

# **No Other Gospel**

**What Happens When Something Is Added to Christ**

Galatians 1:1-10

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**A Galatians Doctrinal Library**

Booklet One

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### No Other Gospel: What Happens When Something Is Added to Christ

*A Galatians Doctrinal Library: Booklet One*

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Where a verse is mentioned, it is written out in this edition, so the reader does not have to leave the page. This booklet is the first of nine readings from Paul's letter to the Galatians. The booklets may also be issued as one volume.

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## Introduction

This booklet follows one main question: What happens when anything is added to Christ?

We will look first at how a person is saved, then at how a saved person walks, then at the kinds of additions that can quietly change the Gospel.

In this booklet, "the Gospel" means the good news of what **God has done** through the death and resurrection of Jesus Christ. "Another gospel" means a message that keeps Jesus in the words but adds something required to obtain, keep, restore, complete, or reactivate what Christ has already accomplished.

If you have been hurt by religious pressure, read this slowly. This booklet is not asking you to distrust every church, pastor, discipline, or practice. It is asking whether anything has been allowed to occupy a place that belongs only to Christ.

Watch the word "unless." That is where the addition often appears.

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## Part One — How a Person Is Saved

The first believers did not argue over whether Jesus mattered. They argued over whether He was enough.

Gentiles began to believe without first becoming Jews. Peter was sent to the house of Cornelius, and while he was still preaching, God acted:

*"While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word."*

*Acts 10:44, NKJV*

God did not wait for circumcision. God did not require Cornelius to become a Jew first. When Peter was later questioned in Jerusalem, he told what God had done and asked the only honest question left:

*"If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?"*

*Acts 11:17, NKJV*

That should have settled whether a Gentile must become a Jew in order to belong to Christ. It did not.

Teachers came down from Judea to churches where Gentiles had already believed, and they taught a sentence that sounded biblical and still changed everything.

*"Unless you are circumcised according to the custom of Moses, you cannot be saved."*

*Acts 15:1, NKJV*

### UNLESS

That word *unless* changed everything.

Paul and Barnabas disputed it, and the question came before the apostles and elders in Jerusalem.

*"Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question."*

*Acts 15:2, NKJV*

The believing Pharisees said, Gentiles must be circumcised and keep the Law of Moses.

*"But some of the sect of the Pharisees who believed rose up, saying, 'It is necessary to circumcise them, and to command them to keep the law of Moses.'"*

*Acts 15:5, NKJV*

Peter answered, that God had purified Gentile hearts by faith.

*"But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they."*

*Acts 15:11, NKJV*

Some believers were still learning what Christ's death and resurrection meant for Moses and for Gentiles. Now that same pressure had reached Galatia.

Paul opens by locating his authority in Christ, not in a human appointment:

*"Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)..."*

*Galatians 1:1, NKJV*

*"Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen."*

*Galatians 1:3-5, NKJV*

If my acceptance depends on my success, peace will rise and fall with my day.

Paul locates grace and peace in the Father and the Lord Jesus Christ. Jesus gave Himself. God raised Him. Deliverance is according to the Father's will. God acted first.

To know what another gospel is, we have to know what the true one is.

The human problem is larger than bad behavior. We sin. Those sins matter. But humanity is also spiritually dead.

*"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being."*

*Genesis 2:7, NKJV*

Adam did not generate life from himself. Life came from God.

Then God warned him:

*"but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."*

*Genesis 2:17, NKJV*

Adam ate. His body did not collapse that afternoon. So, what died?

This is a conclusion, and we should say so. I believe Adam experienced spiritual death: separation from the Life that came from God. Genesis does not say, "The Holy Spirit left Adam." That is my reading. It fits the warning that death would happen that day, and it fits later Scripture.

*"And you He made alive, who were dead in trespasses and sins."*

*Ephesians 2:1, NKJV*

*"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—"*

*Romans 5:12, NKJV*

Sin entered. Death followed. Humanity needs more than a cleared record. Humanity needs Life.

God answered both problems. The Cross addresses sin. The resurrection addresses death. We should not tear them apart. We can still notice what Scripture emphasizes in each.

*"And if Christ is not risen, your faith is futile; you are still in your sins!"*

*1 Corinthians 15:17, NKJV*

Without the resurrection, there is no living Christ to give Life. The Cross removes the barrier. The resurrection brings Life.

