

No Other Gospel

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Date: 18 February 2024

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- [0 : 00] We're here to worship the Lord together. We can do so, first of all, from the Sing Psalms and Psalm 72. Sing Psalms, Psalm 72, that's on page 92 of the psalm books.
- Sing Psalms, Psalm 72 on page 92. We can sing verses 1 down to verse 7 of the psalm. Psalm 72, verses 1 down to verse 7.
- Psalm 72, verses 1 down to verse 7. To God's praise. And our King would just distort the right of sound with righteousness.
- The people who would not be given for each other with true honor of righteousness.
- The man who is here brings peace to him. The help, the fruit of righteousness.
- [1 : 49] He will be there and save the good. And the child who is here brings peace to him.
- As long as the mother and true show will be there.
- Try with the man in the night. The man who is here brings peace to him.
- The man who is here brings peace to him.
- Lord, our God, we thank you once more for the privilege we have of joining together around your word this day. We come to this place, we confess, with so many distracting thoughts, so many situations that pull our attention away from this time of worship.
- [3 : 45] We come to this place, perhaps, with many things weighing on our minds. We bring to this place family worries and personal worries. Perhaps job worries, financial worries, health worries.
- Lord, you alone know the full extent and the full detail of what lays in our mind this day. We come to this place asking that for a short time you would help us lay aside these thoughts and instead to look to your word.
- And in your word to find encouragement, to find challenge. As you speak to us through that living word. Help us to be aware we're not here out of sheer habit.
- We're not here today just taking off a box for the week. We are here today because we believe in what we are doing. But we come together as brothers and sisters, as sons and daughters, as a living church family, as friends gathered with us.
- Come alongside together to read a living word. And to from it receive life and hope and encouragement and upbuilding and peace. And then to go out into this world, back into the reality of our daily lives.
- [4 : 56] And share and encourage and build up the good gospel hope that we have. We ask that that would be the case for us in North Tulsa. We thank you for the privilege we have of being placed here.
- Those of us who are born here and those of us perhaps have moved in laterally. We give you praise that you brought us together as one church family. Help us then to not desire rest or desire peace until we see your name glorified in every home, in every part of this village.

We bring before you every home represented, Lord, from the Glen to Gary as it were. But every home in this area will be glorifying you. We know that prayer is so beyond our understanding.

As we look to our own resources. As we look to our own abilities. As we see our own numbers. As we think perhaps of the increase, indeed the decrease more likely of numbers we've seen as congregation over the last few years.

As we look back to the 75 years since congregation started. And we see little reason for hope perhaps humanly speaking. But we come today not looking to statistics.

[6 : 08] Not looking to ourselves. As we come today to our throne. We're on a seated, our high and exalted glorious Lord. Who takes darkness and who gives light.

Who takes hearts of stone and gives hearts of flesh. Who transforms. Who changes lives. It's to him we come just now. It's to him we find our hope today.

As we look to the salvation of men and women. Boys and girls in North Tolstice. We come in your power. Help us then to be witnesses.

At home. In the village. At work. Places of study. Help us in all that we say. In all that we do. Even all that we think. To be bold and clear witnesses.

As to the love we have received from our Saviour. Forgive us for the times we fall short. Of being those good witnesses. As we pray for ourselves.

[7 : 04] We pray just now for the brothers and sisters. Of our number who are hurting today. Those who have gone through a hard week. A hard month. Those who at this moment are concerned.

For their own personal health situation. Or concerned for those who are close to them. Their health situations. Those suffering physical and mental health conditions.

Those who are facing long days. And hard days. Or those whose situations are complicated. Pray just now for the brothers and sisters here.

Who are mourning. Those mourning recent loss. Those still in the pain of these early days. Where they try and keep on going.

And ordering their steps as best they can. And pray just now for those mourning a loss of months. If not years ago. As grief remains.

[8 : 02] And as the pain remains. Lord we ask you be with them and bless them. Pray just now for those who are worried about loved ones. And are worried about family members. Who are worried about their salvation. Are worried about their soul.

Who have prayed for many years. Perhaps many decades for them. And as of yet have seen. Humanly speaking. Have not seen any result. That will give you praise. That as your word goes out.

It will have an effect. Give them the strength to keep on praying. To keep on trusting. We are the God. Who is faithful in keeping your promises. The covenant keeping God.

And you hear the prayers of your people. Pray just now. Lord for those of your number. Who are not here today. But who long to be here. But for various reasons. Can't gather as often as they wish.

I pray for them just now. Be with them. We ask. And encourage them. Where they are. As we pray for ourselves. We remember as always.

