

Basics of the Gospel Faith

by Stephen Kaung

Stephen Kaung's sermon emphasizes the foundational principles of the Gospel, focusing on grace and faith as essential for spiritual life and growth.

Duration: 35:45

Scripture: Galatians 1:11, Galatians 1:15

Topics: "Gospel Faith", "Spiritual Growth"

Description

In this sermon, the preacher emphasizes that the eyes of worldly people are blinded by the God of this world, preventing them from experiencing the power of the gospel. He uses the analogy of a covered air conditioner to illustrate how even though something is present, it cannot be seen. The preacher highlights that the gospel of Jesus Christ leaves believers with nothing to do because Jesus has already done it all. He urges the audience to trust and obey God's word and to be faithful to the heavenly vision. The sermon also emphasizes the importance of prayer and receiving Christ as the source of grace, which leads to the reproduction of grace and the growth of Christ's character in believers.

Transcript

This is Monday evening, March the 5th, 1973, in Richmond, Virginia. Ministries being given through Brother Stephen Kahn. May we look to the Lord in prayer.

Lord, as we turn our hearts to Thee, may Thou turn to us. May the light of Thy countenance shine upon us. May wisdom and revelation be given to us.

That we may know Thee in a real way. Lord, we just commit this time into Thy hands. Trusting in Thee to perfect Thy work in and among us.

That it may be unto the praise of Thy people. We ask in the name of our Lord Jesus. Galatians chapter 1, verse 11.

The assembly of God. And ravage it. And advance in Judaism beyond many my contemporaries in my nation.

Being exceedingly zealous of the doctrines of my fathers. But when God, who set me apart even from my mother's womb. And called me by His grace.

Was pleased to reveal His Son in me. That I may announce Him as glad tidings among the nations. Immediately I took not counsel with flesh and blood.

Nor went I up to Jerusalem to those who were apostles before me. But I went to Arabia and again returned to Damascus. Then after three years and went up to Jerusalem to make acquaintance with Peter.

And I remained with him fifteen days. For I saw none other of the apostles but James the brother of the Lord. Now what I write to you behold.

Before God I do not lie. Then I come into the regions of Syria and Cilicia. But I was unknown personally to the assemblies of Judea.

Which are in Christ. Only they were hearing that He who persecuted us formerly. Now announces the glad tidings of the faith which formerly He ravaged.

And they glorified God in me. Chapter three verse one. O thankless Galatians.

Who has bewitched you? To whom as before your very eyes. Jesus Christ has been portrayed. Crucified among you.

This only I wish to learn of you. Have you received the spirit on the principle of works of law. Or of the report of faith.

Are you so thankless? Having begun in spirit. Are you going to be made perfect in flesh? Have you suffered so many things in vain? If indeed also in vain. He therefore ministers to you the spirit.

And works miracles among you. Is it on the principles of work of law. Or of the report of faith.

Even as Abraham believed God. And it was written to him as righteousness. Know then that they that are on the principle of faith.

These are Abraham's sons. And the scripture foreseeing that God would justify the nations. On the principle of faith.

Announce beforehand the glad tidings to Abraham. Indeed all the nations shall be blessed. So that they who are on the principle of faith.

Are blessed with believing Abraham. For as many as on the principle of works of law. Are under curse.

For it is written curse is everyone. Who does not continue in all things. Which are written in the book of the law to do them.

But that by law no one is justified with God is evident. Because the just shall live on the principle of faith. For the law is not on the principle of faith.

But he that shall have done these things shall live by them. Christ has redeemed us. Out of the curse of the law.

Having become a curse for us. For it is written. Curse is everyone hang upon a tree.

That the blessing of Abraham. Might come to the nations in Christ Jesus. That we might receive.

