

The Gospel or Another Gospel Galatians 1:6-9
Pastor Bill Parker

My text is Galatians 1:6-9. The title of the message is "The Gospel or Another Gospel." There are many, many false gospels, false messages, preached by false preachers, false teachers or false Christians. Many who claim to preach *the* gospel are preaching another gospel. One of a different kind, but there's only one true gospel, and it is set apart by the power and glory of God in the Lord Jesus Christ. It is the gospel of God's free and sovereign grace and the salvation of sinners by Jesus Christ the Lord. And that gospel we are going to see is that single message that leaves a sinner with no hope but Jesus Christ and him crucified and risen. It leaves the sinner with no hope of forgiveness but through the blood of Christ, the blood alone. Not His blood plus other things but His blood alone. It leaves us no hope of justification before God but the righteousness of God in Christ. The righteousness that is imputed to His people, charged, accounted to them which they, by the power of the Spirit, receive by faith, God given faith.

Paul the apostle saw himself as a guardian of that gospel not in a self-righteous way and not as if he could do it by his own power. He said of the ministry, "Who is sufficient for these things?" Not us. Man is not sufficient, but "our sufficiency is of God." This is a ministry of the gospel, not a watered-down message, not a compromised message, not a false message. But here he had been in this area preaching the gospel, and God raised up churches where the gospel was the foundation, the good news of salvation by grace in Christ, the Church that Jesus Christ built. And after Paul left, others began to creep in, other preachers, other ministers, self-proclaimed, self-taught preachers claiming to be sent of God but who preached another gospel. They had fooled and had drawn some of these professing believers away from the truth.

Paul says in Galatians 1:6, "*I marvel (I'm amazed) that you are so soon removed from him that called you into the grace of Christ unto another gospel:*" In other words, you have been swayed unto another gospel. That word "another" means another of a different kind. There is a word in the Greek language that means another of the same kind. Christ used that when he spoke of the Holy Spirit as the comforter coming as a result of his work on the cross. God the father, God the Holy Spirit, and God the Son are all the same in the essence of their nature. So the Holy Spirit could be said to be a comforter of the same kind as Christ, not in the same way but of the same kind. But here this word means another of a different kind. "*I marvel (I'm amazed) Paul writes, "that ye are so soon removed from him that called you into the grace of Christ unto" (a message of a different kind).*

He said in Galatians 1:7, "*Which is not another*" In other words, there is only one gospel. That is the point he is making there. There are not two gospels, three gospels. We have all kinds of denominations who claim to be Christian, who claim to be preaching the gospel, but their message is not the same. I was amazed growing up in religion in what we call "the Bible Belt," and people would say, "We are all believing in the same God, preaching the same Christ, just going different ways." That is not the same. The Scripture says there is one way of salvation not two, not three, not your opinion, not my opinion. I know it is confusing, and I know many of you probably are just as confused as others because you may ask, "How can I know you are telling the truth? How can I know you are preaching the one true way?" Well, there is only one way you can know, and that is by the revelation of God through his word. We must stick to the Bible,

and I know people say, "We all read the Bible; we just interpret it different ways." I will give you some questions you can use as tests to find out whether or not it's THE gospel or another gospel. These are scriptural questions.

