

Galatians: The Gospel of Grace

by Stephen Kaung

The gospel of grace is experienced in the life of the believer through the revelation of Christ and the crucifixion of our old self with Him.

Duration: 1:05:23

Scripture: Romans 8:38, Galatians 1:16, Galatians 2:20, Galatians 4:19

Topics: "Gospel"

Description

In this sermon, the preacher emphasizes the importance of understanding and experiencing the grace of God. He explains that even after being saved, people can become greedy and rely on their own strength instead of God's grace. The preacher uses the analogy of a Roman punishment for murderers, where the corpse of the victim is tied to the murderer until it decomposes, to illustrate the frustration of trying to live a pleasing life to God without relying on His grace. He encourages believers to turn their hearts to God and allow Him to reveal His Son in them, which is the essence of the Gospel and the beginning of grace.

Transcript

We will please turn to the letter to the Galatians. Galatians chapter one, verse sixteen. Galatians chapter one, verse sixteen.

God was pleased to reveal his son in me. Chapter two, verse twenty. Chapter two, verse twenty.

I am crucified with Christ and no longer live I, but Christ lives in me. But in that I now live in flesh. I live by faith.

The faith of the son of God who has loved me and given himself for me. Chapter four, verse nineteen. Chapter four, verse nineteen.

My children of whom I again prevail in birth until Christ shall have been formed in you. Let us pray. Our Heavenly Father, how we praise and thank thee for this privilege of gathering together unto the name of thy son, our Lord Jesus Christ.

How we praise and thank thee that he is in us and we are in him. And there is nothing that can separate us from his love. We praise and thank thee for giving us this opportunity of reading thy word together.

We ask thee, O Lord, that thou will breathe upon thy word and make it living and operative in our lives. We pray that thou will give the spirit of wisdom and revelation that we may truly know thee. And to know thee is life eternal.

We thank thee in the name of our Lord Jesus. Amen. Of all the writings of the Apostle Paul, there is nothing that is more violent than this letter to the Galatians.

It almost seems as if Paul has lost his temper. He used very strong terms, even stronger than you'll find in the letter, first letter to the Corinthians. It's almost like the time when our Lord Jesus entered into the temple, made a rope, drove the cattle away, overturned the table of the money changers.

And that is the nature, in a sense, of this letter. Why is it? It is because the very nature, the truth of the gospel is in danger. In order to maintain the truth of the gospel, Paul had to fight, fearfully.

And yet, dear brothers and sisters, this morning we are not going to enter into all the strong arguments that Paul presented to the Galatian believers. Rather, we will concentrate ourselves on the essence, on the substance of the gospel that Paul himself had experienced. In other words, in this letter to the Galatians, we find that behind what may seem negative, is that which is very positive.

Paul is really sharing with the Galatian believers what the gospel of the grace of Jesus Christ really is. And what is it that he personally had experienced. So this morning we would like to use these three passages to illustrate the gospel of grace, the truth of the gospel of Christ, that Paul himself had experienced.

First of all, you will find Paul said, God was pleased to reveal his son in me. Christ revealed in me. It is grace that God gave his only begotten son to the world.

This is history. This is a fact. By grace, God has provided for the world a saviour.

Christ had come, he had died on the cross, the work of redemption was finished. That's the fact. But, after God has given his son to this world, by grace, there is something more that is needed for each one of us.

And that is, by grace, he has to reveal his son in us. That is personal experience. So far as the grace of God in providing for us of salvation is concerned, it is already given.

But so far as anyone entering into that which God has provided in his grace, is something that is waiting to be done. And unless God reveals his son in us, even though salvation is accomplished, we will not be able to enjoy it. Paul, before he received the revelation of the Father concerning the Son, he was a Pharisee.

And we know a Pharisee was one who kept the law very strictly. Pharisees were not only those who studied the law, but they actually tried to keep the law to its very letters. And Paul was a true Pharisee.

In other words, there are many hypocritical Pharisees. But Paul was a true one. He tried his very best to keep every letter of the law.

He even boasted and said that according to the righteousness of the law, he was blameless. He was deeply taught in Judaism. He sat at the feet of Gamaliel, the great Rabbi of his day.

He kept all the teachings of the Fathers. In other words, Paul was a person who was deeply involved in Judaism. He was a person who kept all the teachings of the Fathers, according to the Jewish tradition.

And we know at that time the Jewish tradition was the best of all traditions. And furthermore, he was so zealous in what he believed, that he persecuted the Church. Thinking that it was a service unto God.

