

CHAPTER II

GALATIANS 1:6-10 PAUL'S REBUKE OF THE GALATIAN HERESY

A. INTRODUCTION.

1. By way of illustration, do you believe in doctrinal precision concerning the Christian gospel? Is it hair-splitting to make fine theological distinctions between faith and works, Jesus Christ's deity and humanity, subjective and objective justification? Perhaps you blithely respond that the more important and real bottom line issue today is simply "accepting Jesus Christ as personal Savior." Yet when you fly in a modern jet plane, or subject your body to a surgeon's scalpel, do you not expect precision since your very life depends upon it? If this be so, then is not precision concerning the destiny of your soul of far greater importance? For this reason, in Francis Schaeffer's book *The God Who Is There*, he cautions against the loose use of such terminology as "accepting Jesus Christ as Savior" since it is so often employed merely as a "contentless banner." He cautions that "[t]he phrase 'accepting Christ as Savior' can mean anything."¹

A person of liberal, skeptical persuasion concerning the Bible, can make the same confession that he has "accepted Jesus Christ as Savior" and yet mean the opposite of what we imagine he says. A Mormon can accept such a statement, yet in fact his view, as understood through the grid of Mormon doctrine, constitutes greater heresy than ever existed in the Galatian churches. Even a church member may agree to this common confession and yet in fact be trusting in baptism, church membership, parental heritage, or vague sentiment.

By way of illustration, the Arian controversy of the second and third centuries, concerning the deity and humanity of Christ, chiefly focused on the meaning of two similar Greek words. Jesus Christ was either "similar to God" ὁμοιούσιον, homoiousion, or the "same as God" ὁμοούσιον, homoousion. We thank God that Athanasius finally triumphed after a long conflict that included several banishments from Alexandria. His defense of the deity of Christ, namely that He is essentially the "same as God," meant that biblical Christianity was upheld in a most vital way. So Thomas Carlyle, the English 18th century essayist, at first sneered that Christendom became divided over a mere Greek diphthong. However he later agreed that in fact Christianity was at stake over this matter, and had Arius won, only a sect would have resulted, and then died."²

Here Paul is careful to jealously and precisely guard sound gospel doctrine against all attacks of whatever stripe. In 2:5 he declares that, "we did not yield in subjection to them [false gospel teaching brethren in Jerusalem] for even an hour, so that the truth of the gospel would firmly/permanently [διαιμένω, diamenō] remain with you." In 3:16 he

¹ Francis Schaeffer, *The God Who Is There*, p. 143-5.

² Augustus Strong, *Systematic Theology*, p. 329. Constantine is said to have declared that his kingdom was divided over an iota, the smallest Greek letter.

distinguishes between the singular and plural of a noun to prove that Christ is the promised seed of Abraham. So here in 1:6, “another gospel” is not simply a slight doctrinal deviation. To some of lesser insight, it might appear to be a mere shade of gray, but to Paul it is a matter of stark heresy of the blackest dye. While the issue had appeared to have been earlier settled at the Council of Jerusalem, when Peter declared, “we [Jews] believe that we are saved through the grace of the Lord Jesus, in the same way as they [Gentiles] also are” (Acts 15:11), yet the cancerous subtlety of deviation from gospel purity continued to make a renewed challenge.

B. PAUL’S GOSPEL IS THE UNIQUE GOSPEL, VS. 6-10.

The close of the twentieth century is not marked with a regard for exclusive claims, especially in the realm of religion. The mood is more one of syncretism, ecumenism, subjectivism, the synthesis of ideas, so that truth is more likely to be found between two opposites. Hence Paul’s uncompromising, definitive vindication of the gospel is more necessary than ever. These abstract times call for the concrete; these days of gospel vagueness call for gospel clarity and specificity; this era of defection to a multitude of gospels calls for the proclamation of the one and only, unique gospel of the saving grace of God.

