

Title: Who Do You Please?

Text: Galatians 1:10

Central Idea: You can recognize a true servant of the gospel by who he loves and serves

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Open to Galatians . . .

Mentioned last time that v. 10 is a hinge v. – scholarly debate as to whether it fits better w/vv. 6-9 or vv. 11-17. I don't know that it's a matter of better – really fits with them both like mortar fits between 2 separate bricks.

While we're going to focus on v. 10 this am, I want to begin by reading vv. 6 thru 17 so that you might better apprec. how v. 10 fits into both sections.

### **[i] Scripture Reading and Prayer [NASB]**

1:6–17 6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! 10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ. 11 For I would have you know, brethren, that the gospel which was preached by me is not according to man.

12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. 13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; 14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. 15 But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

**[ii] Think about the word “authority” (as in being under the authority of someone else)**

As those under the domain of sin, we tend to rebel against authority don't we?

In it's most egregious cases it's to our detriment.

Our prisons are filled with those who refuse to recognize any authority than their own sinful desires.

There is within us all that desire / ambition to be our own master. That's true of unregenerate men and women.

That changes when we come to believe in JC.

Consequence of that belief is repentance & a change in authority. After all, t/most central confession of t/Xn faith is: Jesus is Lord. What does that mean? . . .

So He is now our authority in how we live. We're under a new Master. Understood rightly, that frees us.

**[iii] Sometimes our conduct doesn't match our confession**

We know what we ought to do // we ought not to do. Yet we pursue our own course rather than that of Jesus.

**[iv] Make it Personal**

Eyes: Do you go to that website when U know it's wrong. Do you desire that which is are not yours? Ppl or things.

Mouth: What is your speech like? Does it match UR profession of X. Is it guided by t/Spirit or t/flesh. R you bold about JC in t/marketplace, or do U remain silent—even refusing to go thru those doors that G. providentially opens?

Time: Do you take time to pray, to read & meditate on Gd's Word? Or do you fill your time w/other things?

Money? . . .

Reason why we're not living as we should in certain areas of our lives is because we don't want to. Not a priority.

This is relevant to us all, me included. Relates to authority.

Authority in t/home.

Wives: Do U place URself under t/leadership of UR husbands?

Husbands: Do U love UR wives sacrificially, knowing that this is a command of X?

Children: Do U obey & respect UR parents?

Authority in t/church.

Hebrews 13:17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

Ephesians 5:21 and be subject to one another in the fear of Christ.

Are we subject our leaders in t/CH?

Are we subject to one another in t/CH?

Are you following JC in t/home like you do in CH?

We are face w/authority at every turn. Lordship of JC at t/top

**[v] Living the Christian life can be simply boiled down to this: Live it keeping with who you are?**

Who are you, born-again believer? . . . New creation / Slave / indwelt w/the H.S. / heir of E.L. / in union w/X / freed from tyranny of sin.

Live in keeping w/who U are. If you don't know who you are, learn (Word).

**[vi] Motivated by love (rightly defined)**

Love guided by truth is t/fulfillment of the Law.

Mark 12:28–31 28 One of the scribes . . . asked [Jesus], “What commandment is the foremost of all?” 29 Jesus answered, “The foremost is, [Deut 6:4-5] ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; 30 AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND

WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.’ 31 “The second is this [Lev 19:18], ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ There is no other commandment greater than these.”

Paul echoes this in Romans 13:8–10 8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. 9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” 10 Love does no wrong to a neighbor; therefore love is the fulfillment of the law.

Galatians 5:14 For the whole Law is fulfilled in one word, in the statement, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

Foremost fruit of t/Spirit in 5:22 is love.

If you don’t love t/Lord & your neighbor you aren’t truly converted (Rom. 16:22).

This is to live our lives by t/power of t/indwelling Spirit – the 3d person of t/Trin. // thru t/strength of X and His Word. Love is t/fuel that makes t/engine go.

Xn - live in keeping w/who you are in X!

Knowing that t/pursuit of JC is our greatest pleasure // that t/enjoyment of Him is only a foretaste of t/feast that will ours in eternity.

That brings us back to issues of authority, or (relevant for our passage this am) – answering t/? ==>  
“Who do we live our lives to please?”