The promise of the spirit through faith. We mentioned this morning. After God had set apart. Barnabas and Paul. For the special work. That God had appointed them. They began to travel. They first went to Cyprus. The native place of Barnabas. And after they went through Cyprus. That island. They returned to the mainland. They visited. Silesia. And from there they go. On into. The Roman province. Of Galatia. These churches in Galatia. Were the churches. That God used Paul. To establish. In his first. So called missionary trip. For this reason these churches. Were the churches of his first life. So when he learned. Of certain conditions. Situations. In the churches in Galatia. His heart was deeply. Decayed. And out of the anguish. Of that loving heart. He wrote. A very strong letter. To the churches. In Galatia. We mentioned this morning. That no letter written by Paul. Was written in such. Strong tone. Like the letter. To the Galatians. It bordered. Bowling. We almost think. That Paul. Lost his. But we know. It was not. Because these churches were the churches. Of his first life. The more you love. The stronger. Will be your reaction. And because he loved them so much. He wanted to see them so much. Walking in the straight path. He was so concerned. That he reacted. Very strongly. Towards the situation. You know in a sense I feel. The churches in Galatia. According to. The epistle. To the Galatians. Had entered into. The very difficult period. Of adolescence. These churches in Galatia. Had a beautiful beginning. Barnabas and Paul. Entered into their midst. And the grace of God. Was so magnificent. In spite of all these. Persecutions and oppositions. And Paul. Paul even was thrown to death.

See so Paul was dead. They pulled him out of the city. And left him there as dead.
And when the brethren. Surrounded Paul. Suddenly Paul stood up.
And he walked back to the city. That was resurrection life. So here you'll find.
The work of God in these places. Was so magnificent. And these believers.
Had such a marvelous beginning. They knew the grace of God. They received.
The promise of the Holy Spirit. And they had. A marvelous beginning.
When Paul and Barnabas came back. They exalted them. They encouraged them.
They even appointed elders. In these different assemblies. And left them with the Lord.
So you'll find. These churches in Galatia. Had a very happy childhood.
A good beginning. But after several years. Things began to change.
Another gospel. Was preached to them. And Paul said it was not.
A gospel at all. Because it was another. Not of the same kind.
But of another kind. These believers. In Galatia.
They were led away from Christ. Into something else. He mentioned this morning.
That their problem was. They were too anxious. They were too anxious.
For perfection. They were impatient. With the working of the cross.
In their life. So when people came in. With an instant message.
If you want to be instantly. Spiritual and perfect. Very easy.
You just be circumcised. You just keep certain days and certain seasons. And now you are perfect.
So immediately you'll find. They jump into that. And who would not.
If you. Do not know the Lord. So their problem was.
Over anxious. To God. Instead of letting.
The Spirit of God. Using the cross of Christ. Working deeply.
In their life. Cutting off the flesh. And form Christ.
In their life. They looked away from Christ. They adopted certain methods.
Quick methods. And they were told. They could be instantly.
They were led away. For this reason Paul. In writing the letter.

To the church in Galatia. He tried. To lead them back.
He tried to lead them back. To the very basics. Of the gospel of Jesus.
You know every letter. In the Bible. Has a very special message.
Even though every book in the Bible. Touches upon many things. But.
Every book in the Bible. Has a very specific message. A central message.
In each book. What is the central message. In the letter.
To the Galatians. It is true. Paul wrote this letter to the churches.
In Galatia. And Paul's letter to them. Tried to.
Solve a specific problem. And in solving. That specific problem.
He had a special message. For that special people. That's true.
But you remember one thing. In Revelation. Chapter 2 and 3. You find our Lord Jesus.
Was meeting the specific needs. Of each specific church. To the church.
In Ephesus. To the church in Smyrna. To the church in Plymouth.
To the church in Caetera. To the church in Sardis. To the church in Philadelphia.
To the church in Laodicea. You'll find all these churches. Had their special problems.
And the Lord wrote seven letters. To the seven churches. Had a special message.
For each church. To meet their various needs. But.
At the end of each letter. You'll find he said. What the Spirit said.
To the churches. He that has an ear to hear. Let him hear.
What the Spirit said. To the churches. In other words.
Even though each letter. Was addressed to each different church. Carrying a special message.
For each. And yet every letter is meant. For all the churches.
So brothers and sisters. Even though the letter. To the churches in Galatia.
Was written in such a way. And yet. It is in the Holy Bible.
It is for us today. There is a special message. For us today.
And the special message. Is. The very basis.
Of the gospel. Of Jesus. And because of that.