*"The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!'"*

*John 1:29, NKJV*

*"So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit."*

*John 19:30, NKJV*

### **FINISHED.**

Not partly finished. Not finished until the next failure.

*"that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation."*

*2 Corinthians 5:19, NKJV*

*"But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God."*

*Hebrews 10:12, NKJV*

One sacrifice. For sins. Forever. Then He sat down.

Christ is not returning to the Cross every time a person sins. His sacrifice did not expire. It did not need our confession to become complete. Jesus resolved the sin issue.

That leads to a conclusion that makes many people uneasy. If Christ took away the sin of the world—if God was in Christ not imputing trespasses—if one sacrifice was offered for sins forever—then I believe we must let the conclusion stand: God is no longer holding the sins of humanity against them.

That does not mean everyone has eternal Life. It does not mean unbelief is harmless. It does not mean everyone is saved. It means the Cross has dealt with the sin barrier. Salvation is personally received through the Life of the risen Christ.

Then, is everyone saved?

No.

Because forgiveness is not the whole Gospel. Humanity has another problem.

Death.

Forgiveness is essential. Without the sin issue resolved, there could be no restored relationship with God. But forgiveness itself is not spiritual Life. A dead prisoner whose debts are canceled is still dead. He needs Life.

A person is saved when he receives the risen Christ—when the Life of God comes into a person who was dead. That is how a Christian gets saved. Not by completing the law of Moses. Not by persuading God to start liking him. By receiving the Son whom the Father already gave.

Humanity's problem is sin and death. The Cross dealt with sin. The resurrection brings Life. Salvation is not adding Moses to Jesus but receiving the risen Christ.

## Part Two — How a Saved Person Walks

The Galatian problem was not only how a person begins. It was what happens after.

They had begun with Christ. They were being told that the rest of the Christian life must be finished by Law, ritual, and religious obligation.

A letter that only answered, “How do I get saved?” Would have left the churches unprotected. The addition always arrives as how you are to walk.

A saved person does not stay saved by adding a second savior. He walks from the Life he has received.

Picture a believer who loses his temper on Tuesday and is ashamed of what he said. He can apologize, seek to repair the harm, and speak honestly with his Father. He does not have to make God willing to receive him again.

Prayer is conversation with the Father, not leverage to change God’s mood.

Confession is honesty, not a payment that makes the Cross work again.

Repentance is turning from what destroys, not a fee for acceptance.

Obedience grows because God already loves us, not so that He will.

A pastor can teach, warn, comfort, and walk with suffering people. He does not restore the believer’s acceptance with God. Jesus is the Mediator.

If the beginning is Jesus plus something, the walk will be Jesus plus something.

If the beginning is Christ is enough, the walk can be Life with God.

A saved person does not live by keeping God willing to accept him. He lives from the Life Christ has already given. Prayer, confession, repentance, obedience, and pastoral care have a place, but they do not replace Jesus as Mediator.

That brings us to the Galatian danger: not the denial of Jesus, but the addition of something beside Him.

## Part Three — What Was Added

The men from Judea did not deny Jesus, the Cross, or the resurrection. They added something.

Christ remained in the message. Faith remained. Scripture remained. Moses came from God. Circumcision was in the Bible. That is why the addition could sound holy, and that is why it was so dangerous.

The easy false gospel says Jesus is not needed. Anyone can spot that.

The harder one says Jesus is needed—but not enough.

Yes, Jesus died for you, but something else must still be done.

Yes, salvation is by grace, but something must now be added to keep the relationship.

Yes, Christ is your Mediator, but when you fail, you still need another person to get you back to God.

Yes, Jesus finished the work, but not quite. Not until you do your part.

The extra piece can be a ritual, a prayer, a rule, a confession, a promise, a church step, or a human authority. Some of those things have a right place in Christian life. The question is what they are being asked to do.

Do they flow from a relationship Christ already secured? Or are they required to get that relationship, keep it, restore it, or turn it back on?

That is the difference between a response and a condition. One condition can change everything.

Most churches today are not telling Gentile men they must be circumcised to be saved. The word *unless* has not gone away.

- Unless you confess the right way.
- Unless you repent enough.
- Unless you get the sin out.
- Unless you feel sorry enough.
- Unless you keep the right disciplines.
- Unless you submit to the right authority.
- Unless you come forward and start over so God will take you back.