1. Unique as the gospel of grace, vs. 6-9.

While the gospel has already been declared in v. 4, now Paul describes it with a shade and contour that speaks to the challenge of the false gospel invading the Galatian churches, namely the vital aspects of divine “calling” and “grace.”

a. Positively, it is “the call of God by the grace of Christ,” v. 6.

“I am amazed/astonished [θαυμάζω, *thaumazō v pais*] that you are so quickly removing/deserting [μετατίθημι, *metatithēmi v pmip*] from He who called [καλέω, *kaleō par aagsm*] you in [the] grace [of Christ] unto another [ἕτερος, *heteros adj asn*] gospel.” Paul is well aware of the solid gospel foundation that was originally laid whereby “Jesus Christ was publicly portrayed [placarded] as crucified” (3:1). There was initial progress in the life of the first saints by means of the “Holy Spirit” of Christ through the “hearing of faith” (3:2). But now “carnality” has come whereby the “works of the flesh” and “the works of the Law” are believed to have contributory, sanctifying efficacy (3:3, 5).

(1) He is astonished at the present defection, v. 6a.

The creeping infection of a false gospel has rapidly spread so that Paul is quite shocked. Hence, the authority of early church tradition is diminished when compared with Scripture since error was periodically rampant even in those times. Only the Word of God has the guarantee of being without error through the preservation of the Holy Spirit (II Tim. 3:16; II Pet. 1:20-21). Here the ever present vulnerability of believers is stressed since even those under Paul’s profound pastoral insight were susceptible to false doctrine (I Cor. 10:12; Heb. 3:12).

Martin Luther comments:

A man may labor half a score years ere he shall get some little church to be rightly and religiously ordered; and when it is so ordered, there creepeth in some mad brain, yea and a very unlearned idiot, which can do nothing else but speak slanderously and spitefully against sincere preachers of the Word, and he in one moment overthroweth all. . . . Seeing then that the Church is so soft and tender a thing, and is so soon overthrown, men must watch cheerfully against these fantastical spirits; who, when they have heard two sermons, or have read a few leaves in the Holy Scriptures, by and by they make themselves masters and controllers of all learners and teachers, contrary to the authority of all men.³

- (2) He acknowledges the responsibility of this present defection, v. 6b.

The sad charge is that the Galatians are “quickly deserting” (present tense) the God who has called them. Thus while the false teachers are rightly to be condemned, yet those who hear their deceitful doctrine are responsible for their acceptance of it and gradual departure from the truth. So Paul further exhorts, “You were running well; who hindered you from obeying the truth?” (5:7). Therefore to embrace this “other” gospel is to reverse ones course, to run back in the opposite direction and assimilate former carnal bondage. Hence the saints are exhorted, “[keep standing firm and do not be subject again to a yoke of slavery” (5:1).

- (3) He focuses on the essential points of difference, v. 6c.

The process of reversion, even possible for genuine believers to some degree, concerns the neglect of two essential gospel ingredients, namely the “calling” of the sinner by God the Father to the saving sphere of “the grace of Christ.” This “calling” (aorist tense) is akin to that of Romans 8:28, 30; Ephesians 1:18; 4:1, 4, even as with Paul here in 1:15-16; it is God’s sovereign, electing, effectual initiative that is finally irresistible. Thus “the grace of Christ” is similarly the justifying (forensic) and regenerating (dynamic) works of redemption whereby the sinner is delivered from sin’s penalty and power. The Galatian error was the humanizing of this gospel of sovereign grace whereby the unilateral covenant in the blood of Christ (Heb. 13:20-21) was supplanted by a bilateral covenant that sought a pact between God and cooperating man in the saving, but especially the sanctifying of his soul.

- (a) The Galatian gospel heresy was, to a degree, that of a second chance, the clearing of one’s slate up to the present and the opportunity to do better with some divine assistance. Justification provides a fresh start while sanctification is the renewed effort to perform more acceptably according to the demands of the whole Jewish Law, but especially circumcision and the Ten Commandments (3:3, 5; 4:10, 21; 5:2; 6:12). That is, having been saved by Christ alone, I am subsequently sanctified by Christ and Moses. Thus only Christian Jews, rather than Jewish Christians, will receive the benefits of Christ as the seed of Abraham.