Martin Luther. Used this. As the foundation.
Of the work. We must have. A firm foundation.
On which. We can build. If there is any defect.
In the foundation. And you try to build. Sooner or later.
It will be. So we need to be led. By the spirit of God.
Back to the very basics. Of the gospel. The first basic.
The gospel of Jesus Christ. Is the gospel of grace. And what is grace? Briefly.
Grace is not a thing. Or many things. Grace is a person.
It is Christ. God. Gives Christ to us.
As. And as we receive Christ. We receive grace.
And he is given to us. Graciously. Freely and universally.
And because we have. Received him. Therefore grace has to be.
Reproduced in us. We will return. Thanks to God.
And more than that. The very character of Christ. Will grow.
In us. And even that is called grace. So from the very beginning.
To the very end. We find. Now this evening.
We would like to. Come to the second basic. Of the gospel of Jesus.
You are saved. By grace. Through faith.
If it is grace. That it must be of faith. So the second basic.
Of the gospel of Jesus Christ. Is faith. The prophet.
One. Made a statement. In the Holy Spirit.
He made. A simple statement. He said the just.
Shall live. By his faith. It was a statement.
But it was a tremendous statement. People did not understand. That statement.
The just. Shall live. By faith.
Who are the just? How do you live? And what is faith? After hundreds. Of years. The Holy Spirit.
Began to explain. That statement to us. And you know.

In explaining that statement to us. He gave us. Three books in the New Testament.

The book of Romans. The book of Hebrews. And the book of Galatians.

Just to explain that statement. The just. Shall live by faith.

The book of Romans. The book of Hebrews deals with this matter of the just. Who are the just? There is no just one.

Not even one. Whether you are Jew or Gentile. Whether you are very moral.

Or very immoral. We are all unjust. There is no one.

Who is good and just people. The just God. Justifies us.

How can the just God. Justly justify sinners? But it happens. The just God.

Justifies. The sinners. Through the blood.

Of our Lord Jesus. We are justified. Before God.

Just as if. We have never seen. All our past.

Has been claimed. But how about the present? It is true. Our sins are forgiven.

But. How about. This man.

Are we really the just? We are justified. But are we the just? Thank God. This old man.

Was crucified this way. Therefore it is no longer I. But Christ will live in us. Who is Christ? He is the just one.

Christ the righteous one. The just one. The Holy Spirit is in us.

We have no obligation. To live by the flesh. We have every obligation.

To live by the Spirit. And if we live by the Spirit. Then we will be glorified.

Why? Because. This is the will of God. That we shall be conformed.

To the image of God's Son. So here you'll find the just. That's the book of Romans.

But how should the just live? How do they live? What manner of life they live? You get the book of Hebrews. The whole book of Hebrews tells us. How do we live? We do not live.

Under the old covenant. We live in the new covenant. Because.

We are in the new covenant. We not only receive the forgiveness of our sins. Not only our sins are forgiven.

But forgotten by God. But we do not need. To instruct anyone.

You should know the Lord. Because everyone shall know the Lord. In himself.

We have the covenant. And the Spirit of God. Is the law of our life.

Not only the law. But the power. And how should we live before God? We will live.

Like that. Whole chapter of 11. From Abel.

Down the ages. That is the way we live. Having the testimony of God.

Then it takes the book of the Galatians. To tell us what is faith. You know sometimes we think it is Romans that tells us what is faith.

But the Romans actually tells us who are the just. It is the epistle to the Galatians that explains to us what is faith. How do you know you are living in faith? How do you know you are walking in faith? That is the epistle.

As we did this morning. We'll do it this evening. First of all we would like to know what is the meaning of the word faith.

In New Testament Greek. In other words this word faith in New Testament Greek has a certain usage. And we would like to know how is that word faith used in the New Testament.

How much faith is included in the word faith. Now thank God we all know something about faith. Because we have believed in the Lord Jesus.