Jesus stays in the vocabulary. The believer starts living as if God's heart toward him must be managed every week.

A command can be in the Bible and still be laid on a person in a relationship God did not give that command to run. The question is not only, "Is this in the Bible?" The question is also, "What does this do to the sufficiency of Christ?"

If it makes something besides Christ necessary for salvation, forgiveness, acceptance, standing, blessing, or access to God, the Gospel has changed.

*"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ."*

*Galatians 1:6–7, NKJV*

He does not only say they changed ideas. He says they are turning from Him.

If forgiveness depends on my repeated performance, my eyes stay on me.

If God's acceptance depends on my success, fear replaces peace.

If a minister controls restored access, trust slides from Jesus toward that minister.

The addition promises deeper devotion. Paul says it can turn people from the One who called them in grace.

The danger is not always a message that removes Jesus. Often, it is a message that keeps Jesus but adds one condition beside Him. The addition does not have to sound evil. It only has to make Christ insufficient.

## **A Word to the Wounded**

This booklet is written as help, not as a contest with other teachers.

Galatians was first a letter to people who had trusted Christ and then been pulled toward a yoke that promised maturity while it stole peace. Many readers already know that wound.

You were measured. You were managed. You were told you were immature for trusting grace. You watched a church keep Jesus in the vocabulary while the message people actually lived by quietly changed. You learned to live for acceptance instead of from it.

You may still love the people who taught you that. Love does not require you to call bondage freedom.

Paul looks at that defection without cruelty toward the flock and without softness toward the message that entangled them. Severe where the Gospel is being changed. Patient where a believer is still learning. Always returning to one claim.

If you are tired, begin here. The investigation is not meant to make you suspicious of every pastor, church, discipline, or practice. It asks whether anything has been allowed to occupy a place that belongs only to Christ.

## Part Four — When the Truth Costs Too Much

We like to think that if we show enough verses, people will agree.

Human beings do not weigh truth in a vacuum. Sometimes the obstacle is not the evidence. It is what the truth will cost.

What happens to my church, my name, my ministry, my friendships? What must I admit about something I have taught for years?

Sometimes the hardest sentence is not a hard doctrine. It is: *I was wrong*.

Even believers had to learn what Christ had done. Jesus died. He rose. The Spirit was given. Gentiles believed. Hard questions came at once.

Acts does not pretend every believer saw every implication on day one. Real believers were learning. Believing in Jesus did not mean every meaning of His death, resurrection, and the Spirit had already been settled in everyone's mind.

The believing Pharisees in Acts 15 had a logic. Moses came from God. Circumcision came from God. Jesus had lived as a Jew under the Law. The Spirit had been given. Someone could think: *now the Spirit will help us finally keep Moses*.

From inside that frame, Paul's message could sound dangerous. Freedom from Law could sound like freedom to sin. The argument could sound reasonable. It was still wrong. Sincerity cannot turn a contradiction into truth.

Imagine a pastor who has taught for thirty years that every sin must be confessed in order for God to forgive it. Then he begins to see Scripture differently. He is not changing one line in a sermon. He may have a congregation shaped by that teaching, counseling built on it, and his name tied to it. What happens if he says, "I was wrong"?

If believers discover that Christ Himself is their Mediator, what happens to a ministry model that taught them they need a minister to keep access?

These questions can make truth feel dangerous.

That does not mean every pastor is protecting money or power. God knows hearts. Systems still create pressure. We should recognize that pressure in others—and in ourselves.

Patience matters. We cannot argue someone into being willing to bear the cost. But patience does not require us to call two opposite things the same.

Love respects people enough to tell them the truth.

Truth can cost more than an argument. It can cost reputation, systems, relationships, and the admission that we were wrong. Patience matters, but patience cannot make two opposite gospels the same.

That leads to another danger. Not every message that sounds like gospel actually leaves Christ enough.

## Part Five — Messages That Sound Like Gospel

Paul does not leave room for several equally valid gospels.

There is one Gospel. There may be many messages called gospel, many churches using the name of Jesus, and sincere teachers preaching things they genuinely believe are biblical.

Sincerity does not decide whether a message is the Gospel. The test is: what has been placed beside Christ?

