

Galatians 1:3-4: “[Our Lord Jesus Christ] gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.”

(Sermon to the called-out assembly of believers at Westboro Baptist Church in Topeka, Kansas, on September 13, 2026)

We began our examination of Galatians 1:1-4 the last time I was privileged to speak to you. Most of our time then was spent amplifying the significance and necessary context of our sermon today: “[deliverance from] this present evil world.” Our lives are filled with regular (sometimes minute-to-minute) sessions of Our Lord Jesus Christ redeeming us, a/k/a delivering us, from this present evil world which is poised as a continual threat to our souls and temporal beings. Our blessed Holy Spirit, at the mouth of Peter, did not vainly describe it in 1 Peter 5:8: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” Jacob put it like this: “the Angel which redeemed me from all evil.” Every sermon is necessarily connected to the doctrine of the Total Depravity of Man. From what would we need redeeming from otherwise? Today we will touch upon more of the fundamental truths of our faith in expounding some things about Galatians 1:3-4.

There is something to my mind inexpressibly sweet and precious in the words, “gave himself.” We find the same words used of our blessed Lord elsewhere in Scripture, as, for instance, where it is said that “Christ loved the Church and gave himself for it”; Ephesians 5:25; and where the apostle speaking of his living a life of faith on the Son of God adds, “who loved me and gave himself for me.” Galatians 2:20. So also when the apostle has bidden us to be “followers of God as dear children and walk in love,” he adds this prevailing and overriding motive, “As Christ also hath loved us and hath given himself for us.” (Ephesians 5:2) [That should be

our center all of our lives long as the motivator for us]. (Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Ephesians 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." 1 Timothy 2:6: "Who gave himself a ransom for all, to be testified in due time." Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.")

Gill on Ver. 4. "Who gave himself for our sins, &c.] The antecedent to the relative "who, is our Lord Jesus Christ," #Ga 1:3 and the words are an illustration of the good will of God the Father, and of the grace and love of Christ, in the gift of himself, for the sins of his people: he did not merely give, "sua, his own things," what were his properly, but, "se, himself"; not the world, and the fulness of it, gold, silver, and such like corruptible things; no, nor men for them, and people for their lives; nor angels, his creatures, and ministering spirits; but his own self, his life, his flesh, his blood, his body, and soul, his whole human nature, and this as in union with himself, a divine person, the eternal Son of God. He gave himself freely, cheerfully, voluntarily, into the hands of men, justice, and death itself, as a sacrifice for sin, to expiate it, make reconciliation and atonement for it, which could not be done by the sacrifices of the legal dispensation; to procure the remission of it, which could not be had without shedding of blood; and utterly to take it away, finish it, and make an end of it, and abolish it, so as that it might never rise any more to the condemnation of his people: and this reached to "sins" of all sorts, not only original, but actual, and these of thought[.]. John Gill is no John Trapp.

It would be helpful to look back before the creation of this world, and to examine some of what Jesus was before he voluntarily gave himself for our

sins. We need a view by faith of what he was in the courts of bliss before he thus gave himself. A spiritual contemplation of the glory which he had with the Father before the world was, will prepare our mind to see a little of the breadth and length and depth and height and to know something of "that love of Christ which passeth knowledge" (Ephesians 3:19); for love was the moving cause of his giving himself, and therefore that love was living in his heart of hearts before he thus freely surrendered himself to sufferings and death.

We must view him as a Person in the glorious Trinity, co-equal and co-eternal with the Father and the Holy Ghost; for "in the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) We must, then, with God's help and blessing, raise up believing eyes and believing hearts to view him as one with the Father in nature and essence, as the second Person in that glorious Trinity in which there are three Persons and but one God. We must also with the eyes of faith view him as the Son of the Father in truth and love, his own true, his own proper, his own eternal Son. We must look at him as lying in the Father's bosom from all eternity (John 1:18), as ever his delight and rejoicing always before him (Proverbs 8:30). And we must attempt, as far as the Lord may enable, to look with believing eyes at the love of the Father toward the Son and the love of the Son toward the Father, and so raise up in our souls some contemplation of the intimate and yet inexpressible fellowship and union, enjoyed between the Father and the Son and the Holy Ghost in the glorious courts above before time existed or creation was known.