We know what faith is. And yet do we really know what faith is? You know according to the New Testament the word faith has in it three different meanings. You can find this word is used in the New Testament in three different ways.

But all these three different meanings are interrelated. It doesn't mean that they are separated. But sometimes the emphasis is on the first meaning.

Sometimes the emphasis is on the second. And sometimes on the third. But all the meanings are always there.

Always there. Now what are they? Number one. Faith is a strong conviction.

An acknowledgement of the revelation. You receive a revelation. And that revelation carries with it in you a very strong conviction.

An assurance. An acknowledgement of what you have seen. Now this is called after you have received a revelation.

And you have a strong conviction within you about that revelation. Then what happens? An absolute surrender of yourself to the truth that is revealed. Faith is not just you believe it.

Faith is you obey it. You know we always think of believing in the Lord Jesus as if now I believe in him. All right, I believe him.

I receive him. He is for me. Now he is for me.

Thank God there is that part in it. But strictly speaking if it is faith then it must be a selfless surrender to that's the reason why the gospel is not only to be received but the gospel is to be obeyed. The problem today is people only know that the gospel needs to be received.

But they do not know that the gospel needs to be obeyed. If you believe in the gospel you have to obey the gospel. You have to surrender yourself to it.

Now that is the second meaning and the third meaning of faith in the Bible. After you have surrendered yourself to him then something will be produced in your life. In other words there will be the walk.

There will be a conduct corresponding to the faith that you receive. Now all these three meanings are included in the word faith. Faith is more than a conviction.

Certain people may be under a very strong conviction of the truth but they do not surrender. You call that faith? Something is missing. And if you really surrender yourself, certainly your faith will be manifested in your life.

If it is not manifested in your life, something is lost. As James says, faith without works is dead. It is only a natural consent but it is dead.

Because it does not work. It is not manifested. So according to the New Testament the word faith includes all these three meanings.

A strong conviction, an affirmation, an absolute surrender and a corresponding conduct or behavior. Now that is faith. How much are we in faith? According to the letter to the Galatians I think probably we should mention two things concerning faith.

Number one faith is based on revelation. Faith is based on revelation. If there is no revelation there is no living faith.

It is true. In Romans chapter 10 verse 17 it says faith comes by hearing or by a report. And a report comes by the word of God.

In other words you have the word of God and when the word of God is reported to you then faith comes by hearing the report of the word of God. That is true. That is true.

You know faith and superstition are very very different like heaven and earth. What is superstition? Superstition is make-believe. In other words there is no substance there.

There is no truth there. There is no reality there. But you try to believe that there is such a faith.

Now we call that superstition. But what is faith? Faith is there is a substance there. But that substance when it is revealed you believe.

It is not make-believe. It is believing the reality. Now that is the word of God.

When it is reported to do this thing. But the prophet Isaiah in chapter 53, the famous chapter. He begins that chapter where he said who believes our report? You find that he reported the word of God.

But nobody seems to believe that report. Is there a contradiction here? Faith comes by a report and report by the word of God. Now Isaiah reports the word of God but he said who believes? Sometimes you

faithfully report the gospel.

Faithfully report the word of God to people. But it is true. Some people believe and some people don't.

Now what makes the difference? The difference is in revelation. When the word of God is reported in the power of the Holy Spirit and there is revelation given then those who hear but if the word of God is reported and there is no revelation even though it is reported accurately and exactly faith is faith. Faith doesn't seem to spring up.

Why? Because faith is based on revelation. You know in the Bible God very rarely defines a church. You know for us we always like everything defined.

And when you read the Bible probably that is a temptation. I don't know about you I know myself. When you read the Bible and you find say you come to the word faith.

Immediately you say now what is faith? Lord give me a definition in a few words. Then I know exactly what it is. And not only faith everything.

Everything. We find in the Bible the word glory. And we say now Lord why do you never explain and define what glory is? You see the glory of God from Genesis to Revelation but after you have read through the whole Bible you still don't know what glory is.

And how you long that God will tell you in a few words. The definition of glory. Everything.