³ Martin Luther, *Commentary on Galatians*, p. 59.

(b) For Paul, the true and only gospel is all of grace, all of God's pure mercy, from start to finish, and especially all of Christ. It is God's gracious saving activity in the face of man's rebellious aggression against Him (Ps. 2:1-12; Rom. 5:8). Grace seeks, saves, keeps, and perfects, through the channel or linkage of faith (2:16; 3:5, 24-25; 5:1, 5-6). Grace in the gospel is that which distinguishes Christianity with regard to all other religions. The exclusion of all human works, the bondage of man's sinful condition, and God's unilateral saving power, offered and applied, are all unique features of the Christian gospel. Particularly, grace and works (the Law) are mutually exclusive in not only justification, but here in context concerning sanctification (Rom. 7:1-4; 10:4; 11:5-6).

(4) He acknowledges the subtlety of "another gospel," v. 6d.

Paul's concern is that the Galatian believers are deserting the true gospel for "another [different] gospel." He then qualifies it in v. 7 as that "which is really not another." Hence the Apostle is well aware here of the element of possible deception. He is really saying that this "different gospel," according to outward appearances, may seem to have similar features while in reality it is essentially different, and as such is in fact not the authentic gospel at all.⁴ Any admixture is destructive of the purity of the gospel.

John Brown comments:

They [the false brethren] might suppose that they were not materially altering the gospel, – they were only adding to it the observance of the Mosaic Law. But this addition was in reality a most important alteration, – indeed, a complete perversion. . . . It is a most hazardous thing to tamper with the gospel of Christ. It must neither be abridged nor enlarged. It cannot admit of either without injury. . . . No greater curse can befall a Christian church than to have teachers who, by their confused and erroneous statements, trouble the minds of believers, and attempt to pervert the gospel of Christ.⁵

Luther comments:

[T]hey [the false brethren] glory above others in the name of Christ, and boast themselves to be the most sincere preachers of the Gospel. But because they mingle the Law with the Gospel, they must needs be the perverters of the Gospel. For either Christ must remain, and the Law perish, or the Law must remain, and Christ perish; for Christ and the Law can by no means agree and reign together in the conscience.⁶ Where the righteousness of the Law ruleth, there cannot the righteousness of grace rule; and again, where the

⁴ Concerning the contrasting use of ἕτερος, heteros, and ἄλλος, allos, here in vs. 6d-7a, refer to Trench, *Synonyms of the New Testament*, pp. 357-61, and more recently William Hendriksen, *Galatians*, p. 39.

⁵ John Brown, *Exposition of Galatians*, pp. 14-15.

⁶ John Bunyan, who claimed that he loved Luther's *Commentary on Galatians* next to the Bible, makes a similar comment when in his *Of The Law And A Christian* he writes: "I may not, will not, cannot, dare not make it [the law of Moses] my savior and judge, nor suffer it to set up its government in my conscience." *Works*, II, p. 388.

righteousness of grace reigneth, there cannot the righteousness of the Law reign; for one of them must needs give place to the other.⁷

- b. Negatively, it is not “another gospel” of a similar kind, vs. 7-9.

In all good Christian leaders there must be something of both the lion and the lamb, courageous strength and tender gentleness. Bishop J. C. Ryle of Liverpool, regarded by Spurgeon as the greatest evangelical Anglican of his day, is remembered by a memorial inscription at his birthplace in Macclesfield, England, which reads, “A man of granite with the heart of a little child.” Paul was also of the same dual temperament, though at this point in Galatians he is decidedly a man of granite, even though at other times he was most lamb-like and tender (I Thess. 2:7-8, 11).

In instructing the young Timothy, Paul found it especially necessary to inculcate this same right militant attitude with regard to the maintenance of the purity of the gospel. So he writes: “Guard [defend and protect], through the Holy Spirit who dwells in us, the treasure [the good deposit] which has been entrusted to you” (II Tim. 1:14). Now Paul exemplifies this necessary “guardian” attitude in his forceful, decidedly negative advocacy of the only authentic gospel, through the denunciation of “another gospel.”

