

Series: Galatians

Title: Servants or Men-pleasers?

Text: Gal 1: 10

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Subject: Servants or Men-Pleasers?

Galatians 1: 10: For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

There are only two kinds of preachers in the world— men-pleasers and servants of Christ.

Proposition: Preachers who are men-pleasers are not the servants of Christ and preachers who are the servants of Christ are not men-pleasers.

The message a man preaches publicly is the message a man believes. Privately, some claim to believe the doctrine of grace. But publicly, they won't preach grace.

Isaiah 8:20: To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

The test is does God get the glory or do men? Is the doctrine to please men: giving man a part? Taking the offense out? If so man gets glory. Or is it according to the scriptures? Does it declare salvation is of the Lord? If so God's get the glory!

Isaiah 42: 8: I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

Divisions: I want to take a brief look at some doctrine to compare what the servant of Christ preaches and what men-pleasers preach.

ELECTION

Christ's servant preaches election—not occasionally but every time he preaches. He gives God our Father all the glory—"***Of God are ye in Christ Jesus...***"

Election is UNTO SALVATION. Some men-pleasers say if God elected a man then he is saved even if he dies unregenerate in unbelief. Christ's servant declares that those God elected in eternity, God calls in time. God gets all the glory for...

2 Thessalonians 2: 13:...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Election is by God's SOVEREIGN, UNCONDITIONAL GRACE. Men-pleasers say God saw something in his people so he chose them. But that pleases men. Christ's servant declares that any condition in man makes election to cease being by grace (Rom. 11:6). The scriptures declare the purpose of God's election is to give God all the glory for calling his people. It is God's sovereign right, his sovereign will, his unconditional grace by which he chooses some and passes by others.

Romans 9: 11: (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12: It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14: What shall we say then? *Is there* unrighteousness with God? God forbid. 15: he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16: So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Election took place in ETERNITY one time. Some men-pleasers say of a new believer, “There is a new name written in glory.” Oh, that pleases men! Christ’s servant declares God wrote his elect’s names in the Lamb’s book before the world began. There will never be a new name in that book and never a name blotted out!

Ephesians 1:3: Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6: To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The cause of election is God's EVERLASTING LOVE IN CHRIST. Men-pleasers say *our* love is the *cause* of his love toward us. How pleasing to glory stealing men! Christ’s servant declares (Jer. 31:3; 1 Jn. 4:19)—“*we love him because he first loved us.*”

SIN

Romans 5:12: by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

All became guilty by Adam’s one original sin. All became depraved in heart by our first conception. But men-pleasers do not talk much about sin today. If so, they say men have *some* good in us; some are not as bad as others. Christ’s servants declare—

Romans 3:9: What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10: As it is written, There is none righteous, no, not one: 11: There is none that understandeth, there is none that seeketh after God. 12: They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Romans 3:23: For all have sinned, and come short of the glory of God;

Jeremiah 13:23: Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.

Christ’s servant declares this even of himself and others as believers. David, as a born-again child of God, said,

Psalm 38:7: For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

The apostle Paul, after being regenerated so that he had a new nature and an old sinful nature of flesh said,

Romans 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not....24: O wretched man that I am!

We always have sinful flesh whether we are unregenerate and regenerate. Therefore,

Psalm 39: 5...verily every man at his best state is altogether vanity. Selah.

The only thing our sinful flesh contributes to salvation is sin; man sins, God saves!

REDEMPTION

For whom did Christ die? Men-pleasers say Christ died for all sinners without exception. Others say, "There is *some sense* in which Christ died for all men." Christ's servant speaks the word of our Redeemer,

John 10:11: I am the good shepherd: the good shepherd giveth his life for the sheep...15:...I lay down my life for the sheep...26:...ye are not of my sheep...

Be sure to get that! Christ said I lay down my life for the sheep. But to some, he said, "Ye are not of my sheep." There is "*no sense*" in which he laid down his life for those who were not his sheep!

"*But John Calvin said!*" Yeah, but GOD THE SON, THE LORD JESUS SAID, "I lay down my life for the sheep. And ye are not my sheep." Let God be true and every man a liar! Or please men and call God a liar? But Paul said, "If I please men then I am not the servant of Christ."

What did Christ accomplish? This is why it is so important that Christ's servant declares that Christ laid down his life for his particular people alone. Men-pleasers say he made redemption *possible* for *all men*. Those who say there is *some sense* in which he died for all men are saying the same thing. Both are giving a sinner—*some sense*—in which to glory in making Christ's blood effectual. Christ's servant declares there is no sense in which Christ failed! God our Father said, "He shall not fail!" Christ declared he did not fail, "It is finished!" The Spirit of God declares he did not fail, saying,

Hebrews 1: 3...when he had by himself purged our sins, he sat down on the right hand of the Majesty on high

Isaiah 53: 11: He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Daniel 9:24: Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy

In *every sense* Christ eternally redeemed, justified, put away the sin of each one for whom he died by his one offering! If someone objects, what are you pleading for? Pleading that Christ

not receive all the glory? Pleading not to offend sinners? What does that make you? Christ's servant wants God's Son to get all the glory for the "death he accomplished" for his elect, Jew and Gentile!