Justification sanctification. Everything. You know we are we are born theologians.

Our mind is theological you know. So whenever we read the Bible we try to express them with definition. Because we feel by doing so we can go any higher.

But things to say God very rarely defines. He touches upon many things and He just leaves them there. He does not define.

Well in the whole New Testament or in the whole Bible there is one place it seems as if God is what faith is. But actually it is not a definition. But an approach of a definition.

That is in Hebrew chapter 11 verse 1. Faith is the substantiating of the things hopeful. Now I use the body translation because it is very close to the origin. What is it? Faith is the substantiating of the things hopeful.

There is a substance there. But that substance needs to be substantiated. And then I can see it.

Now that is faith. For instance here is an air conditioner. Now when you come and sit down you cannot but help to see this.

I wonder if anyone of you who are here tonight you have never noticed this until I pointed out. I think everyone of you see this. It is unavoidable.

Here is an air conditioner. And when you come and sit down and face it you immediately see it. Now this is a substance.

The substance is there before you come in. But when you sit down and look at it your eyes substantiate that substance into you. So you see it.

You see it. In other words it is not only an objective substance. It now becomes a subjective experience to you.

It is real. Very real. Suppose I'm blind.

I come into this room. I sit there. The substance is here.

But I do not have the power to substantiate it. Therefore I cannot experience it. Not because I do not experience it.

I declare there is no air conditioner in this room. There is. But the problem is I do not have eyes to see.

I fail to experience. And if you fail to experience a substance, that substance is unreal to you. As if it is non-existent.

Now that's what happens to the world. The eyes of the worldly people are blinded by the God of this world. So even though the gospel is so real and living and powerful and yet to them it is non-existent.

They cannot experience it. Faith substantiates the truth. I put a cloth over this air conditioner and cover it.

You come into the room. You sit there and look at it. What do you see? You see the veil.

You see the cover. But you don't know what's behind it. You don't know what's behind it.

It is there. And you have the eyes. But you cannot see the substance.

Why? Because it is veiled. It is covered. So what you need is if I come here and unveil it, as soon as I unveil it, ah, this is an air conditioner.

You see the point? What is faith? It is true. Faith is the power to substantiate a substance. But that substance is covered.

It is the mystery of God. And even though there is eyes, you cannot see it until God reveals it to you. Unveils it to you.

You know, that is revelation. So when revelation is given, then ah, so faith is based on revelation. If there is no revelation, it is that knowledge.

You may say you have faith, but it is a creed. Articles of faith. You do not really see it.

It doesn't work. You have not as a person experience of it. Even though you know all about the gospel of Jesus Christ.

You know the story from the beginning to the end. But no matter how accurate is your knowledge, it is that you are not faith. Your things are not forgiven.

You do not experience Christ. Until one day, suddenly the veil is opened. Strength to believe is the most natural thing.

And you look back and say, now why didn't I believe earlier? It is so simple. It is so real. I should have believed long ago.

But why? Why had I all these problems and troubles to believe? And now you have the same problems with those unbelievers. You find, why do they not believe? It is so clear. Right? The reason is faith is based on revelation.

Paul, in writing to the Galatians, he said, brethren, the gospel that I announce to you does not come from me. I'm not brought by men. It is not according to men.

It is by the revelation of Jesus Christ. Now you see, to Paul this is most practical. Before that real faith came, he was supposed to be a man of faith.

Why? Because he was that religious. You cannot call Paul, who was called before, a man without faith. He had no faith.

He was brought up in Jerusalem, sat under the feet of Gamaliel, the grandson of Heli, the great master of Judaism. And you find Paul was a Pharisee. He learned the law under the greatest master of his time.

He was so advanced in Judaism, far beyond his contemporaries. He was so zealous in Judaism, in the traditions of the fathers. Certainly this man saw a faith.

But what kind of Judaism? What did Judaism teach? The traditions of the fathers. All that he knew of Judaism was taught him by great masters. His whole religion, his whole Judaism came from man, according to man, instructed by man, and lots of them.

Lots of them. He became the very symbol of this man. Why did he persecute the church? Because according to the traditions of the fathers, Jesus was an imposter.

