

## Another Gospel

*Another Gospel*

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**Bible Text:** Galatians 1:6-9

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Let's turn in our Bibles to the book of Galatians chapter one. I want to begin reading at verse six.

After the apostle Paul had opened his epistle with his greetings and his declaration of his care and love for the people of Galatia, the believers in Galatia, he says in verse six of Galatians chapter one he says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."

And, of course, as you know, that means another of a different kind. You know there is another word in the original language of the New Testament that means another of the same kind. The Lord used that in the book of John when he talked about the Holy Spirit coming as another comforter, another comforter of the same kind, that is, of the same nature. Well, this word means another of a different kind and he shows that in verse seven. He explains what he means.

"Which is not another..."

In other words, there is only one gospel. There are other... and, you know, the word "gospel" means good news. There is only one good news for sinners. There is a lot of others that come claiming to be the gospel, but he says, "You are removed unto another gospel which is not another, but there be some that trouble you." That is, they are troubling you with this other gospel.

"And would pervert the gospel of Christ."

So now we know what we are dealing with here is a perversion, not an open denial of the gospel of Christ, but a perversion of it.

How many people do you know today openly deny that they believe the gospel? People... everybody says they believe the gospel. Well, we all believe the same gospel. But here we are dealing with a perversion of the gospel.

But now listen to verse eight.

He says, “But though we...” Now who is the we here? He is referring to himself as an apostle. He is talking about the other apostles. Even if an apostle, a person whom you have great regard for, great respect for, even great love for. Though we or an angel from heaven... what is he talking about there? He is talking about something with glorious appearance. In other words, what he is saying, whatever their reputation, whatever their appearance, though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. In other words, lost, even condemned.

I have entitled this message, “Another Gospel.” And there is two major problems with preaching a message like this. Number one is just sheer volume or you might call problem of logistics, because there is only one true gospel. But there are a thousand false gospels. I mean you could consider the world’s religions but that is really not what Paul is talking about here. I mean, he is not talking about the difference between Buddhism and Christianity or Islam and Christianity here, because Buddhism and Islam doesn’t even claim to be Christian or to worship Christ or to follow him. They may say that he is a good prophet, but that is about as far as they will go. So he is not talking about that.

But you think about that, that is, you know, that is a lot of people.

But then when you consider denominations, you know, denominationalism over differences. What do they differ over? Where do they differ? Wherein do we differ? You know, those are the... those are the issues. Is it over the gospel? Most of the time it is.

Now I know people don’t want to see that because, like I said, they say, “Well, everybody believes the gospel.”

Well, what is the gospel? But you have millions of people who claim to believe the gospel. And so you have got that logistical problem, you know, in dealing with this. You know, one true gospel and we are going to define that. That is, really that is the approach we have to take here. You know, we have to.... as one old preacher said, “Lay down the straight stick.” And anything that doesn’t line up with that straight stick is a false gospel, the straight stick of the gospel.

And it is easy to say, “Well, the true gospel is the gospel of grace and the false gospel is a gospel of works.”

The problem with that is that these who perverted the gospel of Christ claim to believe grace here. They claim to believe grace. But their claim to believe grace was a cleverly disguised system of works. That is deceptive. It is very deceptive.

And then the second major problem with this is a problem of interest. Most people just flat aren't interested to delve into these things. It is, you know, how many times have you had somebody say, "Oh..."

You know, I mentioned this in the earlier message. You just make it too complicated. It has got to be easier than that. And look over at 1 Corinthians chapter 15. Now look over here with me, 1 Corinthians 15.

Now here is the way most people go with this thing. I remember I preached a message on this one time here years ago and a lady went out the back door and she said, "I..." She said, "You confuse me." She said... she said, "I always thought the gospel was the death, burial and resurrection of Christ."

And I said, "Well," I said, "the gospel includes the historical facts of the death, burial and resurrection of Christ, but just saying the death, burial and resurrection of Christ is not the gospel."

Look here in verse one of 1 Corinthians 15.

He says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Now let me say this right at the outset, because one of the most subtle perversions of the gospel is this issue of conditional salvation, salvation conditioned on man, man's... it is conditioned on man's faith or conditioned on man's repentance, faith and repentance, or it is conditioned on man's perseverance. You know, they say you can be saved one day and lost the next because you don't meet the condition of perseverance. And he is talking about if you keep... and he used that word "if," you know.

Over in Colossians chapter one it talks about if you continue in the faith, all that. Well, see, you have got to keep the context and you have got to know the gospel. And what that is, you know, in our language, as we communicate with each other, there is several ways of using the word "if."

