

W176_Justification.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. We are still dealing with the fundamentals of the Christian faith and the consequences of redemption. Number two, this evening it is our custom at this meeting to read a portion of scripture together. And so those of you who are listening to this recording, if you care to join us, will you read together with us Romans Chapter three and four. I don't think any of us can read two sections like that of an epistle from this epistle to the Romans without being conscious of the wonderful sense of argument there is using the word argument in its true meaning. I was very glad to see that some of you couldn't stop, could you? You went on. You couldn't stop. Well, that's just how it ought to be read. He's got he's got something that's burning within him, and he's proving it from every possible angle so that it's good for every one of us that we have that feeling of drive about us sometimes when we're reading these precious things. Well, we're still dealing, particularly with that aspect, the consequences of redemption, which are associated with the word justification. We looked earlier at the two great subdivisions of the consequences of redemption. One is justification, the other sanctification. One is symbolized by Moses with his tables of stone. The other symbolized by Aaron with his breastplate and his miter with the word holiness unto the Lord.

[00:01:46] One deals with our acquittal in a law court. One deals with our acceptance in the presence of God, the temple or Tabernacle aspect. One deals with our guilt and the other with our defilement. Or what a wonderful provision God has made in this one offering of his son. Well, now we are seeking to subdivide a little more and deal again with the first aspect. What does it mean to be justified with God? I start the consideration this evening by noticing this. There was a man who lived many years ago who was so upright. Had such integrity that God himself went to the trouble of pointing him out and said. Have you considered my servant job? What an upright man he is. And later on, the prophet Zeke. He links together Daniel and Job and Noah as those who alone would stand before God with regard to their righteousness. Trace all there was, man. Oh, yes, there was a man. But I'm going to ask you to listen to what that man said. That man who was so outstanding in his integrity. This is what he said. How should man be just with God? You are. You're not worried about it, are you? Joe, don't you know that God himself has even remarked about your integrity? He says. I'm beginning to

have my doubts. I have been maintaining my integrity against the accusations laid against me by my so-called comforters.

[00:03:30] But the further I go, the more conscious I am that at a depth that I haven't plumbed. And ultimately the closing chapters tell us, he said. I have heard of thee with the hearing of the ear, but now mine eyes. See if thee I repent. I abhor myself. I'm finished. And he wasn't the only one. The prophet Isaiah, I suppose he was a man of great integrity, too, and stood out. Among his contemporaries, he suddenly said. I am undone. For I am a man of unclean lips for mine. Eyes have seen the king. You see, it's one thing to judge ourselves by our standards, and we are a very respectable lot of people here this evening by our standards. But when we come to the searchlight, the white light of the presence of the living God. Oh, what a difference that must make. We look to the apostle Paul, particularly in the New Testament, as the exponent of justification by faith. But you do remember, don't you, that the writer of the third Gospel, whose name is Luke, was the accompaniment, the one who accompanied the apostle Paul throughout to a large extent throughout his life's ministry. And therefore, it's rather suggestive that although Matthew and Mark and John do not tell you, we read that parable in the Gospel, according to Luke. How our savior spoke this parable because there were some there who justified themselves and despised others. And he said there were two men went into the presence of God and one rehearsed in the presence of God.

[00:05:26] His integrity. That he did this and he did that. And above all things else, he was not like that publican And then the publican spoke and he didn't compare himself with anybody. He didn't review anything he had done, but he bowed his head and he said, God, be propitious. Be merciful. And the word involves the idea of a sacrifice offered and accepted. It's what is called a portmanteau word. It combines contains a very lot in one word all God be merciful to me. Based upon an offering that's been accepted to me. Thee sinner. He forgot everybody else. And our savior said, I tell you that man went down to his house, justified rather than the other. And that's where it's left. So now you see we've got the cry from the oldest book in the world. How shall man? Be just we've got we have the parable that you cannot stand in the presence of God and rehearse all your good qualities, yet never get the words out of her mouth if you're actually standing in the presence of the living God. It's a sheer evidence of your ignorance of the living God that you dare parade one of them. We should all take the

attitude of the of Peter, who suddenly dived overboard and said, Depart from me. I'm a sinful man, O Lord.

