

BOOK OF GALATIANS

“A New Covenant Gospel”

Scripture Reading: GALATIANS 2:1-10

-) **SLIDES 1-6**. Bible Jeopardy!
-) **SLIDES 7-10**. Read today’s Scripture text.
-) **SLIDE 11**. We continue in our expository study of the Book of GALATIANS. This is message #11. I have titled today’s message “A New Covenant Gospel.”
-) This morning I want to go into a little more detail where I left off last week about liberty, bondage, circumcision, and getting the gospel right. But first I want to cover a few minor points we can learn from these ten verses. And each one of these could be a sermon. But I promise I’ll keep it brief.
-) **SLIDE 12**. The gospel message must be **CONSISTENT**.
-) **SLIDE 13**. First, we see in verse 2 that Paul wanted to make sure the gospel he was presenting to the Gentiles, was the same gospel Peter and others were presenting to the Jews. You don’t want to spend all your time, effort, and resources preaching a gospel that may not be consistent with what others in the church are preaching.
-) **SLIDE 14**. And we see here in verses 7-9 where that consistency is confirmed. Paul and Barnabas go to the Gentiles with the “*right hand of fellowship*” from the church leaders, while Peter and others would go to the Jews.
-) In the middle east, the term “*right hand of fellowship*” meant a vow of friendship, and a mark of partnership.
-) **SLIDE 15**. God shows no partiality to man regardless of his **RELIGIOUS** status.

-) Paul knew he was speaking with men who walked with and were very close to Jesus. But that doesn't mean God shows them any partiality.
-) And that goes for us too. Often, I have had people come up to me and say, "*I know you're a pastor and you're close to God. Will you say a prayer for me?*" Sure, I'll say a prayer for you. But having the title of "*pastor*" doesn't mean I have special favor with God. And neither does Billy Graham, or Martin Luther, or Peter, James, or John. We are all one in Christ.
-) Unfortunately, in today's church, there are those who thrive on titles, believing it makes them "*special*" in some way in the eyes of God. Father this or father that. Bishops. Cardinals. And now we have apostles. Folks, titles mean nothing. God shows no partiality regardless of our religious status.
-) **SLIDE 16.** With those truths out of the way, I want to focus more on the truth of the gospel. Last week we asked these three questions (modified Q3). Today I want to spend a little more time explaining Paul's stand and therefore my stand on getting the gospel right.
-) Last week I spoke at length about the false brethren (which means they were really not brethren at all) insisting that circumcision is a requirement for salvation. Circumcision is not required for salvation. Go back and listen to that message.
-) But some may think that because we are not under law but under grace, that we can totally ignore the entire OT. Allow me to explain how things operated in the OT and the Mosaic Law.
-) **SLIDE 17.** The nation of Israel was a theocracy. That means that Israel had no **EARTHLY** king because God was king. His leadership would be delegated through the Levites and priests.
-) Under this theocracy God gave to Moses the Mosaic Law at Mount Sinai about three months after the exodus from Egypt and after the Israelites had crossed of the Red Sea.

-) And we can see here in this verse from 1 SAMUEL how the Israelites wanted (actually demanded) an earthly king like the other nations. In essence by wanting this, they were rejecting God as their king.
-) **SLIDE 18.** The Mosaic Law consisted of **613** different rules and regulations. These 613 laws were broken down into three sections.
-) **SLIDE 19.** MORAL LAWS: the Ten Commandments and other laws of how a person should conduct themselves before God (sexual immorality, idolatry, divination, occult, etc.)
-) The moral law section of the Mosaic Law transcends the entire Bible. You will find moral laws before the Law (such as Sodom in GEN 19), during the Law (such as in LEVITICUS 18), and in the NT (such as ROMANS 1, 1COR 6, 1TIM 1, REV 21). Moral laws are repeated for the church in the NT.
-) **SLIDE 20.** SACRIFICIAL LAWS: ordinances of how a person would atone for their sin. (burnt offerings, grain offerings, sin offerings, animal sacrifices, the priesthood, festivals, etc.)
-) The sacrificial law involved animal sacrifices. But the sacrificial law was fulfilled by Jesus by His death on the cross and His Resurrection. HEBREWS 7 explains that in detail. The sacrificial law is not repeated for the church in the NT.
-) **SLIDE 21.** CIVIL LAWS: used to govern the everyday life of the people (eat this, wear that, tithing, basic governing rules).
-) Again, Israel was a Theocracy. The Israelites were to be different and set apart. The civil law section was done away with when Israel ceased being a nation in 70AD. None of the civil laws are repeated for the church in the NT. And, as you can see, this includes circumcision.
-) In the OT, circumcision was simply a sign of the covenant with God. A sign. Even in the OT, circumcision was not necessary for salvation.

-) What “*sign*” do we have today? What do we do as Christians as an outward sign of an inward change? Baptism. And it’s not necessary for salvation either. It’s just a sign showing the world your commitment to Jesus Christ—that you are in a covenant with God. That you are right with God through Jesus Christ.
-) **SLIDE 22.** Jesus says this at the Last Supper. This “*new covenant*” means the old covenant is going away.
-) **SLIDE 23.** What is a covenant? A “*covenant*” is “*a written agreement or promise usually under seal between two or more parties especially for the performance of some action.*”
-) The two parties are God and mankind. The “*performance of some action*” is the work of Jesus Christ on the cross and His resurrection from the grave.
-) **SLIDE 24.** The Book of HEBREWS chapter 8 describes this change in detail. That chapter ends with these words. The old covenant that God had with Israel has disappeared. We are now under the new covenant with Jesus Christ, the perfect sacrifice.
-) **SLIDE 25.** Jesus speaks about this new covenant in a parable in MATT 9:14-17. Read. Let’s focus on the wineskins.
-) In those days, for storing wine they would take the skin of an animal and turn it inside out. They would use the neck part as the spout. Then they would secure the hide by stitching all the other openings. Finally, they would fill it up with wine.
-) Filling the wineskin would stretch it. But once it had been emptied and had hung around without anything in it, it would get very dry. In the drying process, it would crack. If you refilled it again, the weight of the wine would break the cracks open and you would lose all the wine. No. New wine always went into new wineskins.

-) In the context of this parable, the analogy would be this: Jesus is the new wine, and the religious system of that time would be the wineskins. And that religious system was old wineskins for two reasons. 1) the Jewish religion at that time was so corrupt with error—the traditions of the elders now had equal weight with Scripture and salvation was works-based which included circumcision. 2) That religious system was old wineskins because the Mosaic Law was about to become obsolete.
-) New wine meant a new covenant. And that would not be easy for many Jews to accept. After all, the Law had been around for over 1400 years.
-) So, the point Paul is making here in GALATIANS 2:1-10 is that if he or any of the brethren were to proliferate this new gospel message (the new wine), they cannot be mixing it with the Mosaic Law (the old wineskins).
-) Likewise, what Jesus brings to our world today (the new wine) is totally incompatible with the old wineskins we want to carry around. You can't have Jesus and continue to cling on to your old religious system too. That's called religious syncretism and I'll be talking about that in the weeks ahead.
-) The gospel is the good news of the new covenant. The old has gone and the new has come.
-) The truth isn't always easy, but it does matter. And the truth will set you free!

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