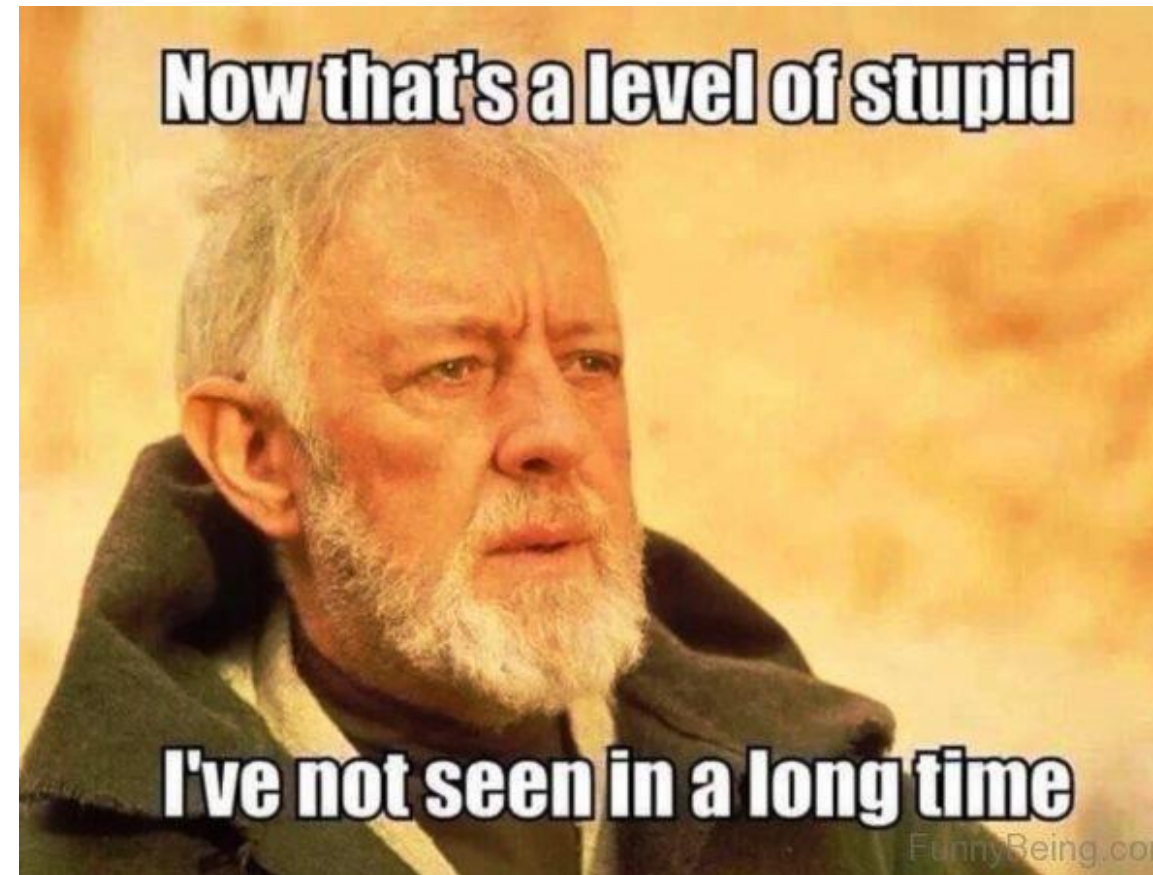
- We are also shown to be justified by our works (Rom 2:13; Jam 2:21-25), which prove our faith (Jam 2:17-20).

James 2:24

Ye see then how that by works a man is justified,
and not by faith only.