Now we can use it as a conditional if. You know? It is like when you talk to your children and they are doing something wrong. You say, "Now, if you don't quit that, I am going to whip you." They do that these days. Or I am going to do something.

So that is... in other words, you are not getting the punishment is conditioned upon you doing what I say and that is a conditional if.

But then there is also an evidential if, evidence. And that would be something like this. I know you are alive if you breathe. You see, your breathing doesn't make you alive. It is just the evidence that you are alive. And that is what this if is. That is what this is about.

If you really believe the gospel, you will continue to believe in Christ. You will not leave it. God will keep you.

And I know the objections that come after that. Well, you are saying you can go out and live like you want.

No. That is not what it is saying at all. There is other evidences of that. There is the fruit of the Spirit. There is all kinds of things we could talk about. But that is what he is talking about. Believing in vain doesn't mean you will lose your salvation. It means you never really believed at all. You can't believe in the Lord Jesus Christ in vain. Do you know that? You can't believe in the Lord Jesus Christ to no profit, because he is all in all.

Well, look at verse three. He says, "For if I delivered unto you first of all that which I received, how that Christ died for our sins and that he was buried and that he arose again the third day."

Now did I read those two verses right? No, I left out something, didn't I? I left out something that is really, really important. What did I leave out? Two phrases that are repeated.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

Now that includes the fact that he died as the Scriptures say and said he would die. But it also includes how he died and for whom he died. That is what the Scriptures teach.

"And that he was buried, and that he rose again the third day according to the Scriptures."

You see, just simply saying the death, burial and resurrection of Christ means nothing without understanding what the Scriptures say about how he died and for whom he died, why he died and was buried and rose again the third day.

So don't get caught in that trap, you see.

Now here the apostle Paul in Galatians one all through Galatians he is talking about those who would pervert the gospel of Christ. And what were they doing? Well, they were introducing man's obedience to the law as forming some part of the ground or the cause of salvation, of righteousness, of justification before God.

Some part.

In other words, they tell you that man's works are... salvation is conditioned on man's works at some stage in some way or to some degree in this matter of salvation. All right?

And yet they also said salvation was by grace. Isn't that something? It is kind of like this.

These were Paul calls them... they are called in other places Judaizers, because they were bringing back aspects of the Jewish law, especially circumcision.

All right. Now let's think about it. Now here somebody comes along and they say, "Christ is my Savior. I am saved by grace, but... but... you have got to be circumcised to really be holy, to really be righteous, to really be saved." Or, "Christ is my all in all. He is my Savior. It is all of grace, but you have got to be baptized to be saved. You have got to keep the law. You have got to obey. You have got to persevere to be saved."

That is what these fellows are saying.

Now let me show you that. Look over in Galatians chapter five. We won't cover the whole book this morning, but look at Galatians five. I am skipping a lot, but it is just to show you what this thing is all about. Now verse one of Galatians five. He says, number one.

"Stand fast therefore, in the liberty wherewith Christ hath made us free."

Now the book of Romans defines this great and I am going to go back to Romans here in a few minutes just for a little while, but there is two types of freedom that Romans chapter six talks about that we have in Christ. The first one is our justification before God. We are freed from sin.

What does that mean? In Romans chapter six and verse seven it says, "He that is dead is freed from sin." And he is talking about those who died with Christ.

You see, The Scriptures teach that Christ not only died, but that he died as a substitute, a representative, ok? And he represented and substitute a people. Now most people say, "Well that is everybody in the whole world."

The Bible doesn't teach that. I am sorry. You say, "Well, I don't agree with you."

Well, that's fine. I don't care. You can... oh, I do care. But I... you don't agree with the Bible. And I will challenge you to challenge me on that. I... Listen. I used to fight that tooth and nail and I finally found out. Yes, the Bible does teach that so I just come out and been... I was honest with myself and I told my mother. I said, "Well, I just don't believe the Bible then."

But I know what this book teaches.

Now let me show you a picture of ... just tell you about a picture. You remember back in the old covenant, the old covenant was God's covenant with the nation of Israel made through Moses on Mount Sinai. You remember he made that covenant on Mount Sinai after he brought them out of Egypt according to a promise that he made 400 and some years before to Abraham. And he established them as a nation. He gave them the 10 Commandments.

Now the 10 Commandments were not given to that nation as a way of salvation. The Bible tells you that, now.

You are there at Galatians five. But let me just read you Galatians 3:19. He says, "Wherefore, then serveth the law? Why was the law given?" That is what he is saying there. It says, "It was added because of transgressions." It was given as a measure by which they could see their sinfulness and their depravity and their deservedness of death. What... the way we say it in the New Testament?

