

# Christ's authority in justification (Quality: Average)

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Date: 22 January 1984

Preacher: Falkner, Leslie Walter (1904-1985)

- [ 0 : 00 ]     Let's triumph all the great, let's eternally die. Let's triumph all the great, let's eternally die.  
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- [ 3 : 39 ]     Let's triumph all the great, let's triumph all the great, let's eternally die. Nearly all the parables of our Lord, without exception, are drawn from those things which were apparent unto the hearers, inasmuch as they dealt with things that they had seen and of which they were sensible, had their occurrence day by day.
- No, our Lord did not mystify them by drawing upon those great and eternal truths whereby they would be utterly incapable of so comprehending the wondrous truth that he would convey unto them.
- So we may be sure in the parable that is before us, in connection with our text, that that which he describes, he had indeed witnessed, and which others likewise may have observed relative unto the entrance of those who so went into the temple.
- Yes, he comes to a point about it. He not only speaks the parable, but he also brings before us the conclusive fact.
- He says, I tell you, this man went down to his house justified rather than the other. He has been drawing the picture between two distinct people, a Pharisee and a publican.
- [ 5 : 36 ]     A Pharisee who was so highly esteemed amongst men. One who was always bringing unto himself self-congratulation by reason of his seeming observance of the commandments and of that which was in relation unto the rites and the ceremonies of the temple.
- On the other hand, he turns his glance towards another individual which is the direct opposite unto a Pharisee.
- One who was despised of men. One who was hated and abhorred by his fellow men. One with whom men would, that day would have nothing to do by reason of the fact that he was a tax gatherer in the employment of a nation by whom they were oppressed.
- So he brings before us that which is highly esteemed amongst men. And he brings before us likewise that which is a picture of derision and hatred and scorn relative unto another.

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[ 7 : 12 ] In a large theological psalmist Muhammad today should bigger página hunters,emaam orgeneration, In ogre kingdom,chsè nelasiinos Dasulam the parisifftrasini a present forSuper■■■■ki. Now, that spoke of Man's research and fzovanie towards a lot of pbbanars, Anoslavix. The tw Toooh pierde and At least rited crazed hechem little gabbard Meghan for the pandemic before he came to verset And he is a God of knowledge, relative unto his perfect understanding of that which is relative unto the hearts of men.

He knoweth all about us. There is not a single detail, there is not a single item that may appear within our lives, but is under his inspection.

He observed it. He behelded it. There is nothing that can be hid from his eyes. And according unto his knowledge, so he declares, I tell you.

And when we consider this parable, and the drawing of those two characters that he sets before us, we need to realize that in this matter, he is the God of knowledge.

He knows where there is reality. He knows where there is hypocrisy. He knows that which is indeed the walking of divine grace within a sinner's heart.

[ 8 : 52 ] And he knows that which is relative unto the vainness of them who would profess one thing, and in their heart be absolutely contrary to their profession.

But he is not only a God of knowledge. He brings before us another fact, that as a God of knowledge, he searcheth the heart, he tryeth the reins.

Yes, that which is within us, he will search out, he will bring it to the light. It is a solemn thing for us to consider, that in all that which so transpires within us, that wherein we may have our feelings, that wherein we may indeed seek after certain things, even in regard unto his worship, that there is a God of knowledge, that there is a God, that there is a God, who does not take it from the outward appearance, but that he searches out that which is within our hearts, and trace it.

And may we not many times fear that that which is relative unto that which was spoken in the day of Belshazzar may indeed have somewhat an application unto our own case.

Thou art weighed in the balances, and thou art found wanting. Yes, when so far as we ourselves are concerned, everything may seem to be right.

[ 10 : 46 ] Everything indeed concerning us, why surely, there can be brought against us no accusation from others relative unto our walking through life in a moral and an upright condition.

But all this, in all its outward appearance, conveys nothing. Because he is the one who knoweth the heart.

He knoweth that which doth indeed come forth from a sense of the consciousness of God, and of that wherein though the name of God may be employed, there is no sensible realization of the one before whom they stand.

