

Title: **Who Do You Please?**

Passage: **Galatians 1:10**

Theme: **You Can Recognize a True Servant of the Gospel by Who He Serves**

Number: **0714Ga1.10(7)**

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Open to Galatians . . .

Mentioned last time that v. 10 is a hinge v. – scholarly debate as to whether it fits better w/vv. 6-9 or vv. 11-17. I don't know that it's a matter of better – really fits with them both like mortar fits between 2 separate bricks.

While we're going to focus on v. 10 this am, I want to begin by reading vv. 6 thru 17 so that you might better apprec. ate how v. 10 fits into both sections.

{Read Passage}

[i] Few issues that have greater import to our lives as Christians than the issue of authority

We don't like authority.

We're Americans;

We're 21st c. Americans;

We're fallen (sinful) –innate tendency to rebel against authority (Pride)

Supposed to change when we come to believe in JC.

Consequence of that belief is a change of authority.

Most central confession of t/Xn faith is: Jesus is Lord.

[ii] Sometimes our conduct doesn't match our confession

We know what we ought to do // we ought not to do – we don't do or we do as we shouldn't, not as we ought.

Personal

Do I go to that website that I know I shouldn't visit?

Do I say those unkind words that I know I shouldn't say?

Am I bold about JC in t/marketplace, or do I remain mute?

Do I take the time to pray, to read and meditate on God's Word, or do I do something else, something easier like watch TV.

Family relationships

Wife – Do I place myself under the leadership of my husband?

Husband – Do I love my wife w/sacrificial love knowing that this is a command of X?

Child – Do I obey and respect my parents?

Church relationships

Are we subject our leaders in t/CH?

Are we subject to one another in t/CH?

We are face w/authority at every turn.

[iii] Living the Christian life can be simply boiled down to this: Do the Right Thing

God's words to Cain in Gen 4:7 are apropos for us –

"If you do well, will not {your countenance} be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

Why [^]

Can get into all t/corollary issues of how do we know what t/right thing is; matters of motivation // of ability.

IOW – What's right? What's right is to do God's Will – those things that are in keeping w/His nature. How do we know what those things are? Role of reading; studying; knowing; living His Word.

What's to motivate us in that regard? Love.

Love for God. (John 14:15).

Love for X ought to drive us to do those things that glorify Him – that magnify His name.

As far as matters of ability are concerned . . . If we are truly regenerate then we have everything we need at our disposal.

2 Peter 1:3–4 **3** seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. **4** For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust.

This is to live our lives by t/power of t/indwelling Spirit – the 3d person of t/Trin. // thru t/strength of X and His Word.

[iii] Living the Christian life can be simply boiled down to this: Do the Right Thing

Pursuit of JC as our greatest pleasure knowing that the enjoyment of Him is only a foretaste of t/feast that will ours in eternity.

That brings us back to issues of authority, or (relevant for our passage this am) – answering t/? “Who do we live our lives to please?”

[iv] July = vacation month

It seemed like 1/3 of you weren't here the past week or two.

You missed a key section – vv. 6-9. I'd strongly encourage you to download a copy of whatever you may have missed.

A quick review . . . The previous two weeks in our study were entitled “The Devastating Danger of Desertion”

Asking the ? ==>

I. Why is Dancing with Desertion so Devastatingly Dangerous?

Dancing w/desertion refers to those who are flirting w/a defection from t/faith. Talking “spiritual desertion” or apostasy.

That's where Paul immediately goes in v. 6 ==>

I am astonished that you are so quickly deserting Him who called you by the grace of Christ for a different gospel –

Word transl “deserting” is a PT verb ind. that when Paul wrote, their defection was only in t/initial stage. IOW – it was in progress.

Were they real Xns?

Yes. But rem. Paul is writing to a group of CH's (pl). Even in a single local CH there are going to be those who may hang around, Identify w/the CH, even participate in some way – but they're not truly converted.

Distinction between t/visible & t/invisible CH.

Visible CH = all who have an orthodox profession of faith in JC.

Invisible CH = those who are truly converted. The elect.

The invisible CH (true believers) is always going to be smaller than t/visible (those that profess to be).

IOW – everyone that's part of t/invisible CH is part of t/visible CH, but not everyone who is part of t/visible CH is part of t/invisible.

Always an understanding when a local CH is being addressed that there may be a mixed multitude. Something you have to understand if you're going to interpret BOB like Heb. correctly.