- (1) It is an “illegitimate, non-gospel of Christ,” v. 7a.

“Which is [really] not another [ἄλλος, allos adj nsn].” In reality, the purported “gospel” of the Jewish legalists from Jerusalem, notwithstanding its boasted faith in Christ, is not a gospel at all. In today’s society, we are used to plastic representations of fruit and flowers and wood. Strangely, we seem similarly accepting of plastic gospels as well. However, this false gospel has as much fragrance as stinkweed, as much sweetness as a green lemon, as much value as a fake hundred dollar bill, and as much nourishment as a can of diet cola! It is like an oil painting of a bowl of fruit; at a distance it may seem attractive, but close up it lacks clarity and it is certainly unable to satisfy my hunger in the slightest. Further, this false gospel is different in kind and essence, not just appearance, though common according to its own kind. In other words, there are innumerable non-gospels abounding, not only the legal, but also the relational, phenomenal, sensual, utilitarian, liberal, etc.

- (2) It is a “disturbing, non-gospel of Christ,” v. 7b.

“Except that there are some who are disturbing/shaking/agitating [ταράσσω, tarassō par pa npm] you.” Altogether lacking the power of God, yet the non-gospel has a dynamic and influence of its own that brings havoc to local churches. Here Paul uses the word tarassō that describes being troubled and thus presupposes a former calm and settled state. Like the spreading influence of leaven, the cancerous non-gospel takes hold so that normal spiritual mobility is impeded because of this shaking, this legal inducement to trembling (5:7-10; cf. Acts 15:24).

⁷ Luther, *Galatians*, p. 67.

When a Christian, who wholly and exclusively trusts in Christ, is confronted with a teaching that butts in, “Yes you must believe in Christ, *but* you must also do this, that or the other (tongues, tithing, Sabbath-keeping, circumcision, diet, special experience, etc.), then stability is inevitably challenged since it is suggested that the work of Christ must be supplemented. The only remedy here is gospel refreshment, which medication Paul will soon apply.

- (3) It is a “distorted, non-gospel of Christ.” v. 7c.

“And desiring to distort/pervert [μεταστρέφω, *metastrephō* inf aa] the gospel of Christ.” This is not the replacement of one gospel with another but the contorted modification of the existing gospel. The outer form and nomenclature may be retained with the use of orthodox terminology, but the inner substance and meaning is changed through the employment of “false/plastic words,” πλαστοῖς λόγοις, *plastois logois* (II Pet. 2:3). The proponents of this modified gospel are found within the local church; the Galatian error was essentially an internal problem that Paul believed must be confronted, even if Peter himself had to be corrected (2:11-14). So “the apostles and elders” at Jerusalem had already confessed to “the brethren in Antioch and Syria . . . that some of our number to whom we gave no instruction have disturbed [ταράσσω, *tarassō*, as here in v. 7] you with their words, unsettling your souls” (Act 15:22-24).

- (4) It is “a doubly accursed, non-gospel of Christ,” vs. 8-9.

For Paul, an ἀνάθεμα, *anathema*, is a curse, especially here with apostolic force. It is the immediate committal of an individual over to God for hopeless condemnation and destruction; it is much more than consignment of a church to discipline, on account of profound wickedness, especially with regard to the desecration of something sacred (Rom. 9:3; I Cor. 12:3; 16:22; Heb. 10:31). Therefore such language here enforces the sober responsibility that falls upon every genuine gospel preacher and Christian with regard to the demands of the gospel. Our response should be, “And who is adequate for these things”(II Cor. 2:16). Hendriksen well illustrates how this exclusive gospel impinges on contemporary life.

a. At a church service *hymns* are sung which set forth salvation by grace. The *sermon*, however, proclaims an entirely different ‘gospel’ (?) b. The pastor calls on a family and enquires about the absent daughter. The parents exultantly inform him that she is about to marry ‘a very nice young man, a member of a church which our daughter, too, will soon join.’ Are these parents blissfully aware of the fact that in that church the true gospel is not being proclaimed; or does this not matter? c. At a ‘crusade,’ many people sign decision cards. They begin to attend various churches, from some of which the ‘crusader’s’ gospel is banned!⁸

Here is the right place for intolerance.

