

## Parson to Person

### Galatians 1

#### (Introduction – Part 2)

#### **The Gospel of Grace vs. The Gospel of the Kingdom**

*“Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead) ...But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.”* (Galatians 1:1, 11–12).

#### **“Paul’s” Gospel—The Gospel of Grace**

One of the most interesting statements Paul made concerning the Gospel he proclaimed is that it was “his gospel” (see Romans 2:16; 16:25; 2 Timothy 2:8). He explained that “his” Gospel was defined and explained to him directly by the Lord. Therefore, some may suggest that Paul’s Gospel was something new or previously hidden. However, inasmuch as The Gospel of the Kingdom had been proclaimed often and in great detail throughout the whole of the Old Testament, The Gospel of Grace was nonetheless present—but proclaimed with subtle emphasis and less detail. Moreover, it was overwhelmingly overshadowed by the Law and human performance. Therefore, The Gospel of Grace was in need of special emphasis and attention.

Paul knew that the Gospel of Grace had been overshadowed by the Law! Therefore, he wrote:

*“What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? ‘Abraham believed God, and it was accounted to him for righteousness.’ Now to him who works, the wages are not*

*counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: 'Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man to whom the LORD shall not impute sin.'*

*Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised. For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law there is no transgression. Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all (as it is written, 'I have made you a father of many nations') in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, 'So shall your descendants be.' And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of*

*Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform. And therefore 'it was accounted to him for righteousness.'*

*Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification" (Romans 4).*

Based upon the above passage we understand that Paul's gospel, The Gospel of Grace, was not new. It was proclaimed throughout the Old Testament. Moreover, it was in effect throughout every post-fall/pre-cross dispensation. Justification was, is, and will always be by grace through faith. However, following Jesus' first incarnational earthly ministry (virgin birth, sinless life, miracles, vicarious sacrificial death, burial, and physical resurrection, and ascension), this Gospel was in need of underscoring, emphasis, and renewed attention—in order to point out what should have been understood.

Jesus' first incarnational earthly ministry abolished the Law (see Ephesians 2:15, Colossians 2:14) in fulfillment of the Old Covenant (see Hebrews 10:8–10) in order to inaugurate the New (see Hebrews 10:16–18). However, The Gospel of the Kingdom and The Gospel of Grace thread throughout Scripture—nearly side by side. The Gospel of Grace was introduced in Genesis 3:21 and The Gospel of the Kingdom in Genesis 12:1–3, etc.

## **The Gospel of the Kingdom**

The Gospel of the Kingdom is a distinct message concerning the future earthly kingdom of our Lord (see Revelation 20). The coming earthly reign of the Messiah is the fulfillment of many promises

made to the Jewish people—who will be healed of their current blindness and revived to enjoy its blessings (see Psalm 2; 110; Isaiah 16:5; Jeremiah 31; 33:14–18; Ezekiel 36; Matthew 4:23; 24:14, and Romans 9–11). It is the anticipated Kingdom the Old Testament saints looked for but died before receiving the promise (see Hebrews 11:13–16). They, along with the Tribulation saints, will be resurrected at the Second Coming of Jesus in order to reign with Him (see Hosea 6:1–3, Isaiah 26:12–21, Daniel 12:2, Revelation 20:4–6). We too, as believers from the Church Age, will also be raised to live and reign with Him before that great and glorious day (1 Thessalonians 4:13–18).

It should be noted that those who do not respond to the Gospel of Grace will forfeit the blessings associated with the Gospel of the Kingdom (see Matthew 8:11–12, Luke 13:28–30). Moreover, one may preach and/or believe in the Gospel of the Kingdom while rejecting the Gospel of Grace—and thus forfeit the blessings associated with the Kingdom. This has been, is, and will be a great tragedy. It was the case with the Christ-rejecting Jews in the first century, has been since, and will be for many today! However, those who respond to the Gospel of Grace will, as a by-product, benefit from all the blessings of the Kingdom—even if they don't know it, don't understand it, or don't believe in it. What a pleasant surprise that will be!

I love you all,  
Pastor Paul