Now we must remember that Paul lived not very late than the time of Christ. He lived almost just after the time of Christ. Christ had already come.

The grace of God had already been given to the world. But he was a person who had not received the revelation from above. He lived in tradition.

He did not have revelation. He lived outside of the grace of God. Even though the grace of God was already on earth.

And yet he lived outside of God's grace. Why? Because he did not have revelation. It wasn't until he was on the road to Damascus.

And there it pleased the Heavenly Father to reveal the Son in him. At that time he really entered into the grace of God. Now brothers and sisters, we must remember that in order to really enter into the grace of God, we need revelation.

Tradition will not help us. We may have the best of traditions. And yet if the Heavenly Father should not reveal his Son in us, nothing is of any use.

We may live in a country, supposed to be Christian. We may be brought up in a family, a Christian family. We may have all our education received in Christian schools.

We may even attend Christian churches. We may live in the best of traditions. And yet, if there is no revelation from above, we are living outside of the grace of God.

Paul said, but when God who set me apart even from my mother's womb. How did the grace of God come to Paul? First of all he said, God has set me apart from my mother's womb. Even when Paul was being conceived, in his mother's womb God had already set him apart.

Of course he didn't know it, but God knew it. And you may even go back further. Even before time was, in eternity, God has already chosen him in Christ Jesus.

As we find in the letter to the Ephesians. The election of God by grace. Now this is a mystery.

We do not understand, we cannot explain it. But somehow God in his sovereign grace. He has chosen us even before time began.

In eternity past. He has chosen us in Christ Jesus. Now if this is not grace, what is it? Because you were not there yet.

You hadn't done anything yet. Certainly you did not deserve it. The very idea of marriage couldn't come in.

Before you were born. Before you were conceived. Even in eternity.

God has chosen you in Christ Jesus. Now that's sovereign grace. Again I said we do not understand.

But we thank God for it. And then when we were in our mother's womb. God has set us apart.

Now that's grace. Because when we are being conceived. We haven't done anything yet.

We haven't lived a day yet. And yet God has already set us apart. Of course we do not know it.

And then you find the third step. God called by His grace. He chose us before time.

He set us apart when we were in our mother's womb. And He has called us by grace. One day He called us.

But He called us by grace. He does not call us by law. He does not call us by justice.

If He should call us by justice. Then we will all be condemned. But He has called us by grace.

He uses His grace to draw us. He said all you who labor and are habit laden. Come to Me.

He does not require anything from us. He calls us just to come to Him just as we are. He has called us by grace.

And as we respond to His calling. The Heavenly Father reveals the Son in us. In His marvelous grace.

He opens our eyes. Open our heart. And let us see His Son with our spirit.

It pleases God to reveal His Son in me. And when that happens. You know grace has come.

You are now in the grace of God. Under the grace of God. It makes such a difference.

Before the Son is revealed in you. Even if you know everything about the Gospel. It is foreign to you.

You are stranger to it. But when God begins to reveal His Son in you. Immediately you will find everything becomes real and living.

A transformation begins in your life. So brothers and sisters. Grace begins with revelation.

Unless there is revelation. We are outside of the grace of God. We may be very near to it.

Just like Nicodemus. He is not far from the kingdom of God. But he is not in it yet.

It takes revelation from above. To show us the Lord Jesus. And when that revelation comes immediately.

We are quickened. We are brought to life. And I believe that's what happened to all of us.

Now so far as this matter of revelation is concerned. Now by revelation I do not mean. Some new revelation outside from the scripture.

I do not mean that. By revelation I simply means that. What Christ has done for us.

Or what He is. Is being revealed to us by the Holy Spirit. So that what is historical becomes what is personal.

That is what revelation really means. Concerning this matter of revelation. It seems as if it is beyond human ability.

In other words we can do nothing about revelation. If God is pleased to reveal. Then He will reveal.

And if He is not pleased to reveal. Then no matter what you do. You cannot receive revelation.

In other words when you come to this matter of revelation. We are helpless. It is pure grace.

There is nothing you can do. But is it because of this. We shall faint.

And be disappointed. Because the scripture says. God was pleased to reveal His Son in us.

In other words it is the good pleasure of the Father. To reveal His Son in us. Often times in my travel.

I stay in different homes. Or I visit different homes. And when you come to a home.

That had a new baby. Now when you enter into the house. You do not need to ask to see the baby.

