



## **"The Unmatchable Authenticity of the Gospel"**

*6 principles, in the form of 3 couplets, contrasting the authenticity of the gospel with worldly values:*

### **1. True Power Brings Fervent Exultation—vv.4-8/**

### **2. Counterfeit Power Brings Self-Exaltation—vv.9-11**

### **3. True Faith is Rooted in Truth—v.12/**

### **4. Counterfeit Faith is Rooted in Idolatry—v.13**

### **5. True Ministry Blesses Others—vv.14-16/**

### **6. Counterfeit Ministry Consumes Others—vv.17-24**

Gal. 2:20; 2 Cor. 5:14-15; John 12:25

The new preoccupation [of modern man] is one of unlimited self-expression, self-gratification and self-fulfillment. The pursuit of pleasure has taken the place of moral nurture, the expression of emotion than of moral reticence. What is remarkable about this is that people now think happiness has nothing to do with the moral texture of a person's life and can be pursued as end in itself. Indeed, many think it can simply be bought. (1)

The Jewish view of the origin and nature of the Samaritans occurs already in the OT, beginning with the judgment (2 Kgs. 17:7–23) that the northern kingdom of Israel consistently deviated from the course of true religion. Those living in the territory of the northern kingdom after its destruction by Assyria are regarded as non-Israelites settled there by Assyria who adopted Israel's religion, combining it with their own polytheism (vv. 24–41). [This is why] Samaritans came to be regarded by Jews as neither fully Gentile nor fully Jewish. "Samaritan" could itself be a term of contempt among Jews (Jn 8:48). Postexilic Judah [the area of the southern tribes] was reconstituted under the strict reformation of religion under Ezra and Nehemiah, in which the Samaritans could not participate because of their supposed non-Israelite ancestry and syncretism (Ez 4:2–3; Neh. 2:20). Having been rebuffed by the Judahites, the Samaritans opposed the rebuilding of Jerusalem, and were successful for a time (Ez 4:9–24; Neh 2:19; 4:2). The schism was made complete by the building of a Samaritan temple on Mt. Gerizim, probably early in the fourth century B.C...Samaritan worship continues on Mt. Gerizim in modern times, though no temple survives. (2)

He was concerned about the wrong thing. What was [motivating] him was fear of punishment. He did not see the enormity of what he had done; he did not hate this deceitful heart that was in him. He did not ask, 'Oh, how can I be delivered from [my wicked heart]? Not at all. [Instead] 'Pray for me, that I may escape this punishment.' And that has ever been one of the chief characteristics of this false kind of profession. It is a concern not to go to Hell, not a desire to go to heaven [with Christ]. The real interest is in this world, but we want to avoid the consequences. There is no 'hunger and thirst after righteousness'; there is no longing for God and a knowledge of God. It is a...fear and a desire to be saved from [only] the consequences of sin...(3)

<sup>1</sup> David Wells, *The Courage to be Protestant*, 151.

<sup>2</sup> Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 907.

<sup>3</sup> Martyn Lloyd-Jones, *Acts - vol. 3*, 396.