### The Test Is Sufficiency

The test is not whether Jesus is mentioned. The test is whether Jesus is enough.

Did He fully deal with sin? Did He rise to give Life? Or must something else finish what Jesus began?

### Prosperity

This message can make Jesus the way to health, wealth, success, or the life I want. Faith becomes a tool for getting something from God.

God does provide. Gratitude for provision is right. The problem begins when the good news becomes: *come to Jesus so your circumstances will work*. Then Christ is the means and prosperity is the prize.

Paul's Gospel gives something greater.

### CHRIST HIMSELF IS THE TREASURE.

### Comfort

Another message makes the main purpose of Jesus feel better, think better about yourself, or become your best self.

God cares about wounded people. He comforts. He restores. There is nothing wrong with receiving healing from God.

But humanity's deepest problem is not low self-esteem. It is sin and death. Christ did not come only to make Adam feel healthier. He came to give Life. If comfort becomes the center, Jesus slowly becomes a tool for self-improvement rather than the Savior who dealt with sin.

### Politics

A party, a candidate, a nation, or a cause can slide in beside Christ. Jesus stays in the vocabulary, but agreement on politics begins to function as a test of faithfulness.

Christians may vote. They may care about public life. Those disagreements do not create another Savior. No party died for our sins. No election gives spiritual Life.

The right can do this. The left can do that. Whenever political loyalty starts to measure spiritual acceptance, something has moved into Christ's place.

### Social Action

Feeding the poor, confronting injustice, and making communities safer can be good and loving work. Paul told believers to remember the poor.

*"They desired only that we should remember the poor, the very thing which I also was eager to do."*

*Galatians 2:10, NKJV*

Doing good is not the same thing as the Gospel that gives Life. Social action can be fruit. It cannot be the Source. A person can feed the hungry and still need Christ.

Some teaching has used Israel leaving Egypt as the pattern for political liberation. Exodus shows a God who hears suffering. Israel leaving Egypt cannot replace Christ crucified and risen as the center of the Gospel. Humanity's deepest bondage is sin and death.

## **Performance**

This one is hard to see because almost every word can sound Christian.

Jesus died for you. Jesus saved you. But now you must keep the relationship: confess right, repent enough, keep the rules, submit to the right authority, attend enough, remain worthy.

Jesus begins the relationship. Human performance supposedly keeps it alive.

That is close to Galatia. The particular requirement may be different. The principle is not.

It may be sacramental. It may be legalistic. It may be institutional. It may be Catholic. It may be Protestant. It may live in an independent Bible church. The label is not the issue.

The question is: has something been made necessary to obtain, keep, restore, complete, or turn back on what Christ accomplished?

A response to grace is not the same as a condition for grace.

- Jesus saves you unless.
- Jesus forgives you unless.
- Jesus is your Mediator unless. Someone else must restore that access after you fail.

The requirement changes. The function stays.

The word "unless" may attach itself to different things, but it still changes the message.

These five look different. One promises money. One promises feeling better. One promises political victory. One promises a better society. One promises religious safety through performance.

The test is the same. Does the message leave Christ enough? Did He fully deal with sin? Did He rise to give Life? Or must something else finish what Jesus began?

Paul gives no category called "almost the Gospel." The rival message does not have to erase Christ. It only has to change the Gospel. One addition can do it.

*"but there are some who trouble you and want to pervert the gospel of Christ."*

*Galatians 1:7, NKJV*

## **When Practice Contradicts Doctrine How Another Gospel Is Born**

Churches rarely wake up and decide to preach another gospel.

A real concern becomes a requirement. A helpful practice becomes a condition. A leader becomes the person you must go through. A response to grace becomes a way of keeping grace.

That is how another gospel is born.

*"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ."*

*Galatians 1:6-7, NKJV*

Paul calls it a different gospel, then says it is not another. There are not several contradictory saving gospels.

One cannot say God no longer holds sin against you, while another equally valid gospel says God starts holding your sins against you again every time you fail. Contradictory messages cannot all be good news.

A message can also change by negation.

"Jesus died for all your sins."

Then:

"If you fail to confess today's sin, God will hold it against you."

Those two sentences cannot run the same relationship. If Christ dealt with all sin, today's sin was included. The Cross stays in the theology. Its sufficiency disappears from daily life.