Listen to what Paul said. It is not another. There is only one gospel. There is one Lord, one Christ, one way of salvation by the grace of God. Many people corrupt the grace of God. That is what these false preachers were doing here. The Bible teaches that salvation is of the Lord, all in Christ and by Christ. It is not by what you can do or what you do in cooperation. It is all Christ, and many people corrupt this because they want to interject or insert the works of sinners into this as forming some part of the ground or the cause of salvation. That is self-righteousness. That is another gospel not THE gospel. So Paul writes, *"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."* Now this gospel is the gospel of Christ. It is the gospel of a person. Who is Jesus Christ? Paul, in Romans chapter 1, called it the gospel of God, because it is not of man. It is the gospel of God which concerns this person, the Lord Jesus Christ, who He is. Who is he? He is God in human flesh. The Bible says in Matthew 1:21, *"...thou shalt call his name Jesus: for he shall save his people from their sins."* Notice, it does not say, he is going to attempt to save everybody. It says he is going to save his people. Who are his people? They are all that the Father gave him. He said in John 6:37, *"All that the father giveth me shall come to me; and him to cometh to me I will in no wise cast out."* He shall save His people from their sins. False Gospels teach that he is trying to save you if you will just let him, if you will just cooperate with him, if you will just be a better person than that fellow next to you who will not believe. That is not the gospel. Then it says in Matthew 1:23, *"...his name shall be called Emmanuel, which being interpreted is, God with us."* The gospel of God's grace reveals Christ who is God and man in one person. Great is the mystery of godliness, God was manifest in the flesh. How? In the person of Jesus Christ, conceived in the womb of a virgin by the power of the Holy Spirit and born of a virgin. Unto us a Child is born. Unto us a son, the son of God, is given. He is God in human flesh, the word made flesh and dwelt among us.

And then it says the Gospel is the revelation of the righteousness of God. What is the righteousness of God? It is the obedience unto death of the Lord Jesus Christ to secure and ensure the salvation and eternal life and glory of all for whom he lived and died and was buried and rose the third day. It's the merits of his obedience unto death. It's not your merits or my merits. It's not the merit of faith or repentance, those are gifts from God, but it's the merit of his whole work of salvation, redemption, His blood to put away all my sins and bring forgiveness. His righteousness imputed, charged, accounted to me in order to give me a complete, perfect, eternal, unchangeable right standing before God so that I'm accepted before God not based on my works but based upon His work accepted in the beloved, Ephesians Chapter 1:7. So don't pervert that by injecting the works of sinners as to attaining or maintaining salvation. Ephesians 2:8-10, *"For by grace are you saved through faith; that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto (not because but unto) good works, which God had before ordained that we should walk in them."* The works of the believers are not the cause of salvation. They're not the merits for blessings or rewards. They are the fruit of the grace and power and goodness of God in Christ. It's called fruit unto God in Romans chapter 7.

Then he says in Galatians 1:8, "*But though we, (that's an apostle) or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*" Nobody is going to be saved under a false gospel. I don't care what happened to you. I don't care how you felt. I don't care what dreams or visions you have. My friend, *the* gospel, not another gospel, *the* gospel is the power of God unto salvation. Another gospel will damn your soul and that's the truth because my friend, other gospels will not lead you to Christ. They will lead you to Christ plus or somewhere else. Then he says in Galatians 1:9, "*As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*"

You see there's *the* gospel then there's another gospel. Other gospels because there's many; they come in many forms. Well, how can I know the difference? Well I've already told you so many things that you can gauge by. Let me ask you several questions here concerning the true gospel or another gospel. Am I believing the gospel or am I my believing a false gospel?

1. Whatever gospel you're hearing (or whatever you call gospel) does it exalt the sovereign mercy of God as the only and entire reason and cause of salvation?

OR

Does it bring salvation down to you?

You see, *the* Gospel is a gospel of sovereign grace and sovereign mercy. Salvation is of the Lord, not of man. Most preachers stand before their crowd and they may bring forth sentimentality and they'll say something like this: now, God's done everything he can do now the rest is up to you. And my friend, that is another gospel not *the* gospel. You read your Bible. If God has done everything he can do that it's a done deal. God is sovereign and I hear preachers reasoning in their own mind -- well God wouldn't step on your dignity or step on your free will -- that is not scriptural. That's the philosophies and religion of man. That's another gospel. God is sovereign. The Bible says God saves whom he will. Romans 9:16 (Salvation) "*...is not of him that willeth, nor of him that runneth, but of God that sheath mercy.*" You say, well does that shut me out of heaven? Oh no, the only thing that will shut you out of heaven is your unbelief your stubbornness your rebellion and your ignorance. So what do you do? Bow to the mercy of God. Be like that old publican who beat upon his breast saying, God be merciful to me the sinner. The Bible says whosoever shall call upon the name of the Lord shall be saved. Well, what is it to call upon his name? It is to bow to his sovereign mercy through the sacrifice of the Lord Jesus Christ. I have no hope but Christ and then that's brings us to the second question.