1 of t/major points I tried to make last week is that our reformed theology ought not be threatened or compromised by warning passages.

Conversely, we can't compromise t/text for t/sake of our theology. Good theology comes out of t/teaching of Script., it's not forced into it.

But we don't have to do injustice to either.

T/error of Arminianism would declare that truly converted believers can become apostate. Opposite error would be to say that t/warnings against apostasy do not apply to genuine believers.

? isn't do they apply, it's how do they apply.

Do they apply in that those who are true Xns can forfeit their salv.?

No. That is an objective truth. Objectively, those whom God effectually calls will continue to final glorification (eternal life).

Romans 8:29–30 (“Golden Chain of Redemption”) ==?

29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

? isn't do they apply, it's how do they apply.

Don't apply objectively. But ==>

They do apply subjectively. That is, if I consider myself to be one of the elect, I must heed t/warning.

If I am truly justified, then I will continue on t/road to final glorification.

The road to final glorification is paved with perseverance.

Taking t/warnings to heart is part of my persevering (cf. 2 Peter 1:10).

Example from the life of X.

Heb. 5:8 . . . He learned obedience from the things which He suffered.

Jesus subjectively learned obedience even though it was objectively impossible for him to ever be disobedient.

In sim. way, it is impossible for those whom God has chosen to desert the faith. However, we who claim to be called to salvation must subjectively persevere in that faith we profess.

5:10 I have confidence in you in the Lord, that you will adopt no other view . . .

I. Why is Dancing with Desertion so Devastatingly Dangerous?

A. Because it Abandons the Grace of Jesus Christ (6)

I am astonished that you are so quickly deserting Him who called you by the grace of Christ for a different gospel—

B. Because Alternate Gospels Don't Exist (6b-7)

1. There's no such thing as a different gospel in the sense of it being a genuine gospel – There isn't a gospel of grace & a gospel of works

Why Paul calls it (v. 6) ==>

. . . a different gospel—

which is not another— verse 7

2. Paul uses 2 different words to express something different

. . . a different (ἕτερος) gospel—

which is not another (ἄλλος) —

a. Both of these words can refer to something else (“another”)

ἕτερος may refer to another of a different kind, (ἄλλος), another of the same kind.

IOW – Paul is saying that to turn to a diff. (ἕτερος) gospel in v. 6 is to turn to a false Gospel because it isn't another (ἄλλος) v. 7.

3. Another (ἕτερος) gospel is a contradiction in terms

I. Why is Dancing with Desertion so Devastatingly Dangerous?

A. Because it Abandons the Grace of Jesus Christ (6a)

B. Because Alternate Gospels (Like Alternate Realities) Don't Exist

3d point Logically follows the 2d ==>

C. Because the Authentic Gospel is as Immutable as God's Nature (7a)

1. It's unchangeable / unalterable / irrevocable

Paul refers to those who (end of v. 7)

... want to pervert the gospel of Christ.

It's t/Gospel that belongs to X // about X. It's THE Gospel (sing.), not a gospel / or gospels.

Gospel can be clarified & better understood, but it cannot essentially change – anymore than God can. It is t/immutable logic of heaven that from t/fall of Adam, t/only way that anyone can have peace w/God is by His grace, thru faith, on the basis of X's sacrifice on their behalf.

I. Why is Dancing with Desertion so Devastatingly Dangerous?

A. Because it Abandons the Grace of Jesus Christ (6a)

B. Because Alternate Gospels (Like Alternate Realities) Don't Exist (6b-7a)

C. Because the Authentic Gospel is as Immutable as God's Nature (7b)

Lastly ==>

Dancing with Desertion is so Devastatingly Dangerous ==>

D. Because an Anathema is Promised as an Eternal Consequence (8-9)

(that is, a consequence of desertion)

But even if we . . .

Human messengers.

... or an angel from heaven . . .

An angelic messenger.

. . . should preach to you a gospel contrary to that which we preached to you . . .

What?

. . . let him be accursed.

Devoted to destruction; under the ban; eternally condemned.

That brings us back to the issue of authority and v. 10.

The Judaizers were no doubt claiming that Paul was not a man to be trusted. They claimed that he wasn't an apostle in the same sense as the Jerusalem Apostles (men like Peter and James).

They also accused him of being what we would call a "people-pleaser."

Now we come to verse 10 ==>

For am I now striving to please men or God? Or am I seeking to please men? If I were still trying to please men I would not be a slave of Christ.