A church's written statement may say salvation is by grace. The practiced gospel shows up after someone fails. What must happen before God will accept him again? When someone questions a leader, is he sent back to Scripture and Christ—or threatened with the loss of protection?

## **The Gospel We Actually Depend On**

The gospel we practice is the gospel we actually depend on.

Many Christians will say Jesus died for all our sins—past, present, and future. Agreement often vanishes when we say the implication: then God is not holding those sins against you.

Fears appear.

Then people will sin.

Then no one will repent.

Then what will pastors do?

Those fears show how easily religious systems depend on an unresolved sin problem. Keeping sin unresolved may preserve control. It cannot create Life.

Four questions help expose the addition.

1. **What happened to sin?** Was it resolved at the Cross, or does God start holding it against the believer again?
2. **What is salvation?** A cleared record only, or restored Life through the risen Christ?
3. **How does the believer now live?** From Christ and the Spirit, or under a system designed to keep acceptance?
4. **On whom does the believer depend?** Jesus or the institution, pastor, ceremony, or method that supposedly manages the relationship?

Another gospel is born when something good becomes necessary in a way God did not make it necessary. A practice becomes a condition. A leader becomes a mediator. A response to grace becomes a way of keeping grace.

## Part Six — Incomplete Is Not the Same as Different

*“But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.”*

*Galatians 1:8, NKJV*

Paul draws a real line. There is a true Gospel. There are messages that contradict it. If we are careless, we can misuse his severity.

How much must a person understand? Can someone belong to Jesus and still be confused about forgiveness, Law, or Christian life? Is incomplete understanding the same as another gospel?

No.

But incomplete understanding must be allowed to move toward Christ's sufficiency. It must not be preserved and required of others as if the confusion itself were the Gospel.

Spiritual birth is not instant maturity. A person may trust Christ without seeing every implication of the Cross, the resurrection, complete forgiveness, sonship, or life in the Spirit. The basis of salvation is not perfect theology. The basis is Christ.

A newborn is fully alive and still immature. A believer may have Life and still need years to understand what Christ has done.

### A Story from My Life

I was raised in a deeply devoted Catholic home. I was baptized as an infant. Church was part of our life. I attended Catholic schools through junior high, received the sacraments, studied catechism, and heard more than a thousand sermons and homilies, by my estimate.

In my own experience, I never understood the Gospel clearly. Religion surrounded me. The good news of what Jesus had actually accomplished was never explained in a way that became clear to me.

By sixteen, I had largely lost interest. By my early twenties, I had stopped attending.

Some of my family eventually began attending Protestant churches. I joined them at times. After many more sermons, I still felt something essential was missing.

Then, in my mid-twenties, my brother and sister came to my home and shared Christ with me personally. That encounter was different. I came to Christ. I became a Christian. I began reading Scripture for myself. God's Word came alive.

I still did not understand it fully.

I served. I became a deacon, then an elder. I started a home Bible study that continued to grow. I was ordained and planted a church. I knew Jesus. I loved Jesus. I led people to Christ. And I still did not fully understand the Gospel.

My salvation was real. My understanding was still growing.

Then I heard a pastor on the radio whom I had never met. Something became clear. The Gospel was not that Jesus had done something wonderful and now Christians must spend the rest of their lives keeping the relationship by performance.

Through His death, the sin issue had been dealt with. Through His burial, the old life was brought to its end. Through His resurrection, He rose to give new Life.

I had taught that sins still needed to be confessed in order to be forgiven, and that salvation simply meant believing in Jesus. I had never heard another pastor publicly say that the sin issue for the world had already been resolved through the death of Christ.

I wrestled with this for years—not because I was wrestling with the Lord, but because I was wrestling with what godly men I respected had taught me. The more I studied, the more the Lord confirmed this Gospel to me.

I did not get saved a second time. I was already a Christian pastor. What changed was my understanding of why I was saved and what Jesus had actually done.

Religion had given me Jesus and duty. The Gospel gave me freedom.

This is my story. It is not a claim that every Catholic parish or every Protestant church teaches the same thing. It shows that a person can know Christ and still carry an incomplete understanding of the Gospel. Life and maturity are not the same thing.