**[vii] A quick review . . .**

The previous two weeks in our study were entitled  
“The Devastating Danger of Desertion”

Asking the ? ==>

**I. Why is Dancing with Desertion so Devastatingly Dangerous?**

Dancing w/desertion refers to those who are flirting w/a defection from t/faith. “Spiritual desertion” or apostasy.

That's where Paul immediately goes in v. 6 ==>

**6 I am astonished that you are so quickly deserting Him who called you by the grace of Christ for a different gospel –**

Word transl “deserting” is a PT verb ind. that when Paul wrote, their defection was in progress.

**[viii] Begs the question: Were they real Christians? Yes**

But rem. Paul is writing to a group of CH's (pl). Even in a single local CH there are going to be those who are there that identify w/the CH, even participate in some way – but they're not truly converted.

Warning I make about evangelical Xnity being a mere religion. Can believe t/doctrine // affirm t/truths — be lost.

I knew a man years ago who had an adult son who reasoned, “I trust my dad. He’s a Xn. Therefore, I will become a Xn.”

When I heard that I was concerned. Xnty isn't simply choosing one religion over another. There's a real sense in which true Xnty is t/truth that chooses you! (I digress). Needless to say, this young man eventually walked away from t/faith he never truly possessed.

**[ix] Have to understand the distinction between the visible church & the invisible church**

Visible = all who profess faith in X. . . .

Invisible = those who are truly converted. The elect.

The invisible CH (truly B.A.) is going to be smaller than t/visible (those that profess to be).

IOW – everyone that's part of t/invisible CH is part of t/visible CH, but not everyone who is part of t/visible CH is part of t/invisible.

Always an understanding when a local CH is being addressed that there may be a mixed multitude. Something you have to understand if you're going to interpret books like Heb. correctly.

1 of t/major points I tried to make last week is that our reformed theology ought not be threatened or compromised by t/warning passages in t/NT.

As I said: t/error of Arminianism would declare that truly converted believers can become apostate. Opposite error would be to say that t/warnings against apostasy do not apply to genuine believers.

? isn't do they apply, it's how do they apply.

Do they apply in sense that true Xns can forfeit their salv.?

No. That is an objective truth. Objectively, those whom God effectually calls will cont. to final glorification (eternal life).

Romans 8:29–30 (“Golden Chain of Redemption”) ==?

29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

? isn't do warnings apply, it's HOW do they apply.

They apply subjectively. That is, if I consider myself to be a Xn, I must heed t/warning.

If I am truly justified, then I will continue on t/road to final glorification.

The road to final glorification is paved with perseverance.

Taking t/warnings to heart is part of my persevering (cf. 2 Peter 1:10 “making your calling/election sure”).

Example from the life of X.

Heb. 5:8 . . . He learned obedience from the things which He suffered.

Jesus subjectively learned obedience even though it was objectively impossible for him to ever be disobedient.



In sim. way, it is imp. for those who are genuinely b.a., those whom God has chosen, to desert the faith. However, we who claim to be called to salvation must subjectively persevere in that faith we profess.

Paul's hope for the Galatians ==>

5:10 I have confidence in you in the Lord, that you will adopt no other view . . .

### ***1. Why is Dancing with Desertion so Devastatingly Dangerous?***

***A. Because it Abandons the Grace of Jesus Christ (6)***

**B. Because Alternate Gospels Don't Exist (6b-7)**

**1. There's no such thing as a different gospel in the sense of it being a genuine gospel – There isn't a gospel of grace & a gospel of works**

Why Paul calls it (v. 6) ==>

6 . . . a ἕτερος gospel—

7 which is not ἄλλος . . .

**2. Both of these words can refer to something else (“another” “different”)**

ἕτερος refers to another of a different kind, ἄλλος, another of the same kind.

IOW – Paul is saying that to turn to a diff. (ἕτερος) gospel in v. 6 is to turn to a false Gospel because it isn't another (ἄλλος) v. 7.

**3. Another (ἕτερος) gospel is a contradiction in terms**

***I. Why is Dancing with Desertion so Devastatingly Dangerous?***

***A. Because it Abandons the Grace of Jesus Christ (6a)***

***B. Because Alternate Gospels (Like Alternate Realities) Don't Exist***

3d point Logically follows the 2d ==>

**C. Because the Authentic Gospel is as Immutable as God's Nature (7a)**

**1. It's unchangeable / unalterable / irrevocable**

*Paul refers to those who (end of v. 7)*

**7 . . . want to pervert the gospel of Christ.**

It's t/Gospel that belongs to X // about X. It's THE Gospel (sing.), not a gospel / or gospels.