2. Does your gospel humble you in the dust of inability and reveal our total spiritual deadness?

The Bible teaches, the Gospel teaches that the reason we need salvation by grace is because by nature we're spiritually dead. Now, were not physically dead yet. We're dying. God told Adam in Genesis chapter 2 about eating of the tree of the knowledge of good and evil. He said in the day that you eat thereof you shall surely die, literally dying thou shalt die. Adam didn't die physically just when he ate and disobeyed God. The process of physical death began but he died spiritually. When Adam fell, the whole human race fell in him. The Scripture teaches that. Read Romans 5 and we could go to so many other scriptures. But when Adam fell he brought the whole human race into the realm of death and sin and spiritual deadness. That's the way we're

born: dead in trespasses and sins. We have ears to hear but we have no desire to hear the things of God. I'll be very honest with you. It's like the truth that I'm preaching to you today - are they distasteful to you? Do they offend you? Remember Christ turned to the multitude and he said does this offend you? (what he was preaching) What did he tell them? He says, (Matthew 5:20) *"...That except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven."* Does that offend you? You say, well I've been working hard all my life to be a Christian. That ought to account for something. No it doesn't. The only thing that is going to count for anything is the blood in the righteousness of the Lord Jesus Christ. Now does that offend you? Do you know why it offends you? Because you're spiritually dead. He told the disciples, he said blessed are your ears for they hear but he said of those Pharisees, he said they have ears, they don't hear. Which means they don't obey. They don't heed these things. You have eyes to see but you don't see the glory of God in Christ. That's spiritually dead eyes. You have desires and they may be religious desires but it's not a desire for the truth, a desire for the glory of God. That truth that says that I am a totally depraved sinner and can do nothing even at my best to recommend myself unto God.

Paul wrote in Philippians chapter 3: he said, that which I thought recommended me unto God, counted for something. Philippians 3:8-9 *"...I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: ...and do count them but dung that I may win Christ, (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ..."* Here's what I'm saying: that whatever you call Gospel, does it bring man down into the dust of depravity and spiritual death and show him that there's no way he can be saved if salvation is conditioned on himself? and that brings us to the third question.

3. Does the gospel that you're hearing, does it place salvation in some way, to some degree, at some stage upon the sinner or does it place it all totally upon the Lord Jesus Christ?

The gospel places salvation in every way, in every degree, at every stage conditioned upon Christ and him alone. And that's why it's a sure thing. That's why we can believe in him and rest in him. But other gospels place salvation in some way, to some degree, at some stage upon the sinner. It's either to get saved as people say or to stay saved. I hear these people talk about you can be saved one day and lost the next. That's another gospel. Do you know why? Do you know why you can be lost? Because it's conditioned on them, their works, their efforts, not on Christ alone. That's salvation by works. You say, well it starts out by grace, but you just have to finish it up. My friend, that's another gospel. There's only one true gospel and that's the security that a sinner has in Christ. People argue with that all the time. Here's what they say: somebody says well those who believe "once saved, always saved," they that a sinner will be saved no matter what they do. That's not what that doctrine teaches. That's a misinterpretation and an attack upon *the* gospel that has no merit. The doctrine of eternal security of the saved doesn't say sinners will be saved and stay saved no matter what they do. It just simply says this: that if you're saved by the grace of God and God will keep you and preserve you and his spirit will indwell you and it's impossible for you to be charged with sin and you will totally be brought back to repentance continually by the power of God to live for his glory. Here's the fourth question.

