

Reflection Questions

Doctrine (What does this passage teach us):

What is justification?

Reproof (What wrong thinking does this passage expose):

How does anyone attain justification?

Correction (How does this passage fix wrong thinking):

How does this passage remind us of how quickly we desert the doctrine of justification by faith?

Instruction in Righteousness (How does this passage help us to continue):

Let us take time this week to meditate on the fact that God rescued us while we were still sinners.

Calvary Baptist Church

Sunday, February 26, 2023

Making Disciples for the Glory of God

Order of Service

Call to Worship ~ Psalm 16:7-11

Song #278 ~ Be Thou My Vision

Prayer

Scripture Reading: 2 Chronicles 21:1-20

Song #233 ~ Jesus, Your Blood and Righteousness

Scripture Reading: 2 Chronicles 22:1-12

Prayer

Sermon ~ Galatians 2:15-18

Prayer

Lord's Supper

Song #64 ~ Wonderful, Merciful Savior

Galatians 2:20

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

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Text: Galatians 2:15-18

Theme: Justification is by faith apart from the works of the Law.

Introduction: Justification or righteousness comes up repeatedly throughout the book of Galatians, but what does it mean? Justification is a legal term that means to declare someone to be righteous. Justification is often used in contrast to the works of the Law (2:16). Two arguments for a legal meaning for justification are (1) the Old Testament word for justify often means to declare righteous in a legal sense (cf. Deut. 25:1; Prov. 17:15). (2) Paul often uses this term to refer to the legal sense of declaring someone to be righteous (Rom. 8:33-34).

- I) If your righteousness comes from Christ, then your good works cannot justify you (15-18).
 - A. Even those who obey the Law (Torah) must be justified by faith in Christ (15-16).
 1. Even though Paul and the other Jews were careful to obey the Law (Torah) prior to conversion, yet they were still sinners (15). It would have been natural for these Jewish people (including Peter) to view themselves as less sinful than these Gentiles. Yet, justification has nothing to do with your own righteousness (16; cf. Rom. 1:28-2:1; Rom. 2:17).
 2. No one has ever been justified by the works of the Law. Even Abraham was justified by faith apart from the works of the Law (cf. Rom. 4:2-3, 9-10).
 3. The works of the Law can never justify a person because even our “good works” prior to salvation are tainted with our sin nature (cf. Is. 64:6; Rom. 3:10).

4. What is faith in Christ (16)? Although the phrase itself could refer to the faithfulness of Christ, the context specifies that it is belief in Christ (16).
- B. If righteousness comes by faith in Christ, then is Christ a servant of sin (17-18)?
 1. What is Paul saying in verse 17? He is saying that when a person seeks to be justified by faith in Christ (and not by the works of the Law), then he will realize that he is a sinner (17). In fact, the only way to come to Christ is to realize that you are a sinner (cf. Rom. 3:23). So, since Christ justifies guilty sinners, then doesn't that make Christ a servant of sin (i.e. a judge who justifies a guilty person is a bad judge; cf. Rom. 3:26)? No! It only demonstrates that the payment has already been made (cf. 21).
 2. Christ is not a servant of sin because He justifies people based on faith and not works. On the contrary, those who go back to the requirements of the Law are the transgressors of the Law because they could never fulfill the requirements of the Law (18).

Conclusion: Even though Peter knew that justification was by faith and not by works, he quickly deserted it. He stopped eating with the Gentiles and only ate with the Jews (12). We are not much different. We tend to view people differently based on how they look outwardly. When we view people with distinctions, we are not living in the reality of justification by faith alone.