[00:06:49] What have you done wrong then, Peter? Well, he said, I don't know if I did anything wrong, but I was suddenly conscious of the difference between my Lord and myself. The Apostle Paul was separated by the Spirit of God and started his great work. The first missionary journey took him to the shores of Asia Minor And there in that part of the world, which had become under Roman law, Galatia. He stood up in the synagogue and he made this announcement. Acts 13. I think we must turn to that just to see for ourselves. Here. We had the first real announcement of justification by faith, and Paul is evidently indicating that this is to be recognized as an outstanding characteristic of his message. The 13th chapter of the Acts 38 and 39. Be it known unto you, therefore, men and brethren is a solemn introduction is going to urge their attention. That through this man. And of course, he's been preaching Christ all this time, that through this man is preached unto you the forgiveness of sins and by him all that believe are justified from all things from which he could not be justified by the law of Moses. Now, one of the reasons why the apostle emphasizes so much in his early ministry the impossibility of being justified by works of law is because. The bulk of his congregation were Jews who had been brought up all their lifetime under the law of Moses, with the idea that it was their and if only they obeyed it, they would be saved and accepted in their own works.

[00:08:49] If you doubt that, you've only got to read the writings of the Times, or you've got to listen to one man who'll tell you this One man declares that he was himself a Hebrew of the Hebrews. He said that is touching the righteous requirements of the law. He said I was blameless. All you say you're an exception to the rule. He said No, but he said, I discovered that all that blamelessness. Was not good enough for the law Court of God. But what did you do, Paul? He said, I've counted it so much loss and so much awful. That I may be found in him not having mine own righteousness, which is of the law. But that righteousness which which is of God through the faith of Jesus Christ. So here's the man making his own statement that he had attained to a righteousness of the law. Far beyond most of us could ever dream of doing. And yet he said, when I realize the difference, I cast it all aside. So you see, it's a valuable thing that in the early part of the presentation, it's emphasized so much that even these Israelites who have been

brought up with the law, not the poor outsider who was in dense heathen darkness, that they had no hope of scraping through any more than anyone else.

[00:10:18] And then, of course, it's a simple thing. If that's the case with them, how much more it must be for us. We have no possible basis upon which to rest except where the apostle points us by this man, By this man. You receive forgiveness of sins and by him you can be justified from all things from which you could not be justified by the law of Moses. He puts it positively by him and his work in a negatively. Not by Moses or any approach to it. Whatever. You will find this is practically picked up and echoed in Galatians Chapter five. This way of summing it up, and one of the reasons is that in the early Acts of the Apostles, in fact, the 15th chapter, I think I'd better ask you to wait for Galatians while we've got the acts and look at 15th chapter for a minute. And if it's bothering you to turn to these passages quickly, I'll do my best to quote them accurately. 15. It says that certain men, which came down from Judea, taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. And after there have been no small disputation about it, Paul and Barnabas, they go up to Jerusalem about this matter and it says in verse five, There rose up certain of the sect of the Pharisees, which believed.

[00:11:57] So these were Christian men, but they were the sect of the Pharisees. And they said it was needful to circumcise them and to command them to keep the law of Moses. So you see, he was an issue. He's a man to be saved by the finished work of Christ. Or has he to, supplemented by still struggling to keep the law as a means of salvation. It doesn't mean to say you've got to break the law, but to keep the law in order to make your salvation secure is to empty the work of Christ. Now, if you say, well, that's using rather too strong language, why don't you modify your tone a little bit? I say, Well, I might have said that to the apostle Paul, and now I go to Galatians two. Here he spoke. Galatians Chapter five. After going through a tremendous amount of teaching with him in Chapter five, he says, Stand fast. Therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you. Whosoever of you are justified by the law. Ye are fallen from grace. So Christ is profit less and ye are fallen from grace.