Because the moment you step into the house. Well the parents will come forth and show the baby to you. Why? Because it is the good pleasure of the parents.

To reveal their baby to you. And if this is true with human beings. How much more it is true with our Heavenly Father.

Now often times when we come to this matter of revelation. We are stuck. Because we feel there is nothing we can do.

If God does not reveal. If He is not merciful. Then what can we do? There is nothing we can do.

And that is true. There is nothing you can do. And you feel frustrated.

But dear brothers and sisters. You do not know God. If you know the Heavenly Father.

You know that it is the good pleasure of the Father. To reveal His Son in you. I mean this is something He wants to do.

And if this is something He wants to do. If only you will turn your heart to Him. And no doubt He will do it.

Paul says. God who spoke. That light should shine in darkness.

Has shown into our hearts. With the glory of God. In the face of Jesus Christ.

Whenever our hearts turn to Him. Then the veil is taken away. And we shall see the glory of the Lord.

With unveiled face. And we shall be transformed. From glory to glory.

According to His image. By the Lord the Spirit. So how we do praise and thank God.

That His grace is ever here. And His grace is calling us. And whenever we turn our heart to Him.

Immediately you will find. That He reveals His Son in us. This is the beginning of grace.

But this is just the beginning. You know it is very sad. You find that among many of God's people.

When they come into the grace of God. When God reveals the Son in them. When they are saved.

Christ is in them. The hope of glory. To many of God's people.

It seems as if that is the end. Of grace. In other words.

That is all that God can do. And all you are waiting for. Is to die.

Because after you die. Then you go to heaven. But we know.

This is not true. To have the Son revealed in us. Is the beginning of grace.

And after the Son is revealed. He is in us. Christ in you.

The hope of glory. In 1 Corinthians chapter 1 verse 30. We are told by God.

We are in Christ Jesus. Who has been made. Wisdom to us.

Righteousness and sanctification. And redemption. Thank God for the fact.

That we are in Christ. And Christ is in us. And because Christ is in us.

He has been revealed in us. He is in us. And because He is in us.

You have all the potentials there. All the potentials of living there. But unfortunately.

After Christ has been revealed in us. Instead of living by Him. We still try to live ourselves.

Before we were saved. We tried. We tried to live righteously.

To please God. But we failed. And in our desperation.

We came to the Lord and said. Lord. I am helpless.

I am hopeless. There is nothing I can do. I cannot please you.

I can only rely on your grace. So by faith. You accept His grace.

And He is so gracious to you. That He saves you. But after we are saved.

Then we begin to think. Now I am a Christian. I have to live up.

To the standard. Probably you will set up a standard yourself. As to how a Christian should be.

Or probably somebody else will set up a standard for you. And especially when you are reading the scripture. Somehow you find here and there.

A precept and another precept. Precept upon precept. And you begin to take these in.

And feel well. This is the way that I must live. So that God may be glorified.

Now you forgot. That before you believe in the Lord Jesus. You couldn't do anything to please God.

But now you begin to think that after you are saved. Now you can do everything to please God. So you start out to do it.

Christ in you. But Christ does not live in you. Christ is in you.

That is a fact. But you do not allow Him to live in you and for you. Instead He is in you.

But it is you who are living. Now the only difference is. Formerly you live to sing.

You live for the pleasures of sin. You live to serve the world. But now you live to serve God.

That is the difference. But whether you serve sin or you serve God. It is still you.

In other words the I here. Formerly I live for the pleasures of sin. Now I am saved.

So I live to serve God. I live to please God. But it is still I. That which is born of the flesh is flesh.

Not because you are saved your flesh has become spirit. Not because you are saved. Your self, that self become Christ.

Self is self and Christ is Christ. Now after you believe in the Lord and you have received grace. Here you find Christ is in you.

But you are still there. So in other words you find there are two persons in you. There is Christ there.

And there is you there. And because you have been converted. Therefore the sinful you is being hidden.

And the good you begins to raise its head. But remember. It is still you.

Who lives. And that is Romans chapter 7. In Romans chapter 7 you find that man. He knows what is the mind of God.

He knows what is the will of God. And he has every intention to please God. By doing God's will.

Not a man who wants to commit sin. No. But here you find a man.

Who has a mind that knows God's will. And who has a will who wants to do God's will. And who is trying his very best to please God.

I wonder if that is your description. And he tried very hard. But throughout this chapter you find one word repeated.