[8 : 58] Our brothers and sisters next door. We pray for them. As the word goes out. With them today. Pray for them in a time of vacancy. Again what humanly feels.

Quite impossible Lord. We ask that they would. Receive one who would lead them. And who would guide them. We pray for a wider gospel cause. Of North Tulsa. Give you thanks. The gospel cause.

That is not limited. To this building. Or to this congregation. But you have your people here. We ask that together. What seems to be humanly impossible. Of historic divisions.

And historic pain. And historic sin at times Lord. We ask that. You would make a way. Your people would work together. For the gospel good of North Tulsa. Laying aside ourselves.

Laying aside. Our own. Congregational differences. And together with one mind. With one spirit. We would see the fervorance. Of your kingdom. In this place.

[9 : 53] Until we see these days. Of togetherness. And these days of glory. Give us patience. We ask. Give us a peace in ourselves. Help us to do. What we can.

With the mission field. You have given us. The mission field of our homes. Of our places of work. The mission field. Of this village. With that in mind. We do pray Lord.

For what we plan. To do on Thursday. We pray. For. Gordon. Just now. We thank you for him. All the work he does. As he seeks to encourage. Congregations.

To. To see how they can. Both grow together. But also then. To reach out. To the wider area. They live in. Lord we ask you. To encourage. Gordon. Give him the words.

To say we ask. We pray for ourselves. We would be faithful. In attending that. Meeting on Thursday. As one body. As one. Family gathering. We would. Engage together.

[10 : 46] And see. And understand. The great. Mission that awaits us. We thank you for all the work. That is ongoing just now. The planning work. The organisation work.

That is slow. But. It requires so much. Continual working. Lord. We give you praise. That you're in all these things. Pray just now. For those who. Have been serving your kingdom.

For many years. In many ways. But. Often. Are not receiving. The public thanks. That they are due. We give you praise. That you know your people. And you know those. Who have served you.

For many years. Even though they have not received. That public thanks. Even though many. Wouldn't desire. That public praise. Lord. We ask you. To encourage them. And be with them. Thank you Lord.

Once more. For this gathering. Help us never. To be here. Of simple routine. But understand. We do so. Just now. Coming together. As brothers and sisters. Around your word. Help us then. To understand.

[11 : 39] We come before a God. Who sees. And who knows. Pray just now. For our friends. Here today. Who as of yet. Cannot say. That they know Jesus. Who as of yet. Cannot say.

That they have him. As Lord and saviour. Over their lives. We thank you Lord. That they are here. As they hear once more. Of the gospel message. Lord. We ask you. Would encourage them. And be with them. We ask once more Lord.

That you would. Bring them. Into a saving place. We'd come to know. And come to understand. That there is one saviour. There is one way.

To God. It's only through. The Lord Jesus Christ. We pray Lord. For the congregations. We mention. We pray for. For our brothers and sisters.

The mission work. In Turkey. Pray Lord. For the local families. There. Who are yours. And who are working hard. Despite. So many complications. And so many problems.

[12 : 34] Who are facing. Challenge. Each and every day. At the same time. Who are then seeking. To give aid. And give help. To those. Who are challenging them. Lord.

We thank you. For their Christ-like. Working in that place. We also bring before you. Locally. The congregation. Of Abbey Green. As a minister. To an area.

Where there is so little. Gospel work. So little. Evangelical church presence. An area. Where they feel. At times. As they'll say themselves. On their own. An area.

Where there is so much. Opportunity. We pray for them. As we see. A thriving. Healthy. Growing. Church congregation. That seems. To be seeking.

To serve you. As best as they can. Pray for them. In their time of vacancy. You encourage them. Keep them united together. And in due course. You would send them one. Who would lead them. And who would guide them.

[13 : 30] We also remember. Our own vacant. Congregations. In our own presbytery. We pray just now. For. North Uist. Pray for. Shawbust. We also bring just now. Into our prayers.

South. Uist. Lord. The reality. That their vacancy. Is beginning now. And that. They're losing. Their pastor. Pray for him. The Penman.

The family. As a whole. As they now move. To Cumbernauld. Pray for the move. Would be easy. They would settle well. And begin. Your glorious work. In that part of your vineyard. We thank you Lord.

You have your people. Your gospel. Is being shared. Across our nation. We pray for our nation. We pray for our nation's. Continued peace. Pray Lord.

For our leaders. In Holyrood. Pray locally also. For our leaders. In West. In the council. And for our field. Pray for our leaders. From Westminster. As you've instructed us.