Unless we see by the eye of faith something of the glory which, the Son of God had with the Father before the foundation of the world, how can we have some little understanding of the solemn mystery of his giving himself to suffer, bleed, and die? Our Lord, therefore, speaking of his disciples, said, "The glory which thou gavest me I have given them" John 17:22; that

is, the knowledge and enjoyment of it. So, John speaks of those "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God: And the Word was made flesh, and dwelt among us, (And we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:13,14. Our beloved Apostle Paul gives this as a mark of regenerating grace. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6.

We must, then, see his glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14), before we can see his humiliation in condescending to be for us a man of sorrows and acquainted with grief (Isaiah 53:3). The height of his glory shows us the depth of his condescension. To view what he was in the courts of bliss prepares us to see what he was when he hung upon the cross. This is all the difference between the eye of faith and the eye of sense. The eye of sense merely saw him hanging in shame and agony between two thieves; but the eye of faith sees him as the beloved Son of God bearing our sins in his own body on the tree (1 Peter 2:24).

When did the Son of God first give himself for our sins? The Holy spirit tells us that it was in eternity before time was. The Church was loved in the mind of God from all eternity, for he himself declares, "Yea, I have loved thee with an everlasting love." Jeremiah 31:3. As, then, all things lay naked and open before the eyes of the omniscient Jehovah, the sin and misery into which she could sink were foreseen and provided for; and thus, we may say that the Son of God gave himself for our sins in eternity, in the everlasting covenant ordered in all things and sure. 2 Samuel 23:5.

It seems from the testimony of the Bible that there was a solemn council held in heaven between the Three Persons of the sacred Godhead; for we

read of "the counsel of peace being between them both" - that is, the Father and the Son. Zechariah 6:13. We also read, "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty" (Psalm 89:19). That this was the result of a covenant seems plain from the words in the same Psalm. "My covenant will I not break nor alter the thing that is gone out of my lips." Psalm 89:19-34. This council, it appears, was how the Church, sunk into sin and therefore justly amenable to divine wrath, could be saved in strict accordance with the justice and purity of God. This was the mystery to be solved; this was the enigma which no finite intellect could unravel.

To devise a plan so as to reconcile every attribute of God in full harmony with the salvation of man; to determine a method how justice and mercy could meet together; how peace and righteousness could kiss each other; how justice could obtain its fullest demands, and yet mercy descend to embrace with its loving arms the guilty sons of men, was indeed a task beyond the utmost faculties of the brightest seraph or the highest archangel. (Psalm 85:10: "Mercy and truth are met together; righteousness and peace have kissed each other.") The plan of salvation, therefore, is always represented in the Scripture not only as the greatest display of God's love, but also as the deepest manifestation of his wisdom. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Romans 11:33. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." 1 Corinthians 2:7 This enigma, then, was solved by the coming forward of the Son of God in the eternal covenant to give himself for our sins. In those solemn councils of heaven, he freely offered himself to suffer, bleed, and die for guilty man's sake. But this he could only do by himself becoming man, and by taking the flesh and blood of the children and offering up that

pure and holy humanity which he should take in the womb of the Virgin and put away sin by the sacrifice of himself (Hebrews 9:26).

He could thus obey the rigorous demands of God's inflexible justice, endure, and by enduring remove the curse of the law (Galatians 3:13), and thus work out and bring in a perfect and complete righteousness in which his people might stand justified before the throne of God. Thus, could he save his people in the strictest conformity to the justice of God, and harmonize every jarring attribute of Deity. In this sense he gave himself for our sins before time itself had birth. He is, therefore, said to be "the Lamb slain from the foundation of the world," and even then, to have had "a book of life," in which the names of his chosen people were written. Revelation 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

We may now look at the carrying out of this eternal plan of redeeming love, and view how in pursuit of his giving himself in the eternal covenant, when the time came, God's appointed time - he gave himself for our sins by assuming flesh in the womb of the virgin Mary. What a conspicuous view it gives of his infinite grace and unspeakable mercy that he could assume our nature into union with his own divine Person in the womb of the virgin! Job 14:1: "Man that is born of a woman is of few days, and full of trouble."

In this voluntary surrender of himself to endure all the miseries and sorrows of his life here below, we see the greatness of the Lord's love; for "he bare our griefs and carried our sorrows" as well as our iniquities. Isaiah 53:4,11. Thus, as giving himself for our sins, he bore them from the manger to the cross. When then, by the eye of faith we see him going about doing good; when we hear the gracious words which ever dropped from his lips: when we see the mighty miracles wrought by his hands, we still view him as our sin and burden bearer.