I, I, I. It is not Christ. It is I. Christ in me. But I live.

And he tried to live up to the standard. You will say it is not a very high standard. Because what he said is do not be greedy.

Now that is easy. You have never been greedy before. And now you are saying certainly you will not be greedy at all.

But strange to say. You may not be greedy before. But after you are saying you got greedy.

You know. And you try. There is grace there.

Grace is in you. Christ is in you. But you set aside the grace of God.

You do not use his grace. You are using your own strength. Try to live a life that will be pleasing to God.

Not until you are defeated and defeated and defeated. Until you cry out. Oh wretched man that I am.

Who can deliver me from this body. You know we are told that in the old days. There is a kind of Roman punishment.

For a murderer. If you murder a person. Then they will tie the corpse of the one you murdered to you.

Eye to eye. Mouth to mouth. Hand to hand.

Feet to feet. They will tie the corpse to your body. Until gradually it will corrupt you and decompose you.

It is a terrible punishment. And some commentators say that is what Paul is talking about. Oh wretched man that I am.

I am bound to that corpse. There is no way for me to get away from it. And it is destroying me.

Who can deliver me from this body of death. And you know the one that is tied to him is himself. And sometimes do you feel that is what it really is? You find that you are tied to someone and that someone is yourself.

And there is no way to get away from him. Who can deliver you from this body of death. It is death.

Who can deliver? Well if Christ in you is based on the principle of revelation. Then Christ lives in you. Is based on the principle of the cross.

So here you will find Paul said I am crucified with Christ. No longer live I. It is Christ who lives in me. And I now live in the flesh.

I live by faith. The faith of the son of God who loved me and gave himself for me. Christ in you.

That is revelation. But Christ lives in you. Needs the cross.

There is a great difference here. Christ in you. Is a fact.

That never changes. But Christ lives in you is an experience. That you must enter in.

And how do you enter into grace which is Christ living in you. It is by way of the cross. When Christ was crucified on the cross.

He not only took our sins away. He also took you and me away. In Romans chapter 6 verse 6 says knowing that our old man was crucified.

Christ is the last Adam. You know in some hymns it says the second Adam come to the fight. Now that is scripturally wrong.

Christ is not the second Adam. He is the last Adam. If he is the second Adam then there are more Adams.

You know. And we are all these more Adams. He is the last Adam.

In other words when Christ was crucified on the cross. He is the last Adam. He took all the Adamic race to him.

He can include all the Adamic race in him. And when the last Adam was crucified. The Adam race was terminated.

God did a wonderful work on the cross. On the cross of our Lord Jesus not only our sins were taken away. He bore our sins in his own body on the tree.

And because he paid the penalty of it. Therefore we who believe in him received the remission of our sins. Our sins were gone.

Thank God for that. But he did something more than that. When he was crucified there.

He not only took our sins away. He took us away. The old man.

You and I. He took us away. And crucified it on the cross. Why? Because.

He knows. This I. Old I. Is absolutely corrupted. And there is no way to remedy it.

The only way to get rid of it. Is crucified. I think there is one person in the whole world.

Who understands it more than anybody else. And that was. That murderer.

That pilot released. He was supposed to be crucified. But Christ.

Crucified in his state. And I think this is what we need to see. We need to see that we are on the cross.

We were crucified with him. Because we were in him. It is not something that you and I. Are going to do today.

We cannot crucify ourselves. We love ourselves too much. It is something that God has done in Christ two thousand years ago.

When Christ was crucified. I. Was crucified. Because he took me.

It is done. It is an accomplished fact. And because of this.

Faith would look up and say. Lord. I thank you.

Because I am crucified. Or I have been crucified with Christ. I am crucified with Christ.

You know the problem with us. Is the problem of I. I think that is the biggest problem. It is a greater problem than any other problem around you.

Satan is no problem. Because he is a defeated enemy. The world is no problem.

Your brothers and sisters are no problem. Your greatest problem is yourself. Now how can you get yourself out? The only way to get yourself out is by the cross.

Can we put it this way. Two men. Were crucified.

On the cross. And were buried. But one came out.

And one didn't. Christ. Was crucified.

You. Were crucified. With him.

And in him. Christ was buried. And you were buried.

Together with him. Then Christ is raised from the dead. But you.

Didn't come out. Because only that which can. Go through death.

And comes out of death. That is resurrection. That is life.

So in one sense. When Christ was crucified. You were crucified.

When Christ was buried. You were buried. But when Christ is raised from the dead.