[14 : 26] To do so. We pray Lord. For them. All you've set over us. We pray Lord. That you'd give them. Wise decision making abilities. Give them wisdom. To lead this country well.

And to lead our nation well. Pray also Lord. For the king. We pray once more. For him. And. We ask Lord. You would bring him. Perhaps in this. Sensitive time. For him.

You'd bring him Lord. To an understanding. That he must. One day come. To face before you. There is a king. Who is over him. And we ask that. Both himself. And our prime minister.

And our first minister. Would come to a saving knowledge. Of yourself. Until we see again. These days of blessings. Help us to be steadfast. And to be faithful. In the place. In which you have called us.

Help us to make the most. Of this freedom we have. To share the gospel. To make the most. Of the chance we have. To engage. Fully. In the means of grace.

[15 : 22] Give us Lord. Wisdom we ask. Give us words to say. Give us gospel opportunities. We beg you Lord. In this area. We'd see. Many. Come to know.

And come to love. Jesus. As their saviour. Help us to be faithful. Until that time. Forgive us our sins. We come before you. Confessing many sins today. Confessing our wrongdoings.

We confess. And privately. And privately. This past week. And this past day. And this past hour. We confess. And more often than not. We do. And think.

And say the things. We wish we didn't. Lord we give you praise. Your continued goodness. Towards us. And your faithfulness. Towards us. Despite at times. Our great unfaithfulness. Ask all these things.

Clinging on to Jesus. As he holds. Eternally on to us. Amen. Let's turn to God's word. We'll be carrying on later on.

[16 : 17] In our studies. In Galatians. But we can read. In Matthew. First of all. Matthew chapter 7. And verse 15.

Matthew 7. Verse 15. That's on page 762. Matthew 7. Verse.

Verse 15. Matthew 7. Let's hear together.

The word. Of God. This is Jesus speaking. Beware of false prophets. Who come to you in sheep's clothing. But inwardly are ravenous wolves.

You will recognize them by their fruits. Are grapes gathered from thorn bushes. Or figs from thistles. So every healthy tree bears good fruit.

[17 : 15] But the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit. Nor can a diseased tree bear good fruit. Every tree that does not bear good fruit.

Is cut down and thrown into the fire. Thus you will recognize them by their fruits. Not everyone who says to me. Lord, Lord. Will enter the kingdom of heaven.

But the one who does the will of my father. Who is in heaven. On that day many will say to me. Lord, Lord. They will not prophecy in your name. And cast out demons in your name.

And do many mighty works in your name. And then I will declare to them. I never knew you. Depart from me you workers of lawlessness.

Everyone then who hears these words of mine. And does them. Will be like a wise man. Who built his house on the rock. And the rain fell. And the floods came.

[18 : 12] And the winds blew. And beat on that house. But did not fall. Because it had been founded on the rock. And everyone who hears these words of mine. And does not do them.

Will be like a foolish man. Who builds his house on the sand. And the rain fell. And the floods came. And the winds blew. And beat against that house. And it fell. And great was the fall of it.

When Jesus finished these sayings. The crowds were astonished. At his teaching. For he was teaching them as one who had authority. And not as the scribes.

Amen. Good praise to God for his holy. And his perfect word. Let's sing this time in the Scottish Psalter. And Psalm 80.

Scottish Psalter. Psalm 80. We can sing. First of all. Verses 12. Down to verse 15.

[19 : 15] Scottish Psalter. Psalm 80. Verses 12. Down to verse 15. It's on page 333. Why hast thou then thus broken down.

And taken her hedge away. So that all passengers do pluck and make of her. I pray. The boar who from the forest comes. Doth waste it at his pleasure.

The wild beast of the field also. Devours it out of measure. Psalm 80. Verses 12 to 15. To God's praise. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen.

[21 : 24] Amen. Amen.

Amen. Amen. Amen. Amen. Amen. sailing prem or nighp ■■■ sa all.

Amen. Amen.

Enjoy the Already Yech. Amen. If you remember last week we did the introductory section, verses 1 down to verse 5, and we had the introduction to Galatians.

Today, for a short time, we can look at verses 6 down to verse 10. Galatians 1, verses 6 down to verse 10. I'll read these verses just quickly first.

[22 : 40] I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel.

Not that there is an other one, but there are some who trouble you and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to the one we preach to you, let him be accursed.

As we said before, so now I say again, if anyone is preaching to you a gospel contrary to the one you received, let him be accursed. For am I now seeking the approval of a man, or of God?