This verse connects Gospel to Authority. Paul defends the Gospel in vv. 6-9 and then goes on to defend his Authority in vv. 11 thru ch. 2.

Listen to the words of Dr. John MacArthur==>

One of the primary objectives of the Judaizers who were stirring up so much controversy and confusion in the Galatian churches was to discredit Paul's apostolic authority. They knew they could not successfully undermine his teaching of God's gracious gospel until they undermined his divine authority in the eyes of the church members. In order to accomplish that end, they spread the idea that Paul was not a legitimate apostle but was self-appointed and that his

motivation was to elevate himself and build up a personal following. They accused him of putting aside the Mosaic ceremonies, standards, and practices in order to make the gospel more appealing to Gentiles by removing its Jewish associations. He also made the gospel easier for Jews to accept, they argued, because he removed the demanding requirements of traditional Judaism to which all loyal Jews subscribed.

The strategy worked as the accusations of the Judaizers had caused many members of the Galatian churches to begin doubting Paul's apostolic legitimacy. Since he was not among the original apostles, whom Jesus personally called, taught, and commissioned, just where did he get his message and authority? Did he get them second hand from the other apostles, or did he simply make up his own brand of the gospel and arrogate apostolic authority to himself? What right, they asked, did Paul have to speak for God, as he persistently claimed to do? [Galatians, MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 20]

I might add that 1 reason why the Judaizers may have been so critical of Paul was because of his intent to serve as an apostle to the Gentiles. Remember, t/Judaizers were Jewish nationalists. As such they looked upon Gentiles as no better than 2d-rate members of t/KD. Inferior.

Modern analogy – If the Judaizers were white supremacists how would they look at Paul if he claimed as his ministry being a missionary to non-Caucasians?

In verse 10 Paul defends the charge that he is a fickle man-pleaser. In vv. 11 and following he defends the charge that he's a 2d rate A.

In v. 10 we ask t/? ==>

How do you recognize a true servant of the Gospel? ==>

You Can Recognize a True Servant of the Gospel by Who He Serves.

3 points in that regard.

I. A True Servant of the Gospel Pursues Truth Over Popularity

He is more concerned about defending t/truth than he is about defending or promoting himself.

For am I now striving to please men or God?

A. Why does Paul ask that question?

For am I *NOW* striving to please men or God?

1. Word “now” introduces a time element

That clearly points back to what he just said in vv. 6-9.

Not only what he said, but what he didn't say. “No time for kudos”

I am astonished that you are so quickly deserting Him who called you by the grace of Christ for a different gospel — which is not another — only there are some who are disturbing you and want to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed. As I have said before, I now say again: if anyone is preaching to you a gospel contrary to that which you received, let him be accursed.

“Now does this sound like a man pleaser to you?”

You don't begin a letter w/o saying something nice & encouraging.

You don't use words like “astonished” and “anathema” if you're a man pleaser.

I. A True Servant of the Gospel Pursues Truth Over Popularity

B. Paul's opponents in Galatia were claiming that he was duplicitous – that he bent with the wind depending on who he was with

They combed his writings and his life for contradictions.

“Yes, he teaches the Gentiles that they don't have to follow the law, yet he had Timothy circumcised according to the Law; he purified himself with four other men in the Temple at Jerusalem, he even had his head shaved at Cenchrea.”

We know from what Luke wrote in the BOA that these men were misrepresenting what Paul taught.

1. Didn't Paul say that he became all things to all men?

1 Corinthians 9:19–22 19 For though I am free from all men, I have made myself a slave to all, that I might win the more. 20 And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some.

Refers to method, not mastery. Methods may differ, the Master remains the same.

I. A True Servant of the Gospel Pursues Truth Over Popularity

IOW – there's no room for compromise.

I was talking to one of our missionaries yesterday, Eric S. (he and Chris will be with us in a few weeks). He told me about an experience he had as a child. The CH he attended w/his parents refused to discipline a man who was in sin because that man was prominent. He gave lots of money to the CH and was popular. To discipline him might result in t/loss of money and people. That left a lasting impression on Eric – how could a CH that claims allegiance to t/truth so blatantly compromise.

CH's do it all the time. If you want to be a big CH in this culture, you give people what they want and refrain from pushing too hard on the truth.

CH leaders do it. In order to retain their celebrity status they skirt key issues such as hell and homosexuality.

I. A True Servant of the Gospel Pursues Truth Over Popularity

II. A True Servant of the Gospel Knows and Defends the Gospel

Cannot truly serve a G. that you neither know or are willing to defend at all costs.