Your old I. Didn't rise up. Thank God for that. And because of this.

Paul said. I am crucified with Christ. No longer live I. No longer live I. Because I didn't.

I wasn't raised from the dead. God did not raise the old Adam. Out from death.

But God does raise Christ from the dead. And that's the reason why Paul said. No longer live I. But it is Christ who lives in me.

Because Christ comes out of death. Into life. And he lives.

Now that is the way to get rid of yourself. And the only way. To get rid of yourself.

As by faith you believe. That Christ has borne your sin on the cross. And your sins.

Were limited. So by faith you believe. That he took you to the cross.

And buried it. And in resurrection. It is Christ who lives.

If you believe it. You will find. It is true.

No longer live I. It is Christ. Who lives in me. Now of course.

You have the me there. But you must remember. That the me there.

Is the person. It is not the life. In other words.

So far as the person is concerned. We are still here. Therefore he said.

I now live in the flesh. We are still continuing to live. You know.

So far as this body is concerned. So far as the person is concerned. The identity is concerned.

It is still there. You know. You did not lose your identity.

You are still you. But the life is different. That old life is buried.

Now you live by the new life. By Christ. Who lives in you.

It is a new life now. And it is a life of faith. If you want to feel it.

You don't feel it. You know. The problem with many believers is.

They still want to feel it. I do believe that I was crucified with Christ. But I still feel I am living.

Remember. It is not a life of feeling anymore. It is a life of faith.

It is a life of faith. But thank God it is not your faith. It is His faith.

We live by faith. Now whose faith? By the faith of the Son of God. Who loves us and gave Himself for us.

Now if He loves us and gave Himself for us. Do you think He will fail to live in you and for you? Certainly not. If you believe in Him.

If you accept the working of the cross. Then certainly He will live. He will live in you.

And He will live through you. Now He will not fail to do that. Because He is faithful.

Not your faith. It is His faith. Brothers and sisters.

Can you now believe? Oh every morning when you wake up. You lift up your eyes and say. Oh Lord.

How I thank You that I don't need to live through this day. Because You live in me. And you find He does.

He does live in you. He is faithful. And only when He lives in you.

You are able to please God. You are able to do what you should do. And you are able not to do what you shouldn't do.

You will discover that the law of the spirit of life. Now overcomes the law of death and of sin. That's the only way to live.

And remember. It is grace. Do not think now you have changed.

Do not think now you have overcome. Now you become strong. No.

You are not. It is grace. It is Christ who lives.

But that's not the end. There is something more. Why? Because you find Paul said.

I travail in birth for you. That Christ shall have been formed in you. In other words.

Not only Christ revealed in you. Not only Christ lives in you. But Christ shall have been formed in you.

Now there is a great difference between lives and form. You know. Form.

What does it mean? You know whenever something takes form. It becomes visible. Whenever something takes form.

It becomes a testimony. And the word form there. Of course it is in verb.

But in noun. It is the same word. It means.

Not the outward form. Appearance. But the inward character.

In other words. Grace will continue to work. In such a way.

That Christ will be formed in you. To put it in another way. You will be conformed to his image.

Now this is the eternal purpose of God. In Romans chapter 8 we are told. Whom he has foreknown.

He has predestinated. To be conformed to the image of his son. Whom he has predestinated.

He has called. Whom he has called. He has justified.

Whom he has justified. He has glorified. Now that is glorified.

In other words. The character of Christ. Began to be formed in you.

You began to express Christ. People began to see Christ in you. People began to feel Christ in you.

Began to touch Christ. People began to heal Christ. Christ is being formed in you.

Oh brothers and sisters. This is God's purpose concerning you. It is not just to save you from hell to heaven.

Thank God for that. But that is the beginning. It is to save you to such an extent.

That Christ may be formed in you. You will be characterized by the character of Christ. Think of it.

Read the gospels. And you find in the four gospels. You find the character that Christ has expressed.

While he was on earth. How loving he is. How patient he is.

How righteous he is. How transparent he is. How just he is.

How merciful he is. How compassionate he is. He is everything that you would desire.

But this Christ. His image. Shall be formed in you.

You will be conformed to him. Not only you do not live. It is Christ who lives.

But he lives in such a habitual way. That his character is manifested. And no longer your own character.

Now that is God's purpose. Nothing short of that. This is something that we have to put before us.

This is something that we have to press on. Until Christ be formed in us. And we are conformed to his image.