"For all have sinned and come short of the glory of God."

That is the way we say it. And the wages of sin is what? Death.

So he gave them the 10 Commandments. But he also gave them the ceremonial law. And that is the law of the priesthood. Remember Aaron and the Levites, the priesthood? You have the tabernacle, the sacrifices, the altar, the, you know, all of that. And that was given to picture the only way of salvation by the blood of Christ, the righteousness of Christ.

The law can't save you. The blood of Christ can and does. Righteousness cannot come by deeds of the law. He says that in Romans three and he says it in Galatians three. Righteousness cannot... in order to be saved, you have to be righteous. In order to be saved I have to be righteous. Why is that? Because God is a just God. He is a holy God. He is a righteous God. He must punish sin.

You say, "Well, what about God's mercy and God's love and God's grace?"

Yes. Let's talk about it. But any notion of mercy and love and grace that ignores, confuses, denies or dispenses with his justice and his righteousness and his truthfulness and his law is a perversion of the gospel.

God will not look over my sins or your sins. He has to deal with sin. And he has to deal with it in a way of death. And that is what that ceremonial law taught. They had to shed the blood of animals to picture that, typify that. It wasn't that the blood of animals would take away sin. Hebrews 10 tells us that. The blood of bulls and goats could never take away sin. What does it take? It takes the blood of the God man, the Lord Jesus Christ. That is what the Scriptures say.

He died according to the Scriptures. God must be just when he justifies the ungodly. Do you see what I am saying? He has got to be both a righteous judge as well as a loving Father.

If you commit a crime and you go to court, you get arrested and you go to court and you stand before the judge and you throw yourself at the mercy of the court and the judge

says, “Ok, I am going to let you go,” you are going to be glad, aren’t you? You are going to be happy that he let you go.

But do you know what that judge just did? He perverted justice. What does justice say? The punishment must fit the crime.

What was that little poem we used to say? You do the crime, you do the time.

You see, God is not like an earthly judge. He cannot show mercy without justice. That is why they had a mercy seat in the tabernacle. That is... the ark of the covenant had the 10 Commandments, the broken law in the covenant. Why? Why was it a broken law? Because we break the law. We are transgressors. We are sinners. And it was covered with the mercy seat. You remember that mercy seat was made of acacia wood. That is the humanity of Christ covered with gold, that is the deity of Christ, that covering over it. And the high priest of Israel had to come in one time a year on the day of Atonement and shed the blood of the lamb to satisfy the justice of God.

And that word “mercy seat” is propitiation.

Herein is love, not that we loved God, but that he loved us and sent his Son to be the what? The propitiation for our sins, 1 John 4:10. Christ was not just a token. He was not just an example. He was a propitiation.

Now when that high priest went into the holy of holies, who was he representing? Well, he was representing the Amalekites. No. The Perrizites, the Moabites. You know all those ites were in the Old Testament, don’t you? They were all there, weren’t they?

Who did that high priest represent? Israel. How do you know that? Well, he had 12 names on his breastplate. And he had amulets on his shoulders. He had six names on one, six names on the other. What did that represent? It represented Christ, our great high priest who represents spiritual Israel, a particular people.

Who is spiritual Israel? They are all who believe in Christ. That is why we say, “Believe in the Lord Jesus Christ.”

He didn’t represent the whole world. He represented his people. That is why he said in John 10, “I lay down my life for the sheep.” That is right.

He said in John six, “All that the Father giveth me come to me and him that cometh to me I will in no wise cast out.”

He went on to say in that same chapter, he said, “This is the will of him that sent me, that of all which he hath given me, I should lose what? Nothing, but raise it up again at the last day.”

That is it. Take it away. He is going to raise it up again at the last day. That is talking about glorification.

But, you see, that is the freedom that we have in Christ. Christ died for my sins. I died in him and he is my representative. He is my substitute. Sin can no longer condemn me. Sin can no longer condemn me. Sin can no longer be charged to my account.

Think about it. I think I read part of this last time I was here. But this is what this freedom is when he says, "Stand fast therefore in the liberty wherewith Christ hath made us free." We are to stand fast in this liberty and here it is. God sees no sin in me as a matter of divine justice. That doesn't mean that God doesn't know that I am a sinner. He does know I am a sinner. He chastises me. But as a matter of divine justice, what I deserve, God sees no sin in me. Do you know why? Because Christ was made sin for me on the cross. And he died.

The divine justice of God that I deserved and earned was poured out on Calvary's tree on Christ on the cross. And the record books of heaven record no iniquity, no transgression and no sin against me. God will not impute sin to his people.

"Who shall lay anything to the charge of God's elect?"