[00:13:31] If you put yourself under law when you ought to be putting yourself under the shed blood and the finished work of the Son of God. There is no mincing matters here. Later on, when we're looking at this subject, you'll see that while he emphasizes liberty in verse one, he says in verse 13, Brethren, ye have been called unto liberty, only use not liberty as though it were license. All we've got to see that presently. But let's have a one issue that no works that men can do, whether he be Jew or Gentile can be accepted on his behalf for his justification in the Court of God. That's so emphasized that I don't think there's need for us to quote verse after verse for most of you know it so well. So let's go pursue this a little bit further. First of all, we notice in the gospel, according to John first chapter. He puts case of Moses over against the work of Christ. Like this. John The first chapter. He's speaking about the fullness that flows out of Christ. Verse 14. And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And verse 16, and of his fullness, have all we received. And grace for grace. For the law was given by Moses. But grace and truth came by Jesus Christ.

[00:15:10] Now what does it mean? Grace for grace? The word for is the translation of the Greek word. Ante one over against the other. We have received one sort of grace to take the place of another one or. Well, what does that mean? What he goes on to explain for the law was given by Moses. That's one sort of grace. It was a gracious thing on the part of God to give them pass over land, to give all the sacrifices of the law, to set forth the need of a savior. But there were only types and shadows for the law was given by Moses. But grace and truth, that's the real thing. True grace. Like the true bread. That was something more than the mere manna that came in the wilderness. Christ himself. True grace came by Jesus Christ. So there it's put again. The law is a wonderful thing. We mustn't despise it. It is said to be holy and just and good, but it condemns and it is no medium for you or for me as a means of salvation. That is the snare. Well, now we will look at other passages which carry us along the same line. And as I'm going to give you the least 4 or 5 passages from the Epistle to the Hebrews, I think it'll be worthwhile turning to see you. Notice how kind I am. Trouble is that these little remarks I pass to you are all recorded and will be used in evidence against me.

[00:16:40] Hebrews Chapter ten. We're a long way through Hebrews now. And don't forget, he's speaking of Hebrews. Who were the custodians of the law. To whom pertain the oracles of God. Who were the ones that were enlightened, as Romans two two

says. I speak to you under the law. You know it. And I being told some drastic things about the law simply because of their own failure. Hebrews ten. For the law having a shadow of good things to come. What is there any sense in any person preferring the shadow? When at last The reality is here. To the law, having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect. Verse four, for it is not possible that the blood of bulls and of goats should take away sins. Well, what is the answer then? Or when he cometh into the world, he's the answer. All these others now fade into the background in the presence of the reality. So we have in verse 14, for by one offering, he hath perfected forever them that are sanctified. Those words perfected forever occur in the first verse, but are not so translated. So in case anyone hasn't seen this before, I think I'll read verse one again.

[00:18:10] For the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they are offered year by year, make the comers thereunto perfect forever. That's the emphasis. And this word forever is the strongest word for eternity in the whole Bible. It's unto perpetuity. That's the offering of Christ who's going to put themselves under types and shadows. He said to these Hebrews, when this has come. Then he draws our attention in Chapter seven. To these words in verse 19. For the law made nothing perfect. Now, this word perfect is a study in itself. But the only thing I will tell you at the moment is it means to take a thing right to its end. It goes right on to the very end. The word enters into the actually the words of Christ on the cross when he said it is finished. Well, we'll leave it there for the moment. The Lord never brings you to an end. You never get there. But the bringing in of a better hope deed by which we draw nigh unto God. And then at the end of Chapter eight, verse 13, in the DC New Covenant, he hath made the first old. Now that which decays and waxeth old is ready to vanish away. These words are being said to the Hebrews, who valued the law of Moses above every part of Scripture, and they be told it's fading.

[00:19:46] It's not perfect. It's passing away simply because of their own inability to deal with it. And Chapter nine, while we have Hebrews verses nine and ten, the Tabernacle was a figure for the time then present in which were offered both gifts and sacrifices that could not make them that did the service perfect as pertaining to the conscience, which stood only in meats and in drinks and divers, washings and carnal ordinances imposed on them until the time of reformation. That's religion. That's religion. And that was the

downfall of the people of Israel. They put religion on the throne where Christ ought to have occupied. And so they failed. And they ever will. God will not have it. Well, now we must pass on, because the subject is a large one arising out of this. There is the question in our hearts and minds. That's if we were sensitive enough, but it's actually raised in the scriptures. Well, what purpose does the law serve in? If God has gone to all the trouble to give this law and write it out. So with meticulous detail and then you say, Well, it'll never save anybody, but it must have had a purpose. Well, there's one purpose into which we cannot go this evening, that it was the basis of the covenant relationship which God entered into with Israel. And he said, If you keep these commandments as the basis of the covenant, then I will make you a kingdom of priests and a peculiar nation.