But how? Christ in you is by revelation. Christ lives in you is by the cross. Christ formed in you is by the principle of travail.

Now here Paul said. I travail for you again. That Christ shall be formed in you.

Paul travailed. That Christ may be formed in the Galatian believers. But the principle applies to everyone.

In other words. Whether you travail. That Christ may be formed in other people.

Or if you want Christ to be formed in you. You have to travail too. It is the principle of travail.

The principle of travail is a tremendous principle. After the fall of man. This is the first principle in the world.

You remember after man sinned. God told Adam. He must toil and sweat.

In order to make a living. And Eve had to travail in birth. In order to bring forth lives.

Travail. Without travail. There will be no birth.

Without birth. There will be no life. So for the formation of Christ in us.

We have to learn the principle of travail. In other words. We have to travail in order to be formed.

In Romans chapter 8. You find the whole creation grown in travail. The whole creation is groaning. You know when a woman is in travail.

She groans. She suffers. It is almost like death.

But out of death comes life. The whole creation groans. Why? Because the whole creation is under bondage of corruption.

The whole creation is subject to vanity. Not because they want it. But because someone has made it so.

And that someone is man. Because of the sin of man. The whole creation enters into the bondage of corruption.

And enters into vanity. Purposes. But the creation is not happy about it.

They want to get out of it. They want to get into the liberty of the sons of God. So they are groaning and groaning.

Waiting for the manifestation of the sons of God. Because when the sons of God are manifested. Then they will be free.

The whole creation will be free. And not only the whole creation is groaning. Paul said, we.

Who has the first fruit of the spirit. In other words, we who are redeemed of the Lord. We also are groaning.

We groan too. Why? Waiting for adoption. Sonship.

That is the redemption of the body. So you find that travail is everywhere. The whole world is in travail.

The church is in travail. And you are in travail. Now why is it so? There is one verse in Matthew 24.

Probably, you will find it difficult to understand. And that is, in Matthew 24 the Lord said. There will be wars and rumors of wars and famine.

And pestilence. And all these terrible things happening in the world. And yet the Lord said.

This is not the end. This is the beginning of through us. This is the beginning of birth pains.

Brothers and sisters. The whole world is in travail. And wars and rumors of wars and famines.

And all these pestilences. And all these things are just birth pains. When a woman is getting ready to get birth.

She goes through stages of stages of birth pains. And that is what it is. That gives us a positive meaning to all these terrible things.

Now remember, these terrible things do not come from God. In other words, God has not ordered it that way. It is the result of sin.

But in spite of all these things. In other words, all these adversities. All these terrible things.

God will make use of them to bring forth what He wants. That is for them. Maybe in your life you find there are many forces that are tearing you apart.

You find you are being pressed beyond measure. You find they are trying to destroy you. And they are.

But thank God. Instead of destroying you, they actually help to form Christ in you. What is destroyed is what is not of Christ in you.

But what is being formed is what is Christ. That is the law. It is not a useless, wasteful experience.

It is actually a very positive process of formation. In 2 Corinthians 4, that is what Paul is talking about. Squeezed on all sides, but not frustrated.

Persecuted, but not abandoned. At your wit's end, but not at your hope's end. Knocked down, but not knocked out.

Bearing in your body the dying of Jesus. That the life of Jesus may be manifested in your mortal body. And may be manifested in others.

Now that is formation. To see that we were dead in Christ on the cross. That is the foundation.

But to bear the dying of Jesus in our life. That is the building, the forming. Daily, Paul said, I die.

Die to everything that is not of God. And you know, sometimes it is very difficult to take these things away. Because we cling to them.

So God has to raise up environment adverse to us. In order to break through. That his life may be given a chance to be formed.

Until we are being brought to our end. Again and again. That Christ may begin in our life.

That is how character is being built. It is not you. It is the character.

You will be brought again and again to death. And slain. So that Christ may be built up step by step.

Until Christ is formed. And that is the ultimate end. So from the beginning to the end, it is grace.

It is all. Now that is the gospel. Our Heavenly Father, we praise and thank Thee.

Because Thou art the God of grace. And the grace that Thou has given us is not a thing. It is Thy Son, our Lord Jesus Christ.

All what grace can do is beyond our imagination. But we do praise and thank Thee. That Thy grace will so work in us.

Until praise shall be rendered. In the name of our Lord Jesus. Amen.

Audio: <https://sermonindex1.b-cdn.net/1/SID1932.mp3>

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