A. Paul repeats himself ==>

Or am I seeking to please men?

B. Defending the Gospel of Grace will not win you any popularity contests

What was true in Luther's day is true in our own. What was true in 16th c. Germany is true in 21st c. America.

No man can say that we are seeking the favor and praise of men with our doctrine. We teach that all men are naturally depraved. We condemn man's free will, his strength, wisdom, and righteousness. We

say that we obtain grace by the free mercy of God alone for Christ's sake. This is no preaching to please men. . . . This sort of preaching procures for us the hatred and disfavor of the world, persecutions, excommunications, murders, and curses. To this day you will find many who seek to please men in order that they may live in peace and security. They teach whatever is agreeable to men, no matter whether it is contrary to God's Word or their own conscience. But we who endeavor to please God and not men, stir up hell itself. We must suffer reproach, slanders, death. [Luther]

II. A True Servant of the Gospel Knows and Defends the Gospel

Paul didn't mince words in vv. 8-9.

Acts 20:27 **“For I did not shrink from declaring to you the whole purpose of God.”**

C. ABC's of the Gospel (“What is the gospel?”) – εὐαγγέλιον lit. means “good news” (used 11x in Galatians)

“How can one who is sinful & destined for God's wrath be forgiven & restored to peace w/God so that he may worship&enjoy Him forever?”

1. Person – JC t/2d person of t/Trinity; Took upon Himself humanity. 1 mediator between God and man had to be both. Truly and fully God // Man.
2. Work – Lived a perfectly righteous life, tempted w/o sin. Lamb of God who took upon Himself t/sin of t/world, dying in t/place of all who would believe in Him for eternal life. He paid t/penalty of my sin so that I could have His righteousness credited to my account. Resurrected from t/dead and ascended to heaven and will return again.
3. Application. How? By grace through faith (instrument – t/hand)....

The only way to be forgiven of our sin and depravity is through faith in his sacrificial death. That is, to believe in Him as t/one suffered God's wrath in my place so that I can have His righteousness.

I. A True Servant of the Gospel Pursues Truth Over Popularity

II. A True Servant of the Gospel Knows and Defends the Gospel

How do you recognize a true servant of the Gospel? ==>

You Can Recognize a True Servant of the Gospel by Who He Serves.

III. A True Servant of the Gospel Serves Only One Master

If I were still trying to please men I would not be a slave of Christ.

There was a time when Paul did seek to please men – even his own reputation.

Before his conversion to Christ, he was on a fast track toward the highest echelons of t/Jewish religious establishment.

His zeal for t/Law & his persecution of Xns wasn't only a vain attempt to gain favor with God – it was also a means to impress so he could advance his standing before others in Israel.

That came to a screeching halt on t/Damascus Road when he came to love and serve the One he once hated.

Philippians 3:4–8 **4 although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the**

Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

A. A slave has 1 central purpose – to please his master

MAT 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other."

LUK 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple."

Divided allegiance = spiritual adultery ==>

JAM 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

If I were still trying to please men I would not be a slave of Christ.
This is one of those either/or propositions. Can be no "both/and."

One writer, reflecting on this passage, asks ==>

This is a question every person has to answer. Whose pleasure do I seek? If we try to please ourselves, or other people, then we are living by a different gospel. Pleasing God and pleasing others are mutually exclusive. We cannot follow our own ambitions and follow Jesus Christ at the same time. . . . [O]nce we understand the one true gospel, then we stop living for ourselves, or for others, and start living for God." [Ryken, 25]

What do you live for? Who do you live for?

Who Do You Please?

Applause and approbation of others, or t/A & A of God –
God who is our audience of 1.

A few questions

Are you concerned more with how you look on the outside rather than being godly on the inside?

How much you know compared to others rather than what you can learn from others?

What other people think of you rather than what God thinks of you?

John, in his Gospel (12:43) speaks of those who
... loved the approval of men rather than the approval of God.

Do you resent it when other people get the attention that you think u deserve?

The people pleaser is in bondage to everyone that he's trying two please; we are be slaves to Christ alone

1 Corinthians 7:23 You were bought with a price; do not become slaves of men.

I. A True Servant of the Gospel Pursues Truth Over Popularity

II. A True Servant of the Gospel Knows and Defends the Gospel

III. A True Servant of the Gospel Serves Only One Master

Romans 14:8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.