[00:21:19] And I said all that. The Lord hath spoken, we will do and never did, and there'll never be a kingdom of priests on those terms. In the book of the Revelation, we get the new terms unto him that loved us and washed us from our sins in his own blood and made us a kingdom of priests. That's when you come, not the old. But we have to pass that by. With that remark now, will you look again at Galatians, where you get the question mooted? In Galatians Chapter three after he's been speaking so much about the law and the impossibility of being saved or justified by it. He says in verse 19, wherefore then serve is the law. That's a legitimate question. But if that's the case, what good does it do? All he said it was added. What does it mean? Added? Well, the Ten Commandments were given. And then. God, knowing that these men, these men of Israel, would never keep it. In fact, they broke them before even Moses could get down from the mountain. You remember they never received the Ten Commandments whole. They were broken to pieces. He went back and hand them again. And the next time he put them in the ark. He didn't give them to the people. So there was added, added to those commandments, all those offerings and sacrifices and washings and ceremonies.

[00:22:43] It was added because of transgressions. Till the seed should come. Till the seed should come. So there were now marking time, morning, noon and night, offering sacrifices, washings, cleansings that could never be done with it till the seed should come. So we read in the same chapter. Verse 21. Another question Is the law then against the promises of God? God forbid. For if there had been a law given which could have given life. See if life could have come by, The law would have come by the law. Do you mean to tell me that God spared not his only son and gave him up for us all when if

he'd only let the law at its course, he would have done the same thing? Impossible. No, No. If the law if there had been a law given, which could have given life, verily righteousness should have been by the law. Then another answer. Verse 24. Wherefore the law was our schoolmaster. Now that is a mistake. Christ is our schoolmaster. This is the word pedagogue. And it had a specific meaning. I have a postcard somewhere at home that was sent me from Poland of a very obvious middle European Jew. With a string of little children hanging onto his coat tails and his fingers. He's got a whole bunch of them and he's taking them to school. That's the pedagogue. And he says the law was a pedagogue to take us to school and leave us with Christ.

[00:24:31] You get it again in Romans the 10th chapter. Oh, I think we're better. Finish this verse 24. Wherefore the law was our pedagogue to bring us unto Christ that we might be justified by faith. But after the faith has come, we are no longer under a pedagogue verse, Chapter four, verse one. Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors. There's your pedagogues. But when the time came for his release and grow up to be a full grown man, the pedagogues withdrew and he now stands in the presence of God, are saved and are justified. Son. So all these things you see are interwoven in the teaching of this great apostle. In Romans the 10th chapter, we get another statement which bears upon this question. We read a few verses to see that there is no mere heartless disputer here. That's speaking is a man whose heart is being torn badly. Brethren, my heart's desire and prayer to God is for Israel is that they might be saved. For I bear them record that they have a zeal of God. But not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God.

[00:26:03] For Christ is the end of the law, for righteousness to everyone that believes. Oh, what a mercy. To think instead of being at the beginning, the everlasting climb up and fall back again by endeavoring to justify yourself by the deeds of the law. Here at the end of it, you stand accepted. And now you can look back on the law and say, Well, I could obey that now, not as a means of my salvation, because it's a very essential moral guide. We don't break the law because we now need to keep it for salvation. We rejoice in it because we see it a very picture of the purpose and heart of God. Well, then we get again in Romans the eighth chapter, these words with regard to the law. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after

the flesh, but after the spirit. For the law of the spirit of life in Christ, Jesus hath made me free from the law of sin and death. For what the law could not do. This is the law. God, remember what the law could not do in that it was weak through the flesh. The law was there and the law was perfect. But those who were the ones who have tried to implement, they all broke down. For what the law could not do in that it was weak through the flesh.

