

A DIFFERENT GOSPEL

During the month of August, we have been studying three unique lessons of the gospel.

- We studied the Gospel of the Kingdom from Matt.4:23-25. We learned how and why the OT prophetic gospel was fulfilled by Jesus Christ.
- Next, we studied the Mystery Gospel preached by Paul from Eph.6:19-20. We learned the mystery was that Gentiles were equally incorporated into church by faith on basis of the grace of Jesus Christ.
- In today's lesson, we will study the attack upon the grace gospel of Jesus Christ from within the church. "I am amazed that you are so quickly deserting Him who called you by the grace of Christ for a different gospel." (Gal.1:6)

This came as an unexpected surprise to Paul (thaumazo / p.a.ind) [amazed]. Paul was dumb founded how quickly the Galatian believers had deserted the grace gospel of Jesus Christ for a work's gospel.

We will examine our lesson text by the following FIVE homiletical points.

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| • Desertion | (Gal.1:6a) | AWOL from the grace of Christ |
| • Different | (Gal.1:6b) | The Judaizer's gospel of works |
| • Distortion | (Gal.1:7-8a) | Perverting the truth regarding grace salvation |
| • Divine Judgment | (Gal.1:8b-9) | Anathema curse (devoted to destruction / cherem) |
| • Divine Revelation | (Gal.1:10-12) | Mystery of gospel came by favor with God and not people |

This lesson will study FIVE aspects of the struggle of the Galatian believers regarding the conflict between Paul's grace gospel and the Judaizers work gospel.

The mission of our church is best described by 2 Tim.3:16-17 with an emphasis on the Scripture that is profitable for teaching, for reproof, for correction, for training in +R, and adequately equipping for every good work.

1. The Greek word for desert is metatithemi (p.m.ind) [to leave one place for another]. One's motive is not the issue of metatithemi.

"The present tense suggests that the defection of the Galatians from the truth was not yet complete and would continue unless they changed their views. The middle voice indicates that they were themselves responsible for their declension, rather than the Judaizers who had influenced them." (Vine, pg.523)

When used in the military, it refers to AWOL and desertion. It was a very strong and accusative word. They were Paul's first missionary converts and were under attack by legalists from the Jerusalem Christian church.

This reveals how important it is to disciple converts in grace salvation (Matt.28:19-20) [See the "Third Spiritual Awakening" at www.doctrinalstudies.com].

The Galatian converts had deserted Paul's grace gospel for the Judaizer's work gospel. Were they still saved? "I am amazed that you are so quickly deserting **Him who called** (tou kaleo/ a.a.ptc) **you** (aplm) **by (en+inst of means) the grace of Christ** for a different (heteros) gospel." (**Gal.1:6**; 2:16; 3:3; 4:6-7; 1 Cor.15:3-4; Rom.1:16; Eph.2:8-9)

2. **Paul's grace gospel allowed all who believed to become equal in the church as a result of grace salvation (Gal.3:26-29; 1 Cor.12:13; 2 Cor.5:17; Gal.3:14).**

Paul was a classic example that work's of the Law don't save you (Phil.3:5-9; Rom.4:9-13; 1 Cor.15:10).

Paul's grace gospel came immediately in conflict with the Judaizers work's gospel – “But certain ones of the sect of the Pharisees who had believed, stood up, saying, ‘It is necessary to circumcise them, and to direct them to observe the Law of Moses.’” (Acts 15:5)

The Judaizers were teaching that salvation was not complete until the convert received covenant circumcision.

3. **The conflict between the Judaizers “work” gospel and Paul’s “grace” gospel resulted in the first church conference at Jerusalem (Acts 15).**

“And some men came down from Judea and began teaching the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’” (Acts.15:1)

The doctrinal decree that came from the Jerusalem church conference is recorded in Acts 15:6-11 – “But we believe that we (Jews) are saved through the grace of the Lord Jesus, in the same way as they (Gentiles) also are.” (Acts 15:11)

Unfortunately, the Judaizers split from the grace church and immediately went to Galatia and the newly formed churches with the work's gospel (Acts 15:1, 5; Gal.1:6-9, 14; 2:4-5, 16). The Judaizers became bitter enemies of the truth regarding the grace gospel – “Beware of dogs, beware of the evil workers, beware of the false circumcision.”(Phil.3:2)

4. **The Judaizers message was not against “what” saves you but “how” you are saved. They were not distorting the content of the gospel (1 Cor.15:3-4). They were distorting the mechanics of salvation (Eph.2:8-9; Rom.3:27-30).**

The Greek word for distort is *metastrepho*. It means to change to the opposite side. They added conditions to faith in order to be saved. They added covenant circumcision to complete salvation (Acts 15:1, 5). Their conviction was rooted in Scriptural proof texting associated with covenant circumcision (false assumption - false interpretation - false expectation - false application)! “Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls.” (Acts 15:24; Gal.2:12-13, 16)

5. **Once a “work” requirement is added to “believe” in order to be saved, it distorts the Gospel of Christ and nullifies grace salvation!**

(Rom.1:16) “I do not nullify (*ouk atheteo* / p.a.ind) [to set aside; to deny the effects of] the grace of God; for if (*1cc / true*) righteousness comes through the Law, then (*Ara / true*) Christ died (*apothnesko* / a.a.ind) needlessly (*dorean*) [for no good reason; for nothing].” (Gal.2:21)

“Why send the Son of God to a cross to accomplish something for man that he can accomplish for himself? If man can save himself through the Law, then Christ did indeed die for nothing.” (Renaissance, vol.14, pg.32)

Justification is by faith alone in the salvation work of Jesus Christ alone!

(Rom.3:26-30) “Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ. Through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.” (Rom.5:1-2; Eph.2:8-9)