Gospel can be clarified & better understood, but it cannot essentially change – anymore than God can. It is t/immutable logic of heaven that from t/fall of Adam, t/only way that anyone can have peace w/God is by His grace, thru faith, on the basis of X's sacrifice on their behalf.

***I. Why is Dancing with Desertion so Devastatingly Dangerous?***

***A. Because it Abandons the Grace of Jesus Christ (6a)***

***B. Because Alternate Gospels (Like Alternate Realities) Don't Exist (6b-7a)***

***C. Because the Authentic Gospel is as Immutable as God's Nature (7b)***

Lastly ==>

Dancing with Desertion is so Devastatingly Dangerous ==>

**D. Because an Anathema is Promised as an Eternal Consequence (8-9) (that is, a consequence of desertion)**

8a **But even if we . . .**

Human messengers.

8a . . . **or an angel from heaven . . .**

An angelic messenger.

8b . . . **should preach to you a gospel contrary to that which we preached to you . . .**

What?

8b . . . **let him be accursed.**

Devoted to destruction; under the ban; eternally condemned.

That brings us back to the issue of authority and v. 10.

Judaizers were no doubt claiming that Paul was not a man to be trusted. Claimed that he wasn't an apostle in t/sense as t/Jerusalem Apostles (men like Peter and James).

They also accused him of being what we would call a "people-pleaser."

Now we come to verse 10 ==>

**10 For am I now striving to please men or God? Or am I seeking to please men? If I were still trying to please men I would not be a slave of Christ.**

This verse connects Gospel to Authority. Paul defends the Gospel in vv. 6-9 and then goes on to defend his Authority as an apostle in vv. 11 thru ch. 2.

Listen to the words of Dr. John MacArthur==>

One of the primary objectives of the Judaizers who were stirring up so much controversy and confusion in the Galatian churches was to discredit Paul's apostolic authority. They knew they could not successfully undermine his teaching of God's gracious gospel until they undermined his

divine authority in the eyes of the church members. In order to accomplish that end, they spread the idea that Paul was not a legitimate apostle but was self-appointed and that his motivation was to elevate himself and build up a personal following. . . .

The strategy worked as the accusations of the Judaizers had caused many members of the Galatian churches to begin doubting Paul's apostolic legitimacy. Since he was not among the original apostles, whom Jesus personally called, taught, and commissioned, just where did he get his message and authority? Did he get them second hand from the other apostles, or did he simply make up his own brand of the gospel and arrogate apostolic authority to himself? What right, they asked, did Paul have to speak for God, as he persistently claimed to do? [Galatians, MacArthur New Testament Commentary

(Chicago: Moody Press, 1983), 20]

I might add that 1 reason why the Judaizers may have been so critical of Paul was because of his intent to serve as an apostle to the Gentiles.

Remember, t/Judaizers were Jewish nationalists. As such they looked upon Gentiles as no better than 2d-rate members of t/KD. Inferior.

Modern analogy – If the Judaizers were white supremacists how would they look at Paul if he claimed as his ministry being a missionary to non-Caucasians?

In verse 10 Paul defends the charge that he is a fickle man-pleaser. (In vv. 11 & ff. he defends t/charge that he's a 2d rate A.)

In v. 10 we ask t/? ==>

How do you recognize a true servant of the Gospel? ==>

*You Can Recognize a True Servant of the Gospel by Who He Loves and Serves*

3 points in that regard.

**I. A True Servant of the Gospel Pursues Truth Over People-Pleasing (v. 10)**

He is more concerned about defending t/truth than he is about promoting himself or pleasing others.

**10a For am I now striving to please men or God? . . .**

**A. Why does Paul ask that question the way he does?**

**10a For am I NOW striving to please men or God? . . .**

**1. Word “now” introduces a time element**

That clearly points back to what he just said in vv. 6-9.

**6 I am astonished that you are so quickly deserting Him who called you by the grace of Christ for a different gospel — which is not another — 7 only there are some who are disturbing you and want to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed. 9 As I have said before, I now say again: if anyone is preaching to you a gospel contrary to that which you received, let him be accursed.**

“Now does this sound like a man pleaser to you?”