[00:27:25] God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteous requirements of the law might be fulfilled in us who walk not after the flesh, but after the spirit. But it was the interposition of Christ who was condemned where we should have been condemned that sets us free from its obligations and then enables us to walk in harmony with them. We shall see when we approach this from another angle that the same epistle that seems to put the law of God to one side brings it back again and says, Now which one are you going to break? Because you're at liberty, Will you do this or do the other? He says, I follow the steps of my savior. He summed up the law and I sum up the law. It's love to God and love to neighbor. Who's going to break that? Because they're Christians. But he says that's the end of the story. You are redeemed person before you can do that. Well, then we come again in chapter seven. What shall we say then? Verse seven. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law, for I had not known lust. Except the Lord said, Thou shalt not covet. And he says so far as the as the law is concerned in verse 14, we know that the law is spiritual.

[00:28:53] But what's the matter then? Paul, He says, But I am carnal. And that's the matter. You give me a spiritual law and I'm a carnal person, it'll condemn me. So he says, verse ten, and the commandment, which was ordained to life I found to be unto death. Oh, what a state to be in. And so at last he cries out in verse 24, Oh, wretched man that I am who shall deliver me from the body of this death. And he immediately says Thank. I thank God. What for? He says, I've come to the end of this argument. Blessed be God. He said, I've got an answer. I thank God through Jesus Christ, our Lord, and goes on in Chapter eight to tell you why. Well, now we take it a stage further. Let's turn, shall we, to Romans chapter three. Because in Romans chapter three, we have a progress in the argument, which I think we should follow in the earlier chapter. Chapter one onwards, he has discussed the utter pollution and corruption of the pagan world. And you can imagine that his Hebrew listeners were nodding their heads, Oh,

yes, they're a bad lot. And then in chapter two, he turns to them and he says, Behold, thou art called a Jew and Makest I boast in the law. And you're doing this all saying things so you're really worse. All they said, Well, what advantage is there in being a Jew? He said much every way You've had the oracles of God, you're his people.

[00:30:36] Are we better than they? No. In no wise That's a different question altogether. You're even worse than they are because you've had greater opportunity. And so he quotes the scriptures and says, You see, I've said those horrible things about the pagan world in chapter one, and I'll say two horrible things about you from the Old Testament. Your mouth is like a sepulcher. Poison of ASP is under their lips. And so he says, We are brought all in guilty before God, Jew and gentile. Well, now, starting off from that. He says in verse 19. Now we know that what things soever the law saith it, saith to them, which are under the law, that every mouth may be stopped and all the world may become guilty before God. There is one occasion when it says in the Gospels the parable. When he had nothing to say and another parable says he had nothing to pay. And you can take those for yourself friends and I can take them for myself in this presence, in the sight of this holy law I carnal and sold under sin. My mouth is shut. I have nothing to pay and nothing to say. So we go on now and see his argument. Therefore, by the deeds of the Lord, there shall no flesh be justified in His sight.

[00:32:01] For by the law is the knowledge of sin. But now all notice these words. They come sometimes in Paul's epistles, like a rising sun. Always a contrast and a change. But now the righteousness of God without law is manifested being witnessed by the law and the prophets, even the righteousness of God, which is by the faith of Jesus Christ, who is a subject all to itself. People slur over these words the faith of Jesus Christ. If you notice in Chapter four, it speaks the faith of our father, Abraham. Well, that was Abraham's faith, not mine. And the faith of Jesus Christ is Jesus Christ's faith. Do you mean to tell me that he hadn't any faith? What's the good of my faith if he's untrustworthy? So let's see the two things. Even the righteousness of God, which is by the faithfulness of Jesus Christ, it's unto all and upon all them that believe. It's no good you believing him if he's not trustworthy. And the words are come again. But they're disguised in the end of verse 26 to declare, I say at this time his righteousness that he might be just and the justifier of him, which is of the faith of Jesus. And then again, you remember I'll quote from memory. He says in Galatians chapter two, I have been

crucified with Christ. Nevertheless, I live yet not I, but Christ liveth in me and the life which I now live in the flesh.