And those followers of Jesus were rivals to Judaism. They should be wiped out. He thought he was serving God by doing that.

Any revelation? No revelation. They all came by man. The traditions of the fathers.

Now that was Judaism. And that is religion. What is religion? Religion is that which you have received from man.

Without revelation. It can be Christianity as a religion. It can be very accurate.

It can have a divine origin like Judaism. But there is no revelation. There is no revelation from man.

And how Paul was under that. Because he had no revelation. He had Judaism.

He had religion. So he went against God. Not knowing he was against God.

But thank God. On the road to the master, a heavenly light shone upon him. And he saw the Joshua in that vision.

He was stricken by the light. He couldn't stand before the light. He was smitten to the ground.

And as prostrated on the ground he heard the voice, Saul, Saul, why do you persecute me? It is hard for you to keep against the God. That revelation destroyed all his religion. When he got up, he couldn't see anymore.

A revelation was shatter everything. His Judaism was shattered by that revelation of Jesus Christ. And you know how much that revelation of Jesus Christ shattered his Judaism? It shattered his Judaism to such an extent.

He had to go to Arabia and stay there alone with God for about three years. He learned his lesson. He, after he received the revelation, he did not console with flesh and blood.

Well, we said, Paul, you are just too proud. Paul will answer you, brother. I have suffered so much for flesh and blood.

They taught me Judaism and I didn't know I was opposing God. No more with flesh and blood. I have received revelation.

I have to go to God now. My faith is based on revelation. My faith is not based upon flesh and blood.

The consultation of flesh and blood, the counsel of flesh and blood. So Paul learned his lesson. He wouldn't consult with any flesh and blood.

He didn't even go to Jerusalem to see the apostles that were ahead of him. Even those apostles, he was afraid to go and see them right away because he was afraid. They were men.

They were men. He went to Arabia, to the desert. As a Pharisee, he knew the Old Testament by heart.

But all his interpretation of the Old Testament was based upon the interpretation of the traditions of the Father. He had a lot of theology. He knew all about the Old Testament.

I think he had a very good grasp of the Old Testament. Just according to the traditions of the Father. And now, with the revelation of Jesus Christ, all his theology was finished.

He had to re-study the Old Testament in the light of brothers and sisters. Again I say, we are all natural theologians. As you study the Bible, what are you doing? As you study the Bible, you are trying to put everything in its place.

You are trying to develop a system. You are trying to systematize everything until after several years of study, you are satisfied. Now, I have everything well planned and put.

Do you have this kind of feeling? Oh, let me tell you. If there is something in the Bible I don't know where to put it, I am disturbed. I have to dig and dig and dig and dig and try and try until I come to the point I know where they are.

Not only in the matter of prophecy, of course prophecy, yes, every event in the right order. You know? Have you had such a feeling? You come to a day when you feel, now I got it. Now I got the Bible.

Now I have the interpretation. Now I have a system. Now this is systematic theology.

Now I have developed my own systematic theology. Then one day the light comes. The revelation of Jesus Christ comes.

You know, when the revelation comes to you, your whole understanding of the Bible begins to fall into pieces. We do not see it anymore. It's just like a seesaw puzzle.

It's all thrown up. It's all thrown up. You lose your systematic theology.

Brothers and sisters, how many times I suffered. I thought I had everything well put. And then suddenly something happened.

And I had to go back and start all over again. But when I approach imperfections, again everything is thrown into pieces. Why? Revelation? Revelation? That's the reason why.

When you know perfectly, then you don't know at all. When the revelation of Jesus Christ comes, it shatters all theology, all religion. You have to go to the Lord and study the Word all over again.

But in the light of Christ. Not according to the tradition of man, but in the light of Christ. That's why Paul, what Paul did during those years in Arabia, he was reading, reading, read the Old Testament in the light of the revelation of Jesus Christ.

So when he came out again to Damascus, he was able to declare to the Jews that Jesus is the Christ. He is the promised Messiah. He backed that up with the Old Testament.