⁸ William Hendriksen, *Galatians*, p. 43.

(a) Anathema one, concerning angelic origin, v. 8.

“But even if we or an angel from heaven should evangelize/gospelize [εὐαγγελίζω, euangelizō v pmss] you contrary to that with which we [initially] evangelized/gospelized [εὐαγγελίζω, euangelizō v amip] you, let him be accursed/consigned to hell [ἀνάθεμα, anathema n nsn].”

- 1) By way of illustration, as related by Anthony Hoekema in *The Four Major Cults*, on September 21, 1823, at Palmyra, New York, a youth of 18 claimed to have been visited by an angel from God named Moroni, who advised him that nearby, “a book had been deposited, written on golden plates. . . . containing the fullness of the everlasting gospel,” the *Book of Mormon*.⁹ Yet what is this “restored gospel”? James Talmage, a recent Mormon apostle and theologian, writes in his book, *Vitality Of Mormonism*: “Man alone cannot save himself; Christ alone cannot save him. The plan of salvation is cooperative.”¹⁰ Hoekema quotes another writing of Talmage as declaring that justification by faith is a “pernicious doctrine, . . . an influence for evil.”¹¹
- 2) So Paul warns, perhaps using hyperbole (cf. I Cor. 13:1), with “we” referring even to apostles, so that his argument might be made absolute, watertight, without any loophole. The first preaching of the gospel in Galatia was the only true gospel. Subsequent gospels are spurious: whoever proclaims them as “good news,” is worthy of damnation, of being “doomed to destruction” or “accursed,” even as were Jericho and Israel (Josh. 6:17; 7:12).

(b) Anathema two, concerning human origin, v. 9.

“As we have said before, so now I say again, if anyone evangelizes/gospelizes you contrary to that which you [initially] received, let him be accursed!” For earnest emphasis, Paul repeats his charge, employing a double-barreled retort, by reminding the Galatians that when he did first preach the gospel to them, it was with the same express warning even as he now repeats it. Hence, not only is the *messenger* to be a lion in defense of this message as well as endearing in his recommendation of it as the free grace of God, but also the *message* takes on dual significance. On the one hand the gospel is a rare jewel, a unique treasure of incomparable worth, a complete work of God not to be tampered with, on pain of the severest judgment; on the other hand this same precious truth is to be displayed freely (3:1) in all of its purity, hence attractiveness and compulsion (I Cor. 9:16-18).

⁹ Anthony Hoekema, *The Four Major Cults*, p. 10.

¹⁰ James Talmage, *Vitality Of Mormonism*, p. 49.

¹¹ Hoekema, *Four Major Cults*, p. 60.

- c. By way of application, while the comprehension of the unique gospel as well as the falsity of non-gospels is a vital matter, and many might agree with this distinction, yet such awareness is not enough. A young couple shops for an engagement ring and the bride-to-be tells her beloved, as she gazes into a shop window, “There is the ring I would like.” But her fiancé warns, “No, not that one since it may be composed of synthetic diamonds. Inside the store a salesman eventually satisfies the couple and assures them that the chosen ring has genuine diamonds. Now they rightly distinguish between the synthetic and genuine diamonds; but this appreciation only has significance when the ring is placed on the hand of the young lady. Not only must we distinguish the true from false gospels, but also the true gospel must be embraced; the Lord Jesus Christ must be personally embraced through faith alone, and not simply acknowledged.