4. The gospel that you're hearing, does it provide a perfect righteousness before God's holiness and justice and a suitable atonement and sacrifice before God's justice, enabling God to be both a

just God and Savior?

In Isaiah 45:22 The Lord says, "*Look unto me, and be ye saved,*" (for I am the Lord. He said a just God and a Savior) How can God be both a just and righteous and holy God and still have mercy and grace and love sinners? How can he be both a righteous judge and judge according to truth and do what's right according to himself; honor his holiness and his justice and still save sinners like us? How can he be both a just God and Savior, just and justified? Has that question and that issue ever been raised and answered scripturally in the gospel that you're hearing? My friend, if it hasn't I'm afraid you're listening to another gospel not *the* gospel. You see the only way that God can be both a just God and Savior is through the blood and the righteousness of the God-man, the Lord Jesus Christ. You see in the blood of Christ, in his death, in all that he accomplished in his obedience unto death, God provides for his people all that his justice demands. Christ satisfied the law and the justice of God by his death. And it was the mercy and love and grace of God that sent him. Romans 5:21 says, "*That as sin hath reigned unto death, even so might grace reign through righteousness until eternal life by Jesus Christ our Lord.*" You see, God is a merciful God. He's a loving God. He's a compassionate God, a gracious God, but he will not show love, mercy, or grace apart from justice being satisfied. That's why Christ came and died on that cross. That's why he made a perfect, complete atonement for all the sins of his people. That's why his death did not make salvation possible if sinners would cooperate. His death secures and ensures the eternal salvation of all for whom he lived and died and was buried and rose the third day. That's what righteousness is. Here's the fifth question.

5. The gospel that you're hearing, does it shut every door of salvation in heaven but Christ and him alone?

Does it bar every way but Christ? Does it destroy every hope but Christ? Does it present him, the God-man and his finished work, his blood and righteousness as your life and hope, salvation, and acceptance before the father? Or does it add your works, your efforts, your cooperation, even your faith? You see we must have faith, but our faith does not save us. Christ saves us. Even when the Lord told that woman with the issue of blood, thy faith hath made thee whole, you've got to ask yourself this question in the context, what was her faith? Her faith was in the Lord. Here's the sixth question.

6. Does the gospel that you're hearing, does it give a real sense of eternal security in Christ or does it bring the law down on you at every turn in order to keep you in line?

You know, that's what was happening here in Galatians. These false preachers claimed to preach Christ and to believe in Christ and to believe salvation by grace, but they sought to bring the law back down on people in order to keep them in line. Does it take the legal threats and mercenary promises of the law of God to keep you in line? Well if it does my friend, you're not hearing *the* gospel. You're hearing another gospel. You see, *the* Gospel motivates (by the power of the Holy Spirit) his people to obedience and love motivated by grace and gratitude as willing loving bond slaves of Christ. You see, those who preach *the* Gospel, the one and only gospel: Christ and him crucified and risen; He is the way the truth and the life no man comes unto the father but by Him, those who preach that gospel, we don't have to whip people with the law. We preach the love of God in Christ. That's the Holy Spirit's motivation to bring God's people in line

with the truth and the glory of God in their obedience. It's the obedience of grace, not law. And it's the eternal security that they have in Christ. In other words, they serve Him not to be saved or not to stay saved and not to earn rewards but they serve Him because all of that is already earned and secure by what Christ did on the cross. Here's the last question.

7. The gospel you hear, does it inspire worship and love and obedience and endurance?

One of the greatest objections against *the* gospel that comes from those who preach another gospel is that they say that *the* gospel of God's sovereign grace in Christ leaves them without any motivation to worship, to love others, to obey God, and to endure and persevere in the faith. But my friend, *the* Gospel does not remove all motivations. It removes all legal motivations, but it puts the sinner on the road of grace in obedience of faith.