You see, in the case of the Pharisee, there was no consciousness of the holiness and of the purity of God. In the case of the publican, there is the direct conviction of that fact which he so manifested in his whole demeanor as he stood there in the temple.

God is the searcher of our hearts. He trades our thoughts. Every secret thing shall be brought into the light.

[ 12 : 18 ] Not only the words of men shall indeed be brought forth in the day of judgment, but that which is relative unto the Spirit, and that wherein there is thee, that which is behind the utterance, shall indeed be made manifest.

It is not in that wherein the word may be spoken, it is that wherein the spirit of that word may indeed have its indwelling within the heart of man.

This he will search out, he will bring it to the light. There shall be no hiding from him in the day of judgment.

He says, I tell you, and not only is he the God of knowledge and the God who searcheth out every secret thing, but he is the judge.

He has already been speaking in this chapter relative unto a judge which feared not God, neither regarded man. but here is one who is the judge of all, who is God himself, and who passeth righteous judgment upon those characters, even as they stand before him in life, and shall eventually stand before him in that eternal day of judgment.

[ 13 : 58 ] God is my judge. Yes, solemn thought. God is my judge. It is not how men judge me.

They may come to a very false opinion. God's judgment relative unto the Pharisee was indeed at an infinite distance from the judgment that men would pass upon that Pharisee.

God's judgment regarding the publican was indeed in complete contrast unto that wherein man so regarded him.

God is the judge. He judges righteously. He doesn't judge simply that wherein we may indeed do or say or work.

It is that wherein he who knoweth every secret thing will indeed cause it so to pass before his great white throne that the very glory and that purity shall indeed be revealing unto them who stand before that throne that wherein they have come short that wherein they cannot, as it were, so answer unto the judgment of him who judgeth righteously.

[ 15 : 32 ] Ah, men don't like, as it were, to hear of judgment. They don't like to think of the hereafter.

They don't like, as it were, so to consider for a moment that they must indeed eventually depart this life and enter into eternity into that which they know nothing about.

And yet it is in that wherein they shall indeed all be brought before him that he will pass sentence.

And that brings me to this thought. He says, I tell you, he is not only the judge, but he is the one who gives the verdict.

It's not left to anybody else. That which is relative to the sentence that he shall pass does not, as it were, find its origin or its source from anything that relateth unto any thing that may indeed arise within the being of man.

[ 16 : 54 ] It is that which alone which is within his own heart. And he that judgeth righteously will give the verdict. We read of his verdict in this case.

He spake as God. He said, I tell you, this man went unto his house justified rather than the other.

Remember then that you have not only to stand before your judge, but whatever you may imagine, whatever you may think, he who dealeth righteously will himself pronounce the verdict.

It shall come forth from his own mouth. I tell you, and not only in that which is relative unto the verdict, but in that wherein he here in this case so pronounces the sentence of acquittal.

He says, I tell you, this man went down to his house justified rather than the other. The acquittal was known in the heart of that individual.

[ 18 : 14 ] He knew that wherein there was peace of conscience. He knew that wherein he had indeed obtained that forgiveness that he had sought of God.

Yes, God will indeed not only give the verdict, but he will also pronounce innocent. He will afflict them that fear him.

that come and put their whole dependence and reliance upon him as this man did in this prayer, God be merciful to me, a sinner.

Not a grain of hope in himself. Not an ounce of trust in that which was relative unto his own character and being.

He casteth himself holy upon his judge and he remembereth mercy and there is that realization as that publican stood in that temple and he looked toward the further end and he saw the mercy seat that there was a substitution, that there was that wherein the redemption was so proclaimed, yes, this man went down justified rather than the other.

[ 19 : 48 ] What a blessed thing it is to have a saving faith, a faith wrought within our hearts by the Spirit of the Living God, the faith that proceedeth by the Spirit from the effectual fulfillment of all that Christ has done for those characters of whom he declared that he had come to seek and to save that which was lost.

Oh, now, as we listen to these things, we realize that here is one who desireth truth in the inward parts. He is the God of truth.

No falsity, no lie can ever stand in his presence. With all that which related unto the Pharisee, it was only operating within himself.