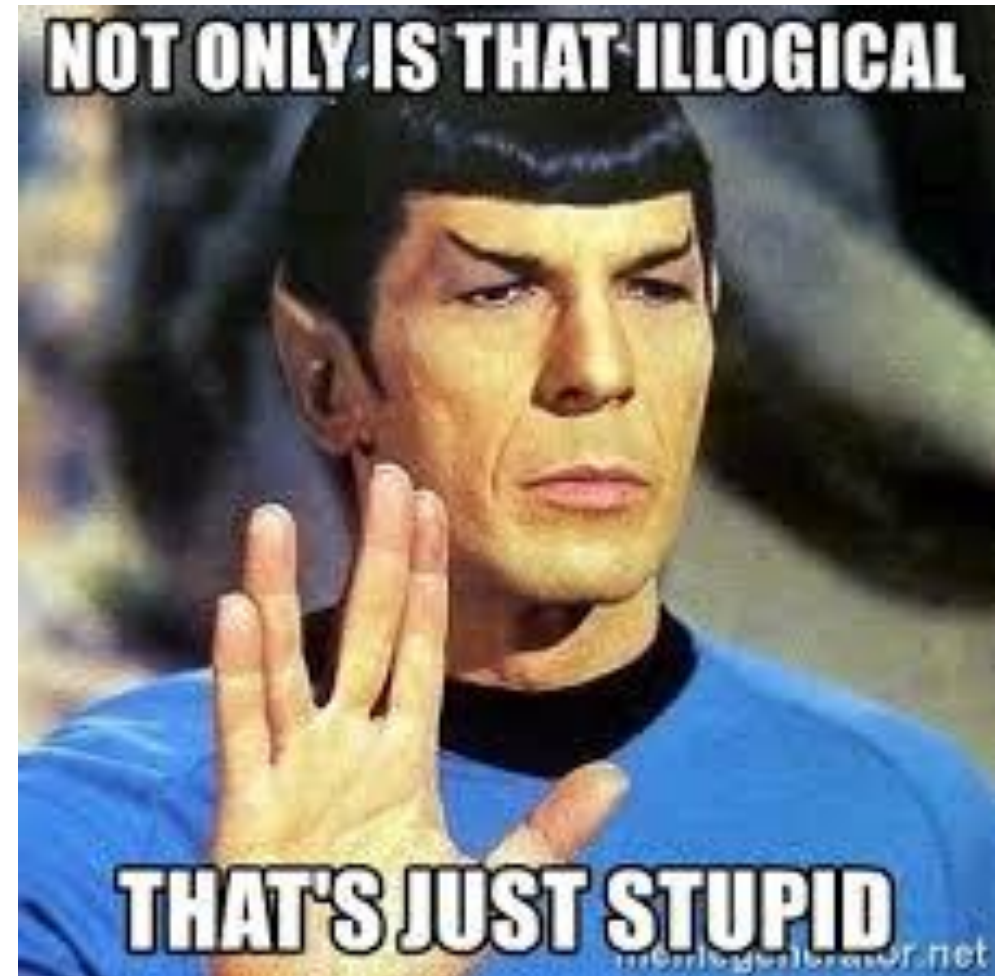
"17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

- The works of the law finds us sinners as we have all sinned and come short of the glory of God.
- To mix justification by Christ and justification through some work of the law is mixing grace and works.
- To mix these two would make Christ the minister of sin. To this, Paul said "God forbid."



"18 For if I build again the things which I destroyed, I make myself a transgressor."

To build salvation through the law when Christ hath fulfilled the law and justified us by his blood through grace is to build again that which is destroyed. By trying to reestablish the law is to make us transgressors of that law and is no justification at all.



"For I through the law am dead to the law, that I might live unto God."

- Christ fulfilled the law to a jot and a tittle.
- According to the law, He became the Lamb of sacrifice to satisfy the sins of the people. As he died on the cross, he fulfilled the law and justified his people from their sins.
- Thus, through the law and Christ sacrificial atonement under the law **we are now dead to the condemning affects of the law.** We no longer are to serve the law, but to serve the one who redeemed us from the law. Thus, we are free to live unto God.

"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."

Through the faithfulness of Christ, our sin debt has been paid and we have all been quickened into spiritual life when we were before dead in trespasses and sins.

Therefore, the life that each of us now lives we live by the faith of the Son of God who loved us and gave himself for us.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

To add anything to the grace of God is to frustrate the grace of God.

Let us be careful to not add any requirement under the false "grace, but" doctrine.

Questions?