Or am I trying to please man? If I was still trying to please man, I would not be a servant of Christ. So remember last week, we just had that very cursory glance at who the Galatians were and of why Paul was writing the letter to them.

And really, it's very hard not to jump ahead to this week's text, because this summarizes really for us of why Paul actually wrote the letter.

[23 : 51] However, in our time today, verses 6 to 10 to 10, we see the major issue of the Galatian church. There was subtle, slow, creeping, false gospel.

Now, even today, I'd be careful not to go in too deep into the details of that, because that's a whole other chapter, and we'll deal with that later on. But looking today quite simply at how easily, even as Christians, we can be confronted, and even somewhat led away, by false teaching.

It's a hard thing to hear, but Paul, and you'll see how open he is. Paul is quite blunt about it. We said this before with the churches in Revelation.

Imagine being this church and receiving from John, receiving from Jesus, really, through John, the letters these churches received. Well, imagine the poor church of Galatia. You're there in someone's house.

There's about 20, 30 of you, maybe. And you're there, and you received this letter from Paul. Well, good. Paul, Paul the Apostle, written to us. Paul, who we like, and Paul, who was there for us, and Paul, who we read before, helped establish us and everything else.

[25 : 09] And you open the letter. In the first paragraph, I am astonished you so quickly deserting him. Can you imagine the feeling of dread, thinking, oh, no.

The disappointment, you're reading this letter. The pain in this letter. Well, Paul was feeling disappointment. Paul was feeling pain, because the Galatian churches, which is a plural, the Galatian churches, had allowed to sneak in false teaching, false teachers.

So just very simply looking at that, looking at a gospel that kills and a gospel that saves, and helping us to understand that under three very broad points.

First of all, verses 6 and verse 7, we see the gospel has been deserted. And then, verses 8 down, we see the gospel, those who follow the false gospel are doomed.

And then finally, we see the direction of the true gospel. So deserted, doomed, and direction. First of all then, deserted. Verses 6 and verse 7.

[26 : 20] I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel. Including then down to verse 7.

Like the Galatians and like us, dear friends and dear brothers and sisters, there is always a danger of looming false gospels. Quite simply, there were, of course, other gospels in the Galatians day.

Here, specifically, so as last week, we'll see it more in future weeks, it was the false gospel, at least the false teaching of what we would call those who are Judaizers.

Those who, at least were claiming to be Christians, but who are wanting to add on, add on some of the old ways back in again. And they thought, of course, that to be fully saved, to be a proper Christian, a true Christian, yes, you believed in Jesus, and yes, he was Lord and Saviour over you.

Yes, that's the obvious, we all know that. But apart from that, you also must be circumcised as men. You must keep to some of the dietary rules. You must do this, you must do that.

[27 : 30] And they'd pick and choose and bring in some of the old covenant laws back and try and, as it were, force these new Christians, many of them Gentiles, non-Jews even, forcing them then to adhere to these laws.

Those which never apply to them anyway, but also then, in the new covenant, had zeal application, all fulfilled in Jesus, but yet they're saying, to be a proper Christian, a proper follower of the way, you must do this, I must do that, and the next thing.

And the truth is, things haven't changed. For us today, we think, well, why do we care then in Tolstoy? There's no one here who is bringing in these laws to North Tolstoy.

There's no danger here of that. No one in this congregation, I hope, is advancing circumcision, or is advancing bringing dietary laws to be saved fully. It feels almost comical to say that.

Well, the truth is, nothing's changed. No, we aren't dealing with Judaizers. But the truth is, every generation and every congregation has to deal with a false gospel being brought in again and again.

[28 : 45] There's a danger of a false gospel being brought in again and again. Now, when we think, perhaps, of false gospels, we think, quite rightly, first and foremost, of the bigger threats.

Our own village, as we know, there's quite a lot of JW presence. And that's fine. They're welcome to live here. They're welcome as part of our community. And as brothers and sisters, as Christians, we are to be kind to them.

We are to be gentle with them. We know that, and I hope we are, and I know we are. But there is a threat. The people themselves aren't threats.

They are misguided. And they are deceived. And do you know what? When you actually speak to them, they mean well. In their minds, they are doing what they can to save us.

And they work hard for that. But James, a minister of America, James White, he often quotes us. He deals with cults, like the JWs and the Mormons. And he says, what they do for a lie, we won't do for the truth.

[29 : 51] Which is true. They put ours into that work. And we don't. All that to say, yes, there is a threat, the danger of us aware of these other religions who are sharing a gospel that is different.

And there is a danger, of course, in that they will come to your house and they will have the New World Translation of the Bible. And if you are not careful, it looks just like our Bibles. It reads just like our Bibles for the most part.