He prayed with himself, with the publican. It is nothing in that wherein he himself is brought into the front.

It is that wherein it is completely, as it were, put into the background, put away, having no regard to himself, and only looking holy unto that mercy, which cometh through that one sacrifice for sin.

[ 21 : 23 ] So, as we come to this subject, I want, as it were, to remind you of what he is directing our attention to. It is to an individual, one who is so declaring unto us, as one who has acquittal, one who is justified, one against whom no charge can ever be brought.

Yes, is he, as it were, some superman? Is he somebody who is high and far beyond all that we can ever attain to in life?

Listen, the man of whom he is speaking was a sinner, and nothing but a sinner, but a sinner who knew his need, and a sinner who came in confession of his need, and a sinner who only had an eye, not unto the Pharisee like the Pharisee had unto the publican, but who only had an eye unto that mercy which is alone to be found in God.

God. As I come then more immediately unto the subject, I want to ask this question, do we feel the need of God's mercy? Have we ever been brought into that state or condition wherein mercy alone can indeed suffice us?

how sweet is mercy unto them who realize their conviction, those who know the reality of the sin which is within them, those who have no plea to bring before him, only that which is in himself that he is a merciful God, and God be merciful to me, a sinner, so with our Lord we will direct as it were our observation for a moment unto these two individuals.

[ 23 : 46 ] They are both possessed with the same intent, both the Pharisee and the publican. They have both gone into the temple to pray.

That was their object. that was their intention. How many indeed may be so found within the courts of the Lord who may indeed be moved with the same intention, but from a very different point of view.

The one view in the Pharisee is himself. The one view in the publican is a merciful God. God. And so we see these two, and we see them making their approach unto the temple.

Do you see the Pharisee? How confident he is of himself. He is almost doing God a favor in coming into the temple.

temple. Yes, we see him as he may indeed ascend those steps. We see him enter through the doors.

[ 25 : 04 ] We see him advance unto the front. There is no shame on his face. No, he is glory in himself.

Yes, and the other one's approach. Does he go up to the front? Far from it.

He has to stand at a distance. And he stands at a distance because of that with which he is so conscious in himself. that he is at a distance from this holy, this righteous, and this pure God.

Oh, yes, the Pharisee may hasten in. He may take stock of all his surroundings. He may glance around as it were as he goes to the front and he sees the publican.

And he thinks what an opportunity for him so to press his case, as it were, concerning his own goodness and his own righteousness.

[ 26 : 16 ] Thus, as you look at the Pharisee, you are aware that he is standing on the ground of his own self- esteem.

If ever a man esteems himself, it is this man. listen, God, I thank thee, that I am not as other men are.

He was, as it were, an exception unto all that which related, unto those workings which were common, unto the heart of man.

No, he comes in full of self-trust, trusting entirely in himself. You notice how the Lord puts it, how the Lord puts it.

The Pharisee stood and he prayed thus with himself. It was all regarding himself.

[ 27 : 25 ] No acknowledgement of God at all. No realization of the solemn position in which he stood. No, he is fully confident in himself that he can so speak with himself relative unto the fact of his own goodness and of his own righteousness and of that wherein he is so different unto that character which was standing afar off.

Yes, self-praise. What does he say? I fast twice in knowing. I'm everything as it were, but it is in accordance with thy law, with those things that thou have so commanded us.

How ignorant can a man become, a man in a profession of religion, that he may so think that he is enabled so to praise himself in regard unto full observation unto that which God hath commanded.

Truly, there are none so blind as a self-righteous Pharisee. They are indeed entirely ignorant of the things that relate unto the true worship of God.

Then notice that here you have the spirit of self- complacency, self- satisfaction, self- sufficient.

[ 29 : 08 ] Oh, he is quite sufficient in and of himself. God must surely look upon him with favor. God must surely take note of that wherein he gave tithes of all he possessed.

Yes, God looking upon him with pleasure. What a solemn thing to die without any realization of your actual condition in the sight of God.