REGENERATION

John 3: 5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7: Marvel not that I said unto thee, Ye must be born again. 8: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Listen to Christ, "*that which is born of flesh is flesh; that which is born of God the Holy Spirit is spirit.*" We must be born of the Spirit in order to have a new spirit. No sinner can do it or stop it. But men-pleasers tell poor, spiritually dead sinners that they have a free-will to accept or reject Jesus. Of course they are speaking of the Jesus who only made salvation possible, the Jesus who can do nothing unless they let him. A sinner not only CAN reject that Jesus HE SHOULD! Christ's servant declares that no part of the new birth is of the sinner BUT of the Holy Spirit of God. He is unstoppable as wind. He gives a new spirit, faith, repentance, and draw us.

Psalms 65:4: Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

SANCTIFICATION

Sanctification is to be a holy, pure new creation. A new spirit is created within a dead sinner. A new holy man is created within this old man of sin. Sanctification is to be washed, cleansed, sanctified, purified in the name of the Lord Jesus and by the Spirit of our God (1Co_6:11)

Some men-pleasers describe it as a co-effort between the believer and God. Other men-pleasers claim it is all of God but they compel/constrain professing believers to do or they cannot be holy and saved. They say that except ye keep the ten commandments and/or except you obey man-made commandments and traditions then you are not holy and shall not be saved. The apostle Paul said,

Galatians 6: 12: As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh.

Most men-pleasers teach that the more outward sin you put away and the more good works you do, the holier you are becoming. Some say you completely put away your sin and become perfectly holy. Others say you never put it away but you do reach a degree of holiness that makes you ripe for heaven. What if a believer becomes paralyzed? Would he never achieve the degree of holiness he needs to enter glory?

Christ servants declare sanctification is of God entirely: Father, Son and Holy Spirit. God our Father is the "God of peace" who "sanctifies his people wholly", preserving your "whole

spirit and soul and body blameless unto the coming of our Lord Jesus Christ” (1Th_5:23; Jud1:1) God the Son sanctified us by his will when he perfected forever his people by one offering (Heb 10). He gave himself for his church that he might sanctify and cleanse it with the washing of water by the word (Eph_5:23). The Spirit of God creates a new spirit, the new man, which after God is created in righteousness and true holiness (Eph 4: 24). Christ formed in you in union with the new man is the righteousness and true Holiness of the new man created within. That is "when of God, Christ is made unto us wisdom and righteousness, and sanctification and redemption, that he that glorieth may glory in the Lord." (1Co_1:30-31). Christ is inseparably united with our new man like a vine and its branches.

Hebrews 2:11: For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

When Christ our Holiness is in a sinner, our new man/new spirit is fit or meet to partake of the inheritance of the saints. Scripture speaks of nothing that remains to be done to our spirit to enter glory—"*to be absent from the body is to be present with the Lord.*" Our fitness is Christ.

Colossians 1: 12: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints, in Light: 13: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Scripture says nothing enters his kingdom that defileth or maketh a lie?

1 Corinthians 6: 9: Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11: And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

He "hath made us meet to partake of the inheritance of the saints." Saints are sanctified ones. "And hath translated us into the kingdom of his dear Son." You are in the Spirit of so be the Spirit of Christ dwells in you. And the Light we are in is Christ with Christ in you. The glory [the light] of the mystery is Christ in you, the hope of glory (Col 1: 27).

What about growth? Indeed, we *grow in grace and knowledge of our Lord Jesus* but we do not grow more holy than we are when united with Christ. *Ye are* children of light, walk *as* children of light. *Ye are* holy, now *be* ye holy. But we do not become more light or more holy we simply walk in the Light and Holiness of Christ.

So what does scripture mean when it says, "*The path of the just is as a shining light, that shineth more and more unto the perfect day*" (Pro_4:18). Christ is the Light that shines more and more. More and more we find he alone is our Holiness.

For example, by the constraint of his love, Christ gives a new will set on pleasing God. He gives new affection set on Christ at God's right hand where our life is hid. By the Spirit renewing the new man "in knowledge after the image of him that created him", he makes us put away some outward act of sin. But very soon he lets us become so proud in our flesh that we put it away.

Then his Light shines more and more, showing us our sin-nature is as wicked as ever: full of pride, self-righteousness and covetousness. We learn that putting away outward acts of sin, did not make us more holy. Natural men do the same as they grow older yet they are not growing holier. We even learn that growing in the fruit of the Spirit such as love, mercy, longsuffering, temperance does not make us more holy.

Christ's Light makes us know our Holiness is a Person the same as our Righteousness is a person—Christ Jesus! YE ARE COMPLETE IN HIM! That is Paul's point in Colossians 1-3. Growth in grace and knowledge IS OF HIM—from him, through him and to him. It is seeing him as our only Holiness more and more.

Fruit of the Spirit is produced by beholding HIM. "Newness of spirit" (Rom. 7:9) is not constrained by rigors of law nor compelled by men. It is the sweetness of Christ's love. Newness of spirit is faith which works by love.

RESURRECTION AND GLORIFICATION

Is there some man-pleaser that will take credit for resurrection and glorification? Will men-pleasers also lie to sinners that they have a part to play in raising themselves from the dead and giving themselves a new glorified body? It is just as absurd to lie to sinners that they have any other part in salvation when salvation is of the Lord!

Finally, fully, and forever Christ shall present his church to himself "*a glorious church not having spot, or wrinkle, or any such thing, but holy and without blemish.*" Oh, the unspeakable joy of being with Christ! He shall make us perfectly conformed to his image. We shall be with all his holy people. There will be no men-pleasers, only servants of Christ. And we all will give all the glory to our all-glorious Savior forever for every part of our salvation!

Amen!