There are subtle differences. And these subtle differences are vitally important. And that is the whole point. We think of our Gospels, we think of big, obvious, terrifying differences.

No. The destroying of our Gospels come in subtly and slowly and carefully. Again, just to give the example of that.

If you were to pick up a New World Translation, I will give it to you. There are a few copies in the mants there. Don't worry, we are not being read for devotionals. We are being read for study. It is there.

[30 : 56] If you were to read, read one of these Bibles, the so-called Bibles, you'd think, well, it's just like our Bible. It's like a modern translation. There's nothing wrong with it. Turn to John chapter 1, verse 1.

In the beginning was the Word, and the Word was God, and the Word... No, no. In the beginning was the Word, and the Word was a God. In the New World Translation, a God.

In the Greek, it's barely a comma. In the English verse, it's a. That changes the whole Scripture. In the beginning was the Word, and the Word was God.

We have it. They have. In the beginning was the Word, and the Word was a God. All that to say, small, simple differences distort the whole Gospel.

The whole Gospel. It dethrones Jesus from being God to being a created creature. A highly created one, yes, but a created creature. It dethrones the whole work of salvation from being a divine work carried out by a divine person to being a divine work, perhaps, carried out by a man.

[32 : 05] A created angel at the very best. The differences are subtle. But they still exist. See, the false Gospel that causes the most damage, it always is subtle.

We think of that, we just see that the reality, that the devil, he is smart. And we covered this next door in our Spiritual Warfare series. He's a smart creature.

He knows humanity. And he shields the lie in enough truth for us to swallow it. But then once he has us, like a bit of bait and a hook, once he has us, he has us.

But there's enough truth there for us to swallow the lie. Enough to keep us happy. The false Gospel is always subtle. And this is what the Galatians were finding.

Yes, they oppose the Romans. Yes, they oppose the other obvious religions, the pagans of the day. But when it came to opposing the subtle, the subtle, dangerous false Gospel of the Judaizers.

[33 : 10] Who had Jesus and who praised Jesus and who loved Jesus, I'm sure, in their own way. But they loved and praised and followed a Jesus who looked an awful lot like our Jesus, but was one of our own creating.

And it was close enough to just get a way in and to begin to disrupt and destroy this congregation. It's hard, isn't it?

It's hard. It requires us not to be experts in the cults. Because if that was the case, we would never know anything. Bob Aykroyd, Professor, Reverend Dr. Bob Aykroyd, in the college.

He's, of course, the moderator this year for ourselves in the Free Church. He always gave the example. When it comes to dealing with false religions and cults and false Gospels, it's not about knowing the false religions and the false Gospels to a T.

Because if you spent your life studying other Gospels and other cults and other religions, you'd be a lifetime doing that. And you've wasted time. He gives the example of those who look for defects, for fake currency.

[34 : 18] Those who study looking for fake currency, the investigators who do that work, they do it by memorising, by studying every single fibre, almost, of real currency.

A £10 note, a real £10 note, they know every curl of ink, they know every fibre, how interlaps the earth fibres, they know every part of the plastic formation, they know that £10 note and they see it and understand it.

So when something else comes along that's a wee bit different, they don't have to study the other thing. Because they know it's not what they know. They know this is a £10 note, they know it so well.

When any counterfeit comes along, they can see it a mile away. It's not about knowing the other religions. Now, a passing knowledge is good. We have to know what they believe. That's one thing.

But we counter these other cults, these other religions, these other false gospels, by knowing our gospel. So what Paul does, again and again, he brings them back to the truth of the actual gospel.

[35 : 26] He doesn't engage in the Judaizer's deep theology. No, he brings the Galatians back to the simple gospel of what saved them, what they believed. We see that. I am so astonished you, so quickly deserting him who called you.

He brings them right back to the reality of what they were called to be and what they were called to do. Brothers and sisters, this is not something that is unknown to us.

There have been congregations and denominations, ourselves included, and false gospels have entered in. Over the last 100 years, 150 years, it has happened. We study them in college, these congregations.

It happens. It is real. False gospels enter in through the praise, through the preaching, through members, through the session, through the minister, and they destroy the gospel cause in that area.

This is not scare tactics. It's not fear-mongering. It's real. A few weeks ago, I challenge you. I challenge you again with this context. Like Paul says here, if I, next Sunday, started preaching to you a gospel that sounded different to you, would you challenge me on it?

[36 : 38] Would you actually challenge me? If I started saying something that sounded off to you, but what you know to be true about the gospel, would you be willing to say to myself or to the elders or to Presbytery, however far you take it, would you say to them, I think our minister is wrong.