2. Unique as the gospel of God, v. 10.

“For am I now seeking the approval/favor [πεῖθω, peithō v pais] of men or God? Or am I seeking to please men? If I were still seeking to please men [which is not the case], I would not be a bond-servant [δοῦλος, doulos n nsm] of Christ.” Paul is well aware of the severity of his condemnation of non-gospels, so that he asks his readers to ponder what his motive might be. What could possibly move him to be so unyielding with his doctrine? The answer is simply that he is dominated by a desire to please God, come what may! Paul’s great vision of God causes him to be subject only to God. It is God’s exclusive gospel and truth, so he must be faithful in defending it, irrespective of the reaction of Galatian believers or men in general. So he argues to prove this point, distinguishing his motive from that of pleasing man.

- a. Paul is dominated by a gospel that is God and grace centered.

Implicit in Paul’s reasoning is the fact that, with his teaching of a unique gospel that does not flatter man, he obviously cannot be charged with playing to the religious gallery of humanity. Further, if he were out to impress man, then he could not be yoked to Christ, since the natural man is not impressed with Christ or his followers. The reason is that the cross is a “stumbling block,” an “offence” (5:11; cf. Rom. 9:33; I Cor. 1:23; I Pet. 2:8). Therefore Paul’s allegiance to Christ and his gospel ministry must be wholly governed by God, and particularly the fact that his gospel has come directly from God, not even the Jerusalem apostles! He will now argue this point through vs. 11-24. An analogy could be made here of Paul with respect to Noah. The patriarch’s message was gospel for those who believed, and judgment for those who disbelieved; his gospel was not popular nor was he, but because it had come solely from God he must proclaim it exactly as delivered, as “a preacher of righteousness” (II Pet. 2:5)! So Paul has the same commitment, the same indomitable spirit, for the sake of the truth and obedience to his commission!

But still consider this singular passion of Paul from a broader context. To the Corinthians he writes, “knowing the fear of the Lord, we persuade men” (II Cor, 5:11); to the Thessalonians he writes, “but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts” (I Thess. 2:4). Paul is under orders, divine duress. As his Master said, “If anyone wishes to come after Me, he must deny himself, and take

up his cross and follow me” (Matt. 16:24). Therefore he explains to Timothy: “No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier” (II Tim. 2:4). Hence Paul has received “dispatches,” and he must deliver them exactly as given. He must proclaim, not pamper. This was the manner of the prophet Micaiah who, under opposing pressure to declare a perverted message, declared, “As the LORD Lives, what the LORD says to me, that I shall speak” (I Kings 22:14).

- b. Man is dominated by a gospel that is man and works centered.

Thus how different is the man who is governed by human approbation. One definition of such a person would be “politician”! Pilate was such a man who coveted the approval of Caesar more than that of Christ who stood right before him (John 19:12-16). The average American is a religious person; nevertheless he is more concerned about himself than God; our designer churches, appealing to man’s needs as he defines them, prove this; this was certainly true of the religious climate of Jesus’ day (Matt. 6:1, 5, 16; 23:1-7; John 5:41-44).

C. APPLICATION.

Let us summarize then the essential difference between Paul’s gospel thus far and the other non-gospels, between biblical Christianity and nominal Christianity, between God’s gospel and a man-fashioned gospel.

1. By way of illustration, a drug addict, on being charged with stealing for the purpose of feeding his habit, asks the judge for mercy, and as a result is acquitted. The accused assures the judge that from now on he will keep the law. He asks for advice on how to do this and then goes his own way. This may be acquittal by grace, but it is not salvation by grace. Another drug addict is similarly charged, but he not only asks for mercy but also deliverance from his bondage, not merely advice. The judge not only pardons him but also provides for his deliverance through legal acquittal, inward cleansing, and adoption into his very own family. This is salvation by grace. The first offender sees his problem only in terms of his being acquitted from the past, that is discharged from guilt, along with the present need of encouragement, assistance, whereas the second offender sees his problem in terms of needing salvation from the past, present, and future. The first offender claims he needs *help* from Jesus Christ, like the Galatian believers who have been deceived by a non-gospel; the second offender, knows he needs *salvation in total* from Jesus Christ, like the Galatian believers in the true gospel.
2. What then is your understanding of the gospel? Does Christ deal with your past in total, while you work with him concerning the present and future? Do you trust both in what Christ has done and what you have done and will do through his help? This was the Galatian non-gospel. Jews were claiming that faith in Christ and the keeping of the Mosaic Law were essential to salvation and sanctification. Thus Paul challenges: “Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” (3:3). No! A Christian is not on probation; he is justified, sanctified, and secure through sovereign grace.