I quoted that last time.

"It is God that justifies."

That is the first freedom.

Now somebody says, "Well, then if I preach that, I will just give people an excuse to sin."

Well, you give them an excuse to sin. That is up to you. But thing about it is, that is not what the Bible teaches. The Bible teaches that that message... Let me show you this. Now think about it. And this is... it really goes to the second part of that creed and that is liberation of mind and heart and spirit. That is the new birth. We are free legally in Christ on the cross. My sins were imputed to him. His righteousness is imputed to me. And I owe no debt to God. I am free and clear as far as the debt and I have... and, you know, I use that analogy about the bank. You know, I... my... my debt was paid. I couldn't pay it and whoever paid it for me gave me a million dollars to the good. Well, Christ paid it. His righteousness is imputed to me.

So I cannot be condemned.

"There is therefore now no condemnation to them who are in Christ," Romans 8:1. That is freedom. Think about that. If you ... listen... Think about that. If you were a million dollars in debt and then all of the sudden you found out the debt was paid, could you think of the freedom that would give you in you mind and your spirit and your heart?



Well, that is the second freedom. It is liberation of spirit and mind and heart in the new birth. It is spoken of in Romans 6:17-18. We have been liberated by the Holy Spirit when he showed us the glory of Christ and what Christ accomplished for me on Calvary.

Christ didn't come and try to save me if I would cooperate. Let me ask you. If you believe that, now that is a perversion of the gospel. If you believe that, why is it you cooperated and other people don't? Is it because you are better than them? Less rebellious? That is not grace, my friend. No, sir. Man doesn't have it in him to believe. It is a ... faith is a gift of God. The power of the life and the power of the will, God makes his people willing in the day of his power. When he shows you Christ... shows us our sins and shows us Christ.

And so we are liberated in our minds when we see the glory of Christ and that we are no longer in bondage. I have been set free in Christ. So what I am saying is, "See..."

Somebody says, "Well, if I believe that, I just go out and sin as much as I want to."

You don't understand grace, because that kind of grace gives a sinner a desire to obey God.

Let me ask you. That fellow who paid your debt and put a million dollars in the bank. What is the first thing you are going to want to know? You are going to want to know who he is and where he is and where can I get to him so I can't thank him. That is the way it is with God's people in Christ. We are still sinners. But we are not condemned.

Now Paul says that.

"Now there stand fast therefore in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage."

That is Legalism. That is conditional salvation. If you don't keep on keeping on, God will kick you out of the family. That is what these people who believe you are saved one day and lost the next believe. If you don't keep on doing what you are supposed to do or whatever it is, whatever their denomination says, God will kick you out of the family.

My friend, that is bondage. That promotes obedience, but legal obedience. That freedom promotes obedience out of love and grace and gratitude, you see.

Now he says in verse two, now look at verse two. He says, "Behold, I Paul saying to you that if you be circumcised Christ shall profit you nothing."

Well, what does that mean? Better find out what that one means, hadn't you? It means this. If you are circumcised in order to be saved or to be made holy or to be made righteous or to stay saved, Christ will profit you nothing. And you can put anything in

the place of circumcision. If you are baptized for that reason Christ will profit you nothing. If Christ didn't do it all, then what you do renders his work useless. That's right.

He says in verse three, "For I testify again to every man that is circumcised," that is for that reason, to be saved or to be righteous or to be holy, that he is a debtor to the whole law.

My friend, if salvation is conditioned on you in any way at any stage to any degree, do you realize you are a debtor to do the whole law?

Now what have I said about that freedom? I am not in debt to the law. Christ paid my debt. But if salvation is conditioned on my faith, on my repentance, on my will or on my obedience or on my baptism, I am a debtor to do the whole law. I am not free. That is right.

So he says, verse four, "Christ is become of no effect unto you, whosoever of you are justified by the law. You are fallen from grace."

Now that doesn't mean you lose your salvation. It means you deny what you claim. You claim to believe grace, but you are denying grace.

"For we through the Spirit do wait for the hope of righteousness by faith."

What is it to wait for the hope of righteousness by faith? It is to believe in the Lord Jesus Christ, rest in him for all righteousness, for all freedom, for all glory, for all forgiveness. Now do you see that?

I want you to go back to Romans chapter one. Let me just give you this. See, another gospel. The gospel, any gospel, any claim of a gospel that does not bring about that solid freedom that we have in Christ is another gospel. I don't care what else they tell you.

What does the gospel teach? Look at verse one of Romans one.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God which he had promised afore by his prophets in the holy scripture."

There you go. Remember what he said in 1 Corinthians 15. According to the Scriptures. Well, he says this gospel of God is identified by the Scriptures.