He's not saying what the Bible is saying. Brothers and sisters, if you ask yourself that, if you think no about that, then you and I with you, we are susceptible to this false gospel creeping in.

Paul himself says, if anyone else comes in, even an angel from heaven or the apostles themselves come back and preach something different, let him, let them be what accursed.

That brings us to our second point here. We're doomed. Those who in a false gospel, verse 8 says, are doomed. But even if we are an angel from heaven, should preach to you a gospel contrary to the one we preached to you, let him be accursed.

See, a false gospel asks from us things we can never give and promises to us things we will never receive. The true gospel asks from us our life, yes, asks from us all that we have, yes, but promises us Jesus.

[38 : 07] In other words, a false gospel promises much but gives nothing. The true gospel promises much and it gives us everything. Even our own history, we see that, don't we?

How many people do you know? And friends, this might be yourselves, I hope it's not, but it might be yourselves, if you haven't yet come to Jesus. And they think the gospel is live in a gospel-shaped way.

Look the part, dress the part, sound the part, act the part, come to church, do your bits and pieces, perhaps even do family worship, and you've done it for years.

And all these things are good things, and are God-glorifying things, only if we're done for Christ's glory. The false gospel, and our own culture is so filled with this, always has been, and it follows us generation after generation.

The false gospel we face is, come to Jesus, but also look the right way, act the right way, think the right way, and then be saved. It's a perversion of the gospel.

[39 : 16] It's been going on since the start. I think you've got time, and we might have studied one day, but a whole marrow controversy is about this. It's basically Jesus plus good works, and it's worded in a holy way, but the truth is, it's Jesus plus good works, and Jesus plus anything else for ourselves, equals a false salvation, a lost eternity.

It's Jesus plus nothing. Jesus plus nothing. How you think, how you look, how you dress, how you act, means absolutely zero, that you come first to Christ.

Now when you're saved, yes, then we have a discussion, about what our lives as Christians look like, and what our attitude to the world is. That's an in-house discussion for Christians. Until you become a Christian, nothing else matters.

Nothing. It's not about making your life better first, then coming. That's a false gospel. It's not about acting enough like a Christian, then coming. That's a false gospel.

The gospel, the true gospel is, come to Christ, and be saved. And after that, all the extras, we've tried that afterwards. But right now, if you haven't yet come to Christ, forget everything else.

[40 : 36] You can never look good enough, act good enough, sound good enough, for God to accept you. He never will. Unless you come to him, in the emptiness, in the brokenness, of a contrite heart, and say, I've got nothing.

All my years of church attendance, means nothing. All my years of looking like a good Christian, or trying to act like a good Christian, trying to get into heaven, means nothing. I only come pleading the finished work of Jesus.

Unless you do that, you find yourself here, in verse 8, of those who are preaching, and relying on, a different gospel. And Paul is quite clear, he has to the danger, those who follow, and those who preach, and those who teach, a different gospel, the danger they are in.

Verse 8, Even if we, or an angel from heaven, should preach to you, a gospel contrary to the one, we have preached to you. Satan comes, as an angel of light.

And he has the big deceptions, that we can see, the other religions, they're obvious deceptions. They're obvious. But he also comes, in the subtle deceptions, of false religion.

[41 : 47] And Satan is always looking, to pervert, and change, the gospel of Christ. And thus, by doing that, destroying the gospel witness. He is seeking to do it, here, every single week, every single time, the gospel, is shared.

Satan's active, but also Satan's people, are active. We see that, even through men. Men, and women. Again, just to say once more, men, can be wrong.

Ministers, can be wrong. Elders, members, dear friends, we can all, be wrong. And Paul, is so aware of that. So aware, he's willing to say, even as apostle, if we come back, and say something different, to you, ignore us, disregard us, even worse than that.

What does he say, in verse 9, and verse 8, repeated in verse 9. That anyone who says, a different gospel, is to be, accursed. Literally, the Greek word there, is anathema.

That if you preach, a false gospel, you are to be, anathema. Literally, eternally, disregarded. Eternally, disregarded. Your name, as it were, bluffed out the Lamb's, book of life.

[42 : 59] No hope, and no help, unless you come back, to Christ. In other words, though, to preach a false gospel, even as they mean well, they are in dire, dire straits.

Unless they come back, to Christ, or come to Christ, as many of them, for the first time, they are in great danger. All that to say, to reverse your sisters, we are not immune to it.