You are supposed to begin a letter with nice and encouraging words (Paul didn't here). You don't use words like "astonished" and "anathema" if you're a ppl-pleaser.

## ***I. A True Servant of the Gospel Pursues Truth Over People-Pleasing (v. 10)***

**B. Paul's opponents in Galatia were claiming that he was duplicitous – that he bent with the wind depending on who he was with**

They combed his life for contradictions.

“Yes, he proclaims a New Covenant, yet he had Timothy circumcised; ; he purified himself with four other men in the Temple at Jerusalem, he even had his head shaved at Cenchrea.”

We know from what Luke wrote in the BOA that these men were misrepresenting what Paul taught.

### **1. Didn't Paul say that he became all things to all men?**

His missionary strategy . . . See in 1 Corinthians 9 ==>

19 For though I am free from all men, I have made myself a slave to all, that I might win the more. 20 And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some.

Refers to missionary method. Methods may differ according to who you are trying to reach.

## ***I. A True Servant of the Gospel Pursues Truth Over People-Pleasing***

IOW – there's no room for compromise.

I don't know if you saw t/new message on t/CH marquee:  
“Our Boast is Christ.” IOW - our “pride” is JC & Him alone.  
Under that 2 words, “No Compromise.”

How true is that of U? Make it personal ==>  
Are you more concerned w/popularity than you are truth?  
“Are you a people-pleaser?” I struggle w/that. Many do.

Do you bite your tongue if it might cost you something?  
You might be put-down or ridiculed if you take a stand for X  
You may not get that raise or promotion.

Young people: what do you do as a Xn when you are in a  
group of unbelievers who are promoting t/world's agenda?

What about members of t/opp. sex? What if that young  
man/woman is not a Xn // they're quite worldly?  
Do you follow Jesus? Or do you compromise?

In Lou Priolo's book, *Pleasing People*, he has a self-  
administered test you can take to discover how much of a  
PP you are. Here are a few of t/'s that I struggled with:

1. I like to go fishing for complements.
2. My desire for a good reputation is predominantly based on how such a reputation will benefit me rather than how that reputation will serve as a means to a greater end, such as the glory of God, the good of others, or some other unselfish objective.

3. I worry about what other people think of me.
4. I forget that being rejected by others is part of the “suffering for righteousness sake” that is my reasonable service to God and part of my calling as a Christian.
5. I do not witness to others as I should because I fear being criticized or rejected.
6. I overreact to criticism by dwelling on it too long or unnecessarily allowing it to depress me.

My greatest struggles are related to my role as pastor/theologian/preacher. I agonize over my tendency toward perfectionism which results in my feeling that t/success of t/CH depends on my performance which is never good enough.

? I have to ask (all of us): who am I serving? Myself or X?

*You Can Recognize a True Servant of the Gospel by Who He Loves and Serves*

Luke 6:22–23 22 “Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. 23 “Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.

This applies to us in so many ways—even as a CH. I’d like to see t/CH grow numerically. But not at t/expense of truth.

***I. A True Servant of the Gospel Pursues Truth Over People-Pleasing***

**II. A True Servant of the Gospel Knows and Defends the Gospel (v. 10)**



You aren't sold on t/gospel if you neither know it OR are willing to defend it regardless of t/cost to you personally.

**A. Paul repeats himself in verse 10 ==>**

10b . . . Or am I seeking to please men? . . .

**B. Defending the Gospel of Grace will not win you any popularity contests with the world**

What was true in Luther's day is true in our own.

What was true in 16th c. Germany is true in 21st c. America.

No man can say that we are seeking the favor and praise of men with our doctrine. We teach that all men are naturally depraved. We condemn man's free will, his strength, wisdom, and righteousness. We say that we obtain grace by the free mercy of God alone for Christ's sake. This is no preaching to please men. . . . This sort of preaching procures for us the hatred and disfavor of the world, persecutions, excommunications, murders, and curses. To this day you will find many who seek to please men in order that they may live in peace and security. They teach whatever is agreeable to men, no matter whether it is contrary to God's Word or their own conscience. But we who endeavor to please God and not men, stir up hell itself. We must suffer reproach, slanders, death. [Luther]

***II. A True Servant of the Gospel Knows and Defends the Gospel***

Paul didn't mince words in vv. 8-9.