3. Perhaps you respond: “But I don’t trust in the Mosaic Law; I only use it, that is the Moral Law only, the Ten Commandments, as a guide, as an aid regarding my daily walk.” But it can’t help you, it has no power. “Yes, that is true, but it reveals God’s righteous demands that I endeavor to keep through the indwelling Spirit.” But are God’s righteous demands equally or better displayed in the impotent Law than in the living Jesus? Are you aware that the Law not only “brings about wrath” (Rom. 4:15), but it also whispers to you concerning boasting, through sin in the flesh (Gal. 4:21; 5:3; 6:12-13)? Furthermore, if the Law is a guide, you have no right to be choosy about it since Paul later will prove that, “every man who receives circumcision . . . is under obligation to keep the whole Law” (5:3; cf. 3:10), and he means here moral, civil, and ceremonial! More of this later! Do you understand that Christian fruitfulness is produced through union with Christ, not Moses (Rom. 7:1-4)?
4. By way of illustration, a good man’s wife passed away; her name was Alice. Later he became married, a second time, to Mary, and very happily so. However, one night this second wife, Mary, had prepared a lovely evening meal for her husband. While enjoying it he made the mistake of commenting: “Dear Mary, this is lovely, though I think it would be better if you prepared it with the help of Alice’s recipe! Mary immediately responded. “My dear husband, Alice is dead, and so are her recipes! She has no place in this kitchen any more.” So spiritual bigamy is not an option with regard to Moses and Christ, even as the Father declared at the transfiguration of His Son. Specifically, along with Jesus, Peter desired the ongoing fellowship of Moses and Elijah, which he could not bear to lose at the prospect of their departure. At this the Father declared: “This is My beloved Son, with whom I am well pleased; listen to Him” (Matt. 17:1-8; cf. Luke 9:33-35).
5. In Christian sanctification, and this is the context here, there can be no mingling of Law and grace any more than with regard to justification (2:20). The Law commands “you shall do as Moses has written;” the gospel results in, “I want to do as my Redeemer commands;” the Law of Moses kills, the gospel of Christ gives life; the Law demands righteousness, the gospel imparts the saving righteousness of Christ and enables the resultant fruit of righteousness.

The true gospel is not only unique, but exclusively of Christ in terms of what is necessary to save the sinner, past present and future. Thus in Romans 8:31-32: “He who did not spare His own Son, but delivered Him over for us all, how will he not also with Him freely give us *all things*?” not only including, being “foreknown (foreloved), predestined, called, justified, glorified” (Rom. 8:29-30), but also “all graces of lesser proportion.”¹² The uniqueness of the gospel is that in Christ the believing sinner has “all things,” not “some things” or even “many things” that must be augmented by some of “my things” or “Moses things!” And this is the point that Paul presses home in Galatians. So Watts makes the same point as well.

¹² John Murray comments on Romans 8:32: “So great is that gift, so marvelous are its implications, so far-reaching its consequences that all graces of lesser proportion are certain of free bestowment. . . . Since he [Christ] is the supreme expression and embodiment of free gift and since his being given over by the Father is the supreme demonstration of the Father’s love, every other grace must follow upon and with the possession of Christ. . . . The things contemplated are the gifts and blessings of grace bestowed upon believers and are, therefore, all of the things which the context, as one dealing with salvation in its whole expanse, would be expected to indicate.” *Romans*, I, p. 326,

What curses doth the Law denounce
 Against the man that fails but once!
But in the gospel Christ appears
 Pard'ning the guilt of num'rous years.
My soul, no more attempt to draw
 Thy life and comfort from the law;
Fly to the hope the gospel gives;
 The man that trusts the promise lives.