I am not immune to it. Every sermon, every work we do, check it by the word of God. We covered, a few months ago now, looking for the confession of faith, and we'll go back to that shortly, in our prayer meeting series.

How do we, how do we, understand the teaching of a word? Well, by direct reading of it, or by general inference. So, are the principles, what we're teaching in the word?

Is the idea, as we're teaching, is it from the word? Now, this is not all about secondary differences. If we were to gather, every single Christian here today, and we're all to line up, and I always read out statements, about how we dress, perhaps, some of us here, perhaps, how we, how we worship God publicly, so on, so on, so on, Bible translations, perhaps, we'd have differences.

[44 : 20] A whole variety of differences. Differences are not a false gospel, there's no harm in having differences. The church has had differences, since the start, and the three churches built, on the foundation of differences.

And God's blessed that, in various ways. The problem isn't differences in opinion, the problem is differences in the gospel. And the second difference is in the gospel, and what the gospel actually is, there we face, real danger.

So much so, Paul can say, if anyone teaches or preaches to you, a gospel contrary to the one you receive from us, let him, literally let them, be accursed.

Anathema. A different gospel, leads to a doomed eternity, unless there's a turning back. And Paul then, gives the real direction, of the gospel.

Verses 10. For am I now seeking, the approval of man, or of God? Or am I trying to please man? If I were trying to please man, I would not be a servant, of Christ.

[45 : 31] First of all, I know we see then, the aim, of preaching, the truth. Compared to preaching, a false gospel, preaching the truth, only seeks to please God.

A false gospel, seeks to please man, please ourselves. You see that? Because those who share a false gospel, those who share an altered gospel, it's often following, how they think things should be done.

They think, the gospel should be this, therefore that is the gospel. They think, we should act this way, and think this way, therefore that is the gospel. Paul's saying, no.

We preach not, for our own benefit. Not even preaching our own ideas. Brothers and sisters, and I'm sure you've all encountered this, there are plenty of things in scripture, where if I had free reign, to write it myself, I'd write something different.

Humanly speaking, I would do something different. And why is that? Because I'm a sinner, who is wrong. And where my views, and God's word, come against one another, my views, must always fail, and his word, must always triumph.

[46 : 39] Because he is always right. Quite simple. The false teacher, turns that around. Where they face God's word, saying one thing, they prefer their own views, and they disregard God's word, and they assume, and they teach what their views, are God's views, and that's the end of it.

And leaving the Bible far behind. The aim of preaching the truth, is that they were, the approval of God, and to be a servant. As long as we're letting the word, teach us, and lead us, rather than us, trying to lead the word, we're remaining in the truth.

There are secondary issues, there are disagreements there, we know that. Dressing, worship, translations, name ten other things, we disagree on perhaps. There's discussion, and place for that, that's all fine.

Fine. But the core gospel truths, we follow them. And we let the word, lead us, rather than us, trying to lead the word.

Also, real gospel preaching, and real gospel teaching, comes with, a price. Quite often, a false gospel, is preached, because those who preach it, are avoiding, or wanting not to engage, or give up, the cost, of true gospel preaching.

[48 : 01] See, to believe in a false gospel, means you can appease, your own self-righteousness. If you think you're saved, perhaps in the false gospel, of works, well you think, well I'm going to church, I'm reading enough, I'm singing enough, I'm looking like a Christian enough, I'm doing all the Christian things, therefore I'm going to heaven, then that feels good.

Quite happy with yourself. You're quite happy, you're doing your best, and you feel as if, you're doing something well. Well, there's no cost in that.

The true gospel, comes at a true cost. Because the gospel, the honest true gospel, requires us, to what? To lay aside our ego, to lay aside, our own self-righteousness, and to realise, that we have nothing, to give God, but there's nothing, we can do to save ourselves.

Instead, we come empty, and we come on our knees, as we are before the Lord, who then gives us everything. The false gospel, requires no humility.

The false gospel, only seeks after, self-righteousness, thinking, I can do it, my lineage is enough, my godly family are enough, my godly grandparents enough, my church attendance is enough, and so on, and so on, and so on.

[49 : 17] False gospel, it requires nothing, it fills us up, with self-righteousness. True gospel says, none of that matters. None of that matters, unless you come to Jesus.

Hard to hear, hard to preach, but an essential reminder, for us. As Christians, it's essential for us, to be firm, and to be as forward, as Paul is, when it comes to these matters.

Paul writes, pretty bluntly, and speaks very bluntly, towards them. Why? Because this is a salvation issue. If there's those, in our community, in our congregation, who are hearing, a false gospel, and who are not being pointed, towards Jesus, then we are losing, souls, to a lost eternity, humanly speaking, because they haven't heard, the true gospel.

