

**Cheap
grace
is
grace
without
discipleship**

Dietrick Bonhoeffer

Two Different Gospels?

**God covered
our sin!**

so that we do not
have to keep the
law to be saved.

God saves us in
our sins.

**God destroyed
our sin!**

so that we have
power to obey the
law and be saved.

God saves us from
our sins.

Three different definitions of Christianity



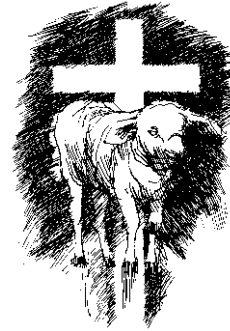
**It's about orthodox doctrine.
Romans 4**



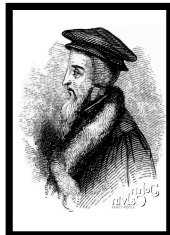
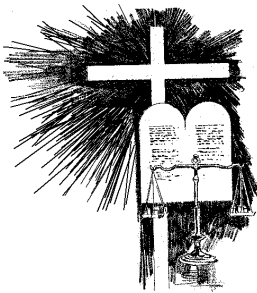
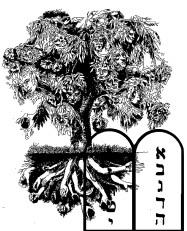
**It's about personal piety.
I John 3**



**It's about social justice.
James 2**



***Luther emphasized
the Word of the Cross
as deliverance from the law.***



***Calvin emphasized
the Word of the Cross
as fulfillment of the law.***

John N. Oswalt
(Wesley Biblical Seminary)

**"A Christian cannot live in known sin and
remain in a saving relationship with Christ."**

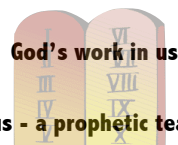
Leonard Ravenhill
(British evangelist)

**"Get rid of this bunkum about the "carnal Christian."
Forget it! If you're carnal, you're not saved."**

The secular historical critical view exaggerates the discontinuity of the Biblical record.

Galatians 2:11-21
"the event that founded modern Christianity"

Jewish/Palestinian Christianity



God's work in us
Jesus - a prophetic teacher

Gentile/Pauline Christianity



God's work for us
Christ - a divine Savior



Judaizers

Paul has watered down the Gospel.

Legalism has been an issue from the early church on.

Galatians 2

"¹¹ But when Cephas came to Antioch, I opposed him to his face, because he stood condemned."

1. Cephas (Aramaic for "rock") may have been a different person than the Apostle Peter.

"We, John, Thomas, Peter, Andrew, James, Philip, Bartholomew, Matthew, Nathaniel, Judas Zelotes, and **Cephas**, write unto the churches of the east and west, of the north and south..."

Epistle of the Apostles
dated about 160 A.D.

Legalism is a popular response to fear.

Galatians 2

"¹² For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision."

1. Fear guides behavior. The fear of man led Cephas to be aloof from people God had accepted.

2. Fear hinders hearing. Man pleasers have a hard time being objective with God's Word.

3. Fear must be addressed along with heresy. Leaders must help others manage fears.

Legalism is a default position of human nature.

Galatians 2

"¹³ And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy."

1. Beware of crowd pressure to "carry away." Legalism is a popular form of control that offers false security.

2. Well intended leaders can be mislead. Legalism today feeds on the abuse of freedom.

3. Popularity does not mean orthodoxy. Legalism is a popular form of control that offers false security.

Legalism softens the offense of the Gospel.

Galatians 2

"¹⁴ But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews? ¹⁵ We are Jews by nature, and not sinners from among the Gentiles; ¹⁶ nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified."

1. Radical grace is a natural offense to our old nature.

2. The Gospel is good news for both Jew and Gentile.

Legalism promises to motivate good behavior.

Galatians 2

"¹⁷ But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! ¹⁸ For if I rebuild what I have {once} destroyed, I prove myself to be a transgressor. ¹⁹ For through the Law I died to the Law that I might live to God. ²⁰ I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the {life}, which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me. ²¹ I do not nullify the grace of God; for if righteousness {comes} through the Law, then Christ died needlessly."

1. If we put ourselves back under the Law we are then convicted sinners as before.
2. Christ's death makes no sense if the Law is our hope.

Acts 15

"¹ And some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." ² And when Paul and Barnabas had great dissension and debate with them, (**Galatians 2:11-21**) the brethren determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders concerning this issue. . . . ⁴ And when they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. (**Galatians 2:1-10**) ⁵ But certain ones of the sect of the Pharisees who had believed, stood up, saying, "It is necessary to circumcise them, and to direct them to observe the Law of Moses."

✓ What is required for salvation? is the issue

John McArthur

(theologian)

"The law was not set aside in its moral sense, only in its ceremonial sense."

Galatians 5:3-4

"And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace."

Acts 15

"⁶ And the apostles and the elders came together to look into this matter. ⁷ And after there had been **much debate**, Peter stood up and said to them, . . . ¹¹ But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."

✓ Peter supports Paul's Gospel of salvation by faith.

Acts 15

"¹³ And after they had stopped speaking, James answered, saying, "Brethren, listen to me. ¹⁴ "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. ¹⁵ And with this the words of the Prophets agree, just as it is written,"

✓ James supports Paul's Gospel of salvation by faith.

The appeal of legalism

1. Legalism has been popular throughout church history - BUT THAT DOES NOT MAKE IT RIGHT!
2. Legalism is a common response of fear - BUT IT IS NOT A RESPONSE OF FAITH!
3. Legalism is a default position of human nature - AND IT MUST BE RESISTED!
4. Legalism softens the offense of the Gospel - BUT THE GOSPEL IS TO BE OFFENSIVE!
5. Legalism promises to motivate to good works - BUT IT IS SUPERFICIAL AND DOES NOT GLORIFY GOD!

Charles Spurgeon

"Holiness is not the way to Christ; Christ is the way to holiness. Better still, Christ is our holiness."

John Gerstner

(evangelist)

"The main thing between you and God is not so much your sins; it's your damnable good works."