And the first thing he gives us here is this. The gospel, the true gospel concerns a person.

Verse three. "Concerning his Son Jesus Christ our Lord."

God's Son, that speaks of his deity, the second person of the trinity. See, any gospel that denies his deity is another gospel. Jesus, that is Jehovah our Savior, that means he accomplished salvation by his death on the cross. He didn't try to save you. Any gospel

that says that is another gospel. He didn't make you savable. He is the God of the covenant. He is Jehovah, the God of promise, the God who justifies the ungodly. Christ, that means he is the anointed one. He is the Messiah. He is the one sent of God to do this great work, our Lord. He is our head. He is our sovereign. Any gospel that denies that is a false gospel, another gospel.

He said, "Which was made of the seed of David according to the flesh." That is his humanity.

"Unto us a child is given, a son is born," you see? Isaiah chapter nine. That is what the Scripture says.

The Scriptures say that this person is God man, God in human flesh who is coming to save his people from their sins by the work that he would accomplish in redeeming them by the blood of the cross.

He says, "And declared to be the Son of God with power." That is his resurrection. Yes, he rose again. But why did he arise from the dead? Because he put away the sin of his people.

See, if he just made you savable, if you would cooperate, he couldn't have arisen from the dead. Do you know why? Because sin demands death. Righteousness demands life. If his death was not the complete eternal unchangeable righteousness that demands and secures the salvation of all his people, he would have never risen from the dead.

And that is what he says here. He says, "According to the spirit of holiness by the resurrection from the dead."

Now look over at verse 16. Paul says, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth."

In other words, if you believe I can tell you exactly what has happened. The power of God has entered you life. See? The power of God unto salvation. You are a walking, talking miracle if you believe the gospel. That is what the Bible teaches, because you on your own wouldn't do it. I on my own wouldn't do it.

And he says, "To the Jew first and also to the Greek." In other words, there is no national, ethnic, racial distinction here. It doesn't matter.

Listen. Anyone who believes this gospel and he said in verse 17, "For therein, in that gospel, is the righteousness of God," not the righteousness of man, not the righteousness of good men or bad men or whatever, moral, religious, "the righteousness of God revealed from faith to faith..." From faith means the preaching of the gospel, to faith, that is God given faith. "As it is written, the just shall live by faith," looking to Christ.

What is faith in the Bible? We don't have faith in our faith. We have faith. It has an object. What is the object of faith? Christ is the object of faith.

Now let me show you that. Turn over to Romans three and look at verse 21. Now what Paul does between Romans 1:17 and Romans 3:20 here, he shows why we need the righteousness of God.

Why do I need the righteousness of God? Why can't I do it myself? And he tells us. He says we are sinners. And the highest that we can rise to is sin even in our morality and in our religion. So he says in verse 21, "But now the righteousness of God without the law," that is without our obedience to the law, "is manifested being witnessed by the law and the prophets." There is the Scriptures. Moses wrote the law and the prophets and then there is the prophets. "Even the righteousness of God which is by faith of Jesus Christ." That is Christ's faithfulness to obey the law and to satisfy its justice. "Unto all," that is preached unto all, "and upon all them that believe." When you believe it you reveal that that righteousness has been imputed to you, charged to you, accounted to you.

"All them that believe, for there is no difference, for all have sinned and come short of the glory of God being justified freely, without a cause, unconditionally, by his grace, not by your works, my works, through the redemption that is in Christ through his paying the full redemption price of my salvation. Whom God hath sent forth to be what? Remember that word? Propitiation. Not just an example.

You see, that is why you... listen. Don't go to church just to get moral pep talks. I mean, there is... listen. There is incentive to obedience in the preaching of the gospel and he says, "Through faith in his blood, his death, the righteousness of God brought forth by his death to declare his righteousness for the remission of sins that are past." That is the Old Testament saints, "through the forbearance of God, to declare, I say at this time, his righteousness that God might be just and the justifier of him which believeth in Jesus."

You see, that is the issue. That is the issues of salvation. That is the issue of the gospel. And any other gospel is another gospel. It is a false gospel That is what Paul is talking about. There is no other way. There is only one gospel.

Now it is our prayer that God will bring sinners to seek these things out. You see, most people don't. They are just satisfied with going to church and hearing those little moral pep talks and walking away. That is good enough. That has got to be good enough.

The Bible is... remember Christ told the Pharisees, "Search the Scriptures, for in them you think you have eternal life. They are they which testify of me. Search the Scriptures. Seek the Lord."

That is the issue now. Find how God is just to justify the ungodly. One gospel, one gospel. All right.