They haven't heard, the gospel that gives hope, that gives life. So the false gospel, it brings pain, ultimately, it brings loss, because the false gospel, it says, be good, and come to Jesus.

You soon realise, you can never be good enough. It's agonising, again, back to our friends, our community members, and our JW's. They work hours, and they have to work, certain hours, basically, to get into heaven, and around about weight.

[50 : 34] It's more complicated than that, but just for ourselves, that is essentially, the teaching. That's exhausting. Morning to night, you're wondering, and worrying, have you worked enough today, to get into glory?

Are your hours, stacking up enough, of service, to get you into heaven? That's not the gospel. And we think, well that's JW's, but no, many of our own people, who aren't JW's, live the same way.

We are, as it were, still Roman Catholics at heart. That's still in our DNA. We think, are we impressing God enough? Are we living righteous enough lives, to get us closer to heaven?

Just get us, over the line. At the same time, the gospel says, none of that. God, in the true word, in front of us all, says none of that. Believe, the Lord Jesus Christ, and be saved.

Live good lives, and as Christians, serve them as Christians, absolutely. Pour yourselves out, like a drink offering, as Christians, absolutely. But until you become a Christian, until you are truly saved, by the Lord, nothing else matters.

[51 : 39] It's all a false gospel, that leads you away, from Jesus. From the true gospel, that says, come and rest, come and know him, come and know peace, come eat and drink, as we said, a few weeks ago, come eat and drink, without money, without price, come and know forgiveness, come and know joy, come and know him, as saviour, as king, as friend.

A false gospel, offers much, but gives nothing. The true gospel, requires a humility, of spirit, but promises, and it gives, eternal life.

Spare our heads, now, a word of prayer. We thank you, for the gospel truth, we have. We ask that, first and foremost, as your people, here today, those of us, who know and who love Jesus, keep us wary, and keep us alert, as to the dangers, of false gospels, entering into our own thinking, and entering into our own midst.

Lord, we take all controversies, of religion, take all ideas, back to your word, again and again, and trust, that you keep, your word, correct. Pray just now, for our, friends, and perhaps family members, who are, caught up, in the various, false gospels, of this world.

Those caught up, in false religions, but those caught up, perhaps, in unnamed religions, where they, seek to please God, and seek to please you, in ways, that will not benefit them. Lord, we ask you, bring them, to the true gospel, and the true hope we find, that there is nothing, we bring, but a contrite heart, and a contrite spirit, an empty heart, an empty spirit.

[53 : 16] There's nothing we bring, apart from ourselves, battered, and broken, by sin, and waywardness, and you offer us, and you give us, a new heart. You make us, new creatures in Christ.

Lord, we ask for freedom, from the bondage, of the false gospel, freedom, from the chains, which weigh so many people down, a life spent, serving a God, who does not know them.

As we read, that horrifying passage, there are many, who will say, to our Saviour, at the final day, I served you. Lord, Lord, I did this, I did that.

Lord, Lord, I sought to serve you. Lord, Lord, I did all that I could, in this life, but they never, knew you. And the final day, our Saviour will say, that he never knew them.

Wasted lives, wasted zeal, wasted hope, all in a false gospel. Lord, we ask that, that won't be the case, for any here today. Help us then, to leave this place, having been challenged, by your word, but also be encouraged, as we face all the dangers, of false gospels, we come to a true gospel, which gives life, and which gives hope.

[54 : 30] I ask all these things, in and through, and for Christ's precious name's sake. Amen. We can conclude again, from Scottish Psalter, and Psalm 80, reading verses 16, down to verse 19.

Psalm 80, Scottish Psalter, verses 16, down to verse 19, a psalm that reminds us, in general, and in these verses, that God keeps his people, even through times of trial, and times of sacrifice, and times of pain, and trouble, the Lord keeps his own people, even as we face, attack on all sides.

Psalm 80, verse 16, burnt up it is, with flaming fire, it also is cut down, the utterly are perished, when as thy face doth frown, O let thy hand, be still upon, the man of thy right hand, the son of man, whom for thyself, thou made is strong, to stand.

Psalm 80, verses 16 to 19, to God's praise. God, FRENCH ■■■■oc richter, As Judges, whoiram, wh Farm, whelon, so eel, this Adam, can't be incarnate, and the monetarily Oh Oh

Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh The grace of the Lord Jesus Christ and the love of God the Father and the fellowship of Holy Spirit for you now and forevermore. Amen.