But it is especially in the last scenes of his suffering life that we see him freely giving himself for our sins. (Ephesians 5:2 “ And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”) When, then we follow him into the gloomy garden, where, under the overwhelming pressure of sin and sorrow, “and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44); thence to the Jewish council and Pilate’s judgment-hall (John 18:33); and thence to the cross of Calvary (Luke 23:33) where, as the height of indignity, he was crucified between two thieves. In these last scenes of his suffering life and obedient death, we see more especially what the blessed Lord endured when he gave himself up to be made sin for us that we might be made the righteousness of God in him. 2 Corinthians 5:21: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” For in giving himself for our sins, he took upon himself all their guilt, their penalty, and their punishment. He bare our sins in his own body on the tree as if they had been his own; for having voluntarily put himself into the sinner’s place, he stood as the Surety, from whom justice exacted the utmost mite. 1 Peter 2:24: “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” (A “mite” was the smallest amount of money in the economy of men. Luke 12:59: “I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.” Strong’s concordance reports that it is the equivalent of 1/fifth of a penny. When I was young a penny meant something; they are worthless today. In the old days, a penny saved was a penny earned; today it is a burden to have.)

Thus, not only did he endure the contradictions of sinners against himself, but what was far harder to bear, he suffered under the intolerable wrath of God, when his Father hid his face from him, when anguish drank up his spirit, and when as made a curse for us, he hung between heaven and

earth as a spectacle for men and angels. God the Father accepted this substitution, for it was according to his own eternal will and good purpose that the Son of his love should thus give himself for our sins, that he might put all their guilt and condemnation away, cast them behind God's back, wash them out in the fountain of his atoning blood, and blot them out for ever as a cloud from the face of the heavens. Where should we be, what should we be, what hope could we have of escaping the wrath to come except for this blessed fact, this solemn, divine reality, that the Son of God gave himself for our sins, and thus for ever put them away?

But could this stupendous miracle of mercy and grace have been accomplished but by the Lord's free and voluntary gift of himself? Who could have brought him from heaven? Who could have asked him to come down? What angel or seraph could have whispered the word on high. "Let the Son of God give himself for guilty man?" What human heart could have conceived such a thought, or what human tongue, if such a thought had been conceived, could have breathed the word up to the courts of bliss, "Let the Son of God come down and bleed for us vile polluted sinners?" What! that God's co-equal, co-eternal Son, the brightness of his Father's glory and the express image of his Person; that he in whom the Father eternally delighted; he who was worshipped and adored by myriads of angels, that he should leave this glory, come down to earth, be treated as the vilest malefactor, have nails driven through his hands and feet, and expire on the cross in ignominy and shame! Could such a thought have entered angelic or human breasts?

And yet this was the eternal thought of God; this was the sovereign purpose of the Triune Jehovah; and to accomplish this glorious plan of eternal wisdom and love, the Son of God freely gave himself for our sins. There is a sweet figure of this voluntary gift of himself in the burnt offering spoken of in the first chapter of Leviticus. This sacrifice was entirely

voluntary on the part of the offeror, and as such was wholly burnt upon the altar. So, our blessed Lord came of his own accord; it was his free, voluntary act; and thus, as the burnt offering was wholly consumed in the flames of the altar, no one part being reserved, so our blessed Lord was wholly consumed in the flames of God's wrath and consumed also in the flames of his own self-sacrificing love. "He gave himself for our sins."

Isaiah 53:10: "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." Can you see what damnable lies are contained in the scheme of universal atonement and man's free will?!? It makes me sick to think of someone who would live on that pig's swill.

John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Often our minds are carried to this verse:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11.

Gill suggests, "[t]here is an entrance of separate souls into this kingdom at death; and which may be said to be ministered "abundantly" to them, or "richly" as the word signifies, when they depart out of this world with joy and comfort; triumphing over death, and the grave, in a full view by faith of their interest in the love of God, the grace of Christ, and the glories of another world." We spend a lot of time contemplating those various glories, because the Bible helps us with descriptions from first to last. But in general, I am certain that this is both an objective "richly" and subjective "richly." The Lord has invested huge resources in preparing these accommodations (called "place") and it will be perfect to all our

senses. Revelation 21:23: “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

John 14:1-3: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”