[00:33:36] I live by the faith of the Son of God, not my faith in him, but his utter trustworthiness. Or once more, Philippians Chapter three. And I don't think I shall quote that from memory in case I slip. He says in Philippians Chapter three. Verse nine and be found in him not having mine own righteousness, which is the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Don't mingle your faith with the faith of Christ. Keep them separate. You couldn't go back to Romans three and and say the faith of Christ was to believe in Christ and say this. Even the righteousness of God, which is by believing in Jesus Christ unto all and upon all them that believe. You've said things twice over. So we'll accept it. As it stands now, he says there is no difference. There is a great difference between Jew and Gentile, but there is no difference here. For all have sinned and come short of the glory of God and the glory of God is the word doxa, which means two to all intents and purposes. Passing the acid test again. They've got to leave that unexplained. I noticed. I'm very glad to know this, that whoever I think I know who it was was reading these verses, that she was getting out of breath. And if she hadn't got out of breath, I was going to tell you that you can't read these verses without getting out of breath to do it properly.

[00:35:09] You ought not to stop, not for a minute. At the end of verse 23, before you go on to verse 24, for all have sinned and come short of the glory of God being justified freely. There's not an interval. There's no time to turn over a new leaf. There's no time to repent and have another try. No. At the moment that you're coming short, you can be justified. Now it says distinctly that Christ justifies the ungodly. He saves the ungodly. And in chapter four, it speaks about him that justifies the ungodly. The ungodly and the word yet is slipped in. If you notice in chapter five for when we were yet without strength in due time, Christ died for the ungodly. Yet sinners know no interval, no patching it up, no giving God a dividend. All or nothing is our position. Well, we go back to chapter three and notice again, for all have sinned and come short of the glory of God. That, of course, is the actual meaning of the word sin in the Old Testament to miss the mark, every one of us being justified freely. Now, this is rather important. The word freely. Means without a cause being justified freely. Without a cause. It comes in the Gospel of John. They hated me without a cause. We'll have to deal with that.

[00:36:50] Perhaps again from another angle. There is no cause so far as you and I are concerned. We couldn't demand this of God. The only cause is his own heart. Being justified freely without a cause. Then he says there is a cause. It by his grace. But it is his grace. And it is through something as another cause, through the redemption that is in Christ Jesus. And he is another cause whom God hath set forth to be a propitiation. That's the mercy seat through faith in his blood. And there's another cause, and one that sometimes we don't stress as we should, to declare his righteousness. In this one chapter, he has spoken about the justification of God twice. Let's see it again in case we missed it. He says verse four, Chapter three. God forbid. Yay! Let God be true and every man a liar as it is written, that thou mightest be justified in thy sayings and mightest overcome when thou art judged. God must be justified. These sayings can be tested and you'll triumph in the Inquisition, justification of God. And again, at the close of Chapter three, again, he says, to declare his righteousness. For the remission of sins of the past. How is it that God could forgive David or forgive anybody else in the Old Testament long before Christ came? Why? Because He had planned that he should come. And because he could see down the age that perfect work of his son.

[00:38:32] He could remit the sins that are past through the forbearance of God. And what about now? To declare, I say at this time his righteousness. It's still true. Magnificently true that he might be just. And the Old Testament has echoed this. The prophet Isaiah speaks of a just God and a savior who will never, never soft pedal this. Don't merely speak about the mercy of God and the love of God and the gentleness of God and the kindness of God as though God has been a little bit weak for a few minutes, patted us on the head and said, Run home and don't do it anymore. We have been discharged in God's Law court, friends. We are acquitted. Not only so that a negative we stand positively righteous in his presence because we are in Christ or in ourselves. Nothing like it. That's the part of this present life to seek to get. Anyway, near an approximation. We'll see that when we come to the practical side. But here's our position. That he might be just and the justifier of him who is of the faith of Jesus. Then he asked this question Where is boasting then? You remember this man after he'd written his epistle to the Galatians? All the way through this, he says, God forbid that I should boast. Our version says glory. That's mixing up two words Keep them distinct.