## **Four Things We Must Not Mix**

- 1. Incomplete Understanding:** A person believes in Jesus and sees only part of what He did. That person needs truth and room to learn.
- 2. Immature Living:** A born-again believer knows salvation is by grace and still runs back to rules and fear. The answer is growth in Christ, not contempt.
- 3. Another Gospel:** A message that makes a religious condition necessary to get or keep what Christ accomplished.
- 4. Unbelief:** Refusing Christ and the Life in Him.

We evaluate the message by the Gospel. We leave the person with God. Salvation judgment belongs to Him.

A believer may struggle to understand complete forgiveness. A teacher crosses the line when he teaches, “You must do this act so God will forgive you again.”

A believer may ask a pastor for help. A church crosses the line when the pastor becomes the person you must go through to get back to God.

Jesus plus anything required to complete, keep, or reactivate His work is not an improved Gospel. It is a different one.

Do not shame believers who are still untangling years of teaching. Do not be silent toward teachers who impose bondage. There is a difference between “I am trying to understand” and “You must do this or God will not accept you.”

Maturity is not more religious information. True growth moves toward greater confidence in Christ: from fear toward peace; from trying to get forgiveness, toward rest in complete forgiveness; from depending on a person toward depending on Jesus.

**GRACE GIVES ROOM TO GROW.  
GRACE NEVER GIVES PERMISSION TO MAKE CHRIST INSUFFICIENT.**

## Part Seven — Why Paul Speaks So Strongly

*“As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.”*

*Galatians 1:9, NKJV*

Even Paul could not change the Gospel. Even an angel from heaven could not authorize another one.

Position cannot change truth. Experience cannot change truth. Popularity cannot change truth. Sincerity cannot change truth.

*Accursed* must keep its weight. We should not reduce that to “Paul strongly disagreed.” We also should not casually pronounce final judgment on every confused person. God knows hearts. A message that contradicts the Gospel is not harmless.

The full case about the Law belongs to Booklet Five. We need only this much here.

*“For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.’”*

*Galatians 3:10, NKJV*

Law does not create righteousness by sincere effort or by being better than someone else. If Law becomes the basis of standing, we cannot shrink it into a list we can keep.

The instrument that shows human need cannot be turned into the system by which believers are expected to create Life after receiving Christ.

*“For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.”*

*Galatians 1:10, NKJV*

Paul’s direct point is human approval. He will not change the Gospel to please people.

The wording also gives a pastoral question, and we should mark it as an application, not as the only meaning of the verse: *have we turned our relationship with God into an attempt to persuade Him?*

Kindness is not compromise. But when human approval requires changing the Gospel, a servant of Christ cannot let approval run the message.

What happens when I believe God still holds my sins against me?

I fail. Now I need His attitude to change. So, I confess, promise, pray harder, fast, give, serve, feel guilty, perhaps punish myself, perhaps seek a pastor. The activities may look spiritual. The belief underneath may be: *I need to make God favorable toward me again.*

That is negotiation.

You do not need to persuade the God who gave His Son.

The outward act can look the same. The Gospel underneath can be completely different.

Prayer is conversation, not leverage.

Obedience is not payment for love.

Grace is not “Do as much as you can, and Jesus makes up the difference.” That still leaves human effort as the foundation.

We do not obey so God will love us. We obey because He loves us.

Paul speaks strongly because the Gospel is not ours to adjust. No office, angel, tradition, experience, system, or sincere motive has authority to make Christ insufficient.

## Conclusion — Christ Is Enough

The early church's struggle was not a side issue for specialists. It is the same struggle many believers still live.

Jesus remains in the vocabulary, but something is added. The different gospel does not usually remove Jesus. It adds something.

Humanity faced sin and death. Christ answered both. The Cross resolved the sin issue. The resurrection made restored Life possible. The Spirit brings the Life of Christ to those who believe.

Complete forgiveness does not mean everyone is saved. Forgiveness removes the sin barrier. Salvation is receiving the Life of the risen Christ.

A saved person walks from that Life.

Nothing remains for Law to complete.

Nothing remains for a pastor to turn on.

You may come through Christ.

### CHRIST IS ENOUGH.

This is the line Galatians draws for us. Christ is not the beginning of a relationship that human performance must maintain. He is the Savior who dealt with sin, rose to give Life, and remains enough for the believer's access to God.

If this Gospel is that guarded, where did Paul get it?

*"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 1:11-12, NKJV*

That is Booklet Two.