Remember his words to the elders of Ephesus in Acts 20 => Acts 20:27 "For I did not shrink from declaring to you the whole purpose of God."

**C. ABC's of the Gospel ("What is the gospel?")**  
εὐαγγέλιον lit. means "good news" (used 11x in Galatians)

"How can one who is sinful & destined for God's wrath be forgiven & restored to peace w/God so that he may worship & enjoy Him forever?"

1. Person – JC t/2d person of t/Trinity; Took upon Himself humanity.

1 mediator between God and man had to be both. Truly and fully God // Man. He is our God.

2. Work – Lived a perfectly righteous life, tempted w/o sin. Lamb of God who took upon Himself t/sin of t/world, dying in t/place of all who would believe in Him for eternal life. He paid t/penalty of my sin so that I could have His righteousness credited to my account. Resurrected from t/dead and ascended to heaven and will return again.

3. Application. How? By grace through faith (instrument – t/hand)....

The only way to be forgiven of our sin and depravity is through faith in his sacrificial death. That is, to believe in Him as t/one suffered God's wrath in my place so that I can have His righteousness.

Comes down to sufficiency. JC is our all-sufficient Savior, not only in redeeming our souls, but in keeping us secure.

This directly relates to our living t/Xn life (discipleship). It's ALL JC thru t/power of t/H.S. to t/glory of our sov. G.

We live trusting Him in all that we do, in all that we are.

***1. A True Servant of the Gospel Pursues Truth Over People-Pleasing***

## ***II. A True Servant of the Gospel Knows and Defends the Gospel***

How do you recognize a true servant of the Gospel? ==>  
*You Can Recognize a True Servant of the Gospel by Who He Loves and Serves*

## **III. A True Servant of the Gospel Serves Only One Master**

**10b . . . If I were still trying to please men I would not be a slave of Christ.**

### **A. There was a time when Paul did seek to please men – even his own reputation**

Before his conversion to Christ, he was on a fast track toward the highest echelons of t/Jewish religious establishment.

His zeal for t/Law & his persecution of Xns wasn't only a vain attempt to gain favor with God – it was also a means to impress so he could advance his standing before others in Israel.

That came to a screeching halt on t/Damascus Road when he came to love and serve the One he once hated.

Philippians 3:4–8 4 although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8

More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

**B. A slave (Greek δούλος) has ONE central purpose – to please his master**

Matt. 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other."

What other "masters" are you serving? We can't have a divided allegiance. Divided allegiance = spiritual adultery.

James (4:4) refers to those Xns who befriend t/system of t/godless world "adulteresses" who express "hostility toward God?"

If U can't do it or think it to t/glory of G., don't do or think it

**C. Note the either/or proposition that frames the second half of verse 10**

10b . . . **If I were still trying to please men I would not be a slave of Christ.**

Can be no "both/and."

One writer, reflecting on this passage, asks ==>

This is a question every person has to answer. Whose pleasure do I seek? If we try to please ourselves, or other people, then we are living by a different gospel. Pleasing God and pleasing others are mutually exclusive. We cannot follow our own ambitions and follow Jesus Christ at the same time. . . . [O]nce we understand the one true gospel,

then we stop living for ourselves, or for others, and start living for God.” [Ryken, 25]

What do you live for? Who do you live for?

Who Do You Please?

Applause and Approbation of others, or t/A & A of God – God who is our audience of 1.

A few questions . . . .

Are you concerned more with how you look on the outside rather than being godly on the inside?

Are you concerned more with how much you know compared to others rather than what you can learn from others?

Are you concerned more with what other people think of you rather than what God thinks of you?

John, in his Gospel (12:43) speaks of those who “... loved the approval of men rather than the approval of God.”

Do you resent it when other people get the attention that you think u deserve?

T/people pleaser is in bondage to everyone that he's trying to please; we are be slaves to X alone.

1 Cor. 7:23 You were bought with a price; do not become slaves of men.

Challenge is to constantly be putting yourself to death so that t/life of X radiates from you.

***I. A True Servant of the Gospel Pursues Truth Over People-Pleasing***

***II. A True Servant of the Gospel Knows and Defends the Gospel***

***III. A True Servant of the Gospel Serves Only One Master***

Being a disciple of JC will cost you something. It will cost you your entire life lived in love and service of Him.