God. Because it is obvious that this Pharisee, in contrast with the publican who smote upon his breast, had no acquaintance with his own condition as a lawbreaker, as a sinful man.

He did not know, though he prayed with himself, the evil and the deceitfulness of his own heart, of how that he was brought under that delusion, that since he had done all these things, well surely he merited that God should indeed look upon him with favor and esteem.

The Lord Jesus bites the character out, and he says, in effect, here is a man who is utterly ignorant of the person whom, whose name he would take into his lips, because everything that he mentions is clean contrary unto the character of the righteousness and the holiness of that God.

[ 31 : 01 ] God. Therefore, though he is a Pharisee, he has his thelectrics, he has everything about him, whereby men would say, oh, what a reverent man that is, what a holy man, yet though he has it all about him, he is one big piece of hypocrisy, one who is an utter stranger unto the fact of what he was in and of himself.

Yes, God goes directly to the point, doesn't he, when he says all that relates unto his petitions, oh, they never rise any further than himself, he prays with himself, and all the satisfaction that he ever gets is from that wherein he so speaks within his breast of his own goodness and of his own righteousness.

And are we going to say that this character doesn't exist today? Are we going to say that the character that is drawn and pictured before us is very far-fetched?

My dear hearer, solemn though it may be, sad as it may be to have to say it, there are surely many, many who make a profession of his name, who are nothing more than face pharisaical in their thoughts, in their words, and in their doings.

And one of the tests of that fact is this, that they despise others. They despise others.

[ 32 : 53 ] a publican, a Pharisee as it were, draws his garments tight around him. He is disgusted more or less, that this one should have the affrontery so to enter into the temple with him.

He thinks God that he is not like him. he is not a man. He is not a Pharisee, he is not a spirit when you begin to esteem yourself more than another.

When you begin to think that there is that about you which is more worthy of the favor of God than that which is relative unto your fellow man of whom you practically know nothing at all.

It is only God who searcheth the heart, God who is the judge of all, that can differentiate, that can divide.

Oh, then let us beware of that wherein we may look down upon others. Yes, let us remember that we have to come if we come right like the poor publican.

[ 34 : 10 ] and that that poor publican was the one of whom the Lord said, I tell you, this man went down to his house justified rather than the other.

The one is cast away, the other is accepted and received. Yes, I would mention here the publican.

I'll leave you with one fault. and if the Lord spares us, then we'll speak further again later in the day concerning it. But as you look at this publican who is so commended by God, remember this one thing.

When he entered into that temple to pray, he came in the consciousness of the vital need of that which he alone could obtain in God, of which he was so utterly destitute within himself.

God loves empty vessels to be brought to him. It's like the woman who had the debt to pay and was so commanded by Elisha so to bring those vessels.

[ 35 : 30 ] And she borrowed many and she had a fruit of oil and she began to pour out. And she poured out as much as those vessels could contain.

the result, she was freed from her liability, her debt was paid, and she had sufficient that widow to sustain her for many days.

This is the character that God delights to honor. When you come to him as a poor nothing, there's only one thing that you can indeed say before him, be merciful to me, a sinner.

You're convinced of it. You're aware of it and feel it. And that is the great plague of your existence. Oh, as he so smote upon his breast, so you, oh, if you could only get rid of that heart of sin, if you could only so be delivered from that which you view the barrage.

Yes. Well, there's one thing that is going to meet it, if we are brought like that in the consciousness of the vital need, God. And that is mercy.

[ 37 : 02 ] Yes, the publican had that view of God, that he was a merciful God, and I will be merciful, he said unto such.

May the Lord enable us so to try our cases and to see where we stand in these matters, to remember that it is the Lord that draws us into this position, that declares, I tell you, I tell you, and that word is final, and that word is true, that this man went down to his house just tonight rather than the other.

Amen. Shall we now sing together in the two hundred and sixty times?

Up is a man that feared the Lord, they from the past of sin detour, rejoice in dreadful at his words, and hide his feet within their power.

In two hundred and fifty times. and hes Come, praise me, Lord.

[ 39 : 08 ] Rejoice and breath. Come, praise me, Lord.

Let you back my life within the Land.

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