[00:39:56] God forbid that I should boast. Save in the cross of our Lord Jesus Christ. So he says, Where is boasting then? The word excluded contains the Greek word for a

key. So you can say where is boasting. It's locked out and the key turned can never come back again. Where is boasting? But what law works? Nay, but by the law of faith. There's one bit we shall not do this time, and that is to speak about the two works, the works of law. That's for the Jew. And when Paul writes to you and me, he says not of works and leaves it. But you can quite see that if a Jew couldn't be justified by the works of the law that God gave him. Hopeless for us to think about being justified by works at all. So if we know we never get to it in these studies, you can think that out for yourself. But we haven't finished chapter three yet. Therefore, we conclude he is a logical man again. Therefore, we conclude that a man is justified by faith without the deeds of the law. He asked a question Is he the God of the Jews only? Well, today you would have to ask, is he the God of the Gentiles only? For there are some people who say the Jews got no more place in the plan of God. He's out of it. Well, one day God's going to fulfill his promise to Abraham, Isaac and Jacob, and they are going to enter into their land.

[00:41:32] There will be a kingdom of priests, but they've got to be justified the same as you and I. They will be in God's good time. But here the Gentile was having to a difficulty to get a place. You see, the God of the Jews only is he not also the Gentiles. Yes, of the Gentiles are also seeing it as one God, one God. That's. That's the one we're dealing with. Which will justify the circumcision by faith and the uncircumcision through faith. Oh, what a wonderful difference between being saved by faith and through faith. J.n. Darby pokes a bit of fun at that in his commentary, but there must be some little difference, he says to the Jew, You have been seeking to be justified by the law. Will you be justified by faith? And he says to the Gentile, You never bothered at all, have you? No, but you'll be justified through faith. But if you'd like to twist them over and be on the other side, makes no difference. Means whether you're justified by faith or whether you're justified through faith. See that it is true of you, whichever way it is, for it excludes all boasting in the flesh and all attempt to justify yourself by works. Then he says, Do we then make void the law through faith? God forbid. Don't you see? He says, We're establishing the law.

[00:42:51] We are saying you either obey it in all its magnificence or you bow in its presence and you recognize your just condemnation. Well, here we have again this particular feature. It's not of works of law, it's not of works at all. Now, the Gentiles, they had a glimpse, if you will notice in chapter two, quite outside the law of Moses. For when the Gentiles which have not the law. Now our version says do by nature. It's the

other way round for when the Gentiles have not the law by nature do the things contained in the law. These having not the law, are a law unto themselves which show the work of the law in their hearts, their conscience also bearing witness and their thoughts, the meanwhile accusing or excusing one another. In the day when God shall judge the secrets of men. So there was the law of God in measure known to all the world. But apart from Israel, the law of conscience, just the same as in Chapter three, the oracles of God were given to Israel. But God didn't leave himself without witness for chapter one says that from the creation of God, the invisible things of him are clearly seen. Therefore, they are without excuse. So whether you're a Jew or whether you're a Gentile, the Apostle Paul says to you and he says to me, men and brethren. Men and brethren, I'm preaching unto you this man.

[00:44:28] His finished work. And by him, all things all all of you can be justified from all things from which you could not be justified by the law of Moses. Well, now the next thing, of course, is we should pick up the question of the way in which he uses the terms. Justified. Justified by faith. But I think we've had enough for one session. I've been trying to impress one aspect that the law either condemns you or justifies you. And the words that God said to Cain, we can say to ourselves, He said to Cain, If thou do is not well, shalt thou not be accepted. And if not, the sin offering is at the door. There's the alternatives. Anybody in this meeting who can keep the whole law of God from morning, noon and night, or they don't need a savior. If you if you do well, God will accept it. But I wouldn't risk it. Friends, if I were you, I think I'd fall in with the rest and say no, there is no difference. For all have sinned. I'd accept the gift of God instead. Now we've got to go into this matter again. This is such a vital subject that there are other parts of it that need consideration. But I think for the time being, we'll accept that as another contribution, that we are justified by faith without the deeds of the law.