But of course, he went to Jerusalem there. You know, you have to maintain the balance. On the one hand, your faith has to come by revelation.

If it is not by revelation, it is not real. It cannot stand the test. It has to come from revelation.

But on the other hand, after you have received revelation and you have been confirmed by the Lord, then you need solitude. So Paul went to Jerusalem to seek out the apostles, even though they were afraid to see him. But finally, through the good work of Barnabas, at least Peter was willing to see him.

So he was with Peter for 15 days, and he also engaged the brothers of our Lord. A balance. On the one hand, our faith must come by revelation.

It shouldn't be just hearsay, tradition, taught by men. It has to come from God. On the other hand, you have to humble yourself to fellowship with your brothers and sisters.

To have your revelation confirmed, or sometimes even, you know, because we are human beings. We are human beings. This shows one thing, and that is faith is a matter of revelation.

Brothers and sisters, when you look back into your life with the Lord, it begins with a revelation. Before that revelation comes, you may be religious. You may be in Christianity.

You may have your theology. But you know, you don't have faith. You don't have faith.

There is no surrender. There is no working of God in your life. You know that.

But one day when the revelation comes, it pleases God to reveal his son to you. He is Christ, the son of the living God. Yes.

You are now in faith. You have living faith now. And this is the faith that you can live by.

You live by that faith. But dear brothers and sisters, the problem is you begin with revelation. And you enter into faith.

But after you enter into faith, do you continue in this way of revelation? Very often we have a good beginning, like the Galatian believers. They had revelation. Christ crucified was livingly portrayed before them by the Spirit of God.

They saw it. They saw Christ crucified. And their faith was very living.

And it produced in them such a reaction that they were even willing to pluck out their eyes for Paul. That was love there. Very real.

But then you find they did not continue on the revelation. They began to listen here and listen there. And people began to tell them, now you must be circumcised and you are perfect.

You must keep the days and the seasons. And then you are perfect. And when they began to listen here and there, you find they fall back into the traditions of man.

And when they fall back into the traditions of man, are they in faith? They have faith that they are not living in faith. They are not living in faith. They have gone aside, astray from the way of faith.

Brothers and sisters, this is something we have to be very watchful and careful people. Then we go to listen to them. Even if they tell you the truth, you cannot just say, well, now I learned the truth.

Now I have it. What you need is, when you hear the truth, you should go to the Lord and ask the Lord to reveal that truth to you. If a truth is not revealed, it is dead so far as you are concerned.

But when the truth is revealed, that is to say, quickened by the Spirit, then it quickens. You may read the Bible. And you may memorize certain verses.

You may even know the explanation of these verses, but they don't work. Until one day suddenly it dawns. Well, that's it.

And it begins to produce this truth. What then? Revelation. Our whole life of faith is a continuous life of revelation.

Brothers and sisters, revelation doesn't mean that you have to see something with your naked eyes. If you have to see something with your naked eyes, how many times can you have revelation? Because the first time Paul saw that revelation, he was blind. You couldn't stand it.

By revelation it simply means the Holy Spirit unveils the mind of God to you, to your spirit. Deep down in your spirit, there is an unveiling, and faith is revealed. Now, that's revelation.

Revelation doesn't mean something spectacular. As a matter of fact, God often reveals in the most ordinary way. God revealed to Moses in the burning bush, that is the most common occurrence in the desert.

Nothing special. Don't expect for anything special. But when revelation comes, your faith arises.

You don't need to manufacture your faith. You don't need to create your faith. Faith just comes.

Just comes. To not believe is more difficult than to believe, after you have seen. Now, that is faith.

Brothers and sisters, if you measure your faith with revelation, how much remains? As living faith. How much? Furthermore, faith is something that we have to live by. We have to walk by faith.

Now, how do we walk by faith? How do you know that you are walking by faith? How do you know? If you are walking by revelation, you are walking by faith. Fourteen years later, Paul went to Jerusalem for that great council in Jerusalem over this matter of circumcision. Should a Gentile believer be circumcised? And if you read the book of Acts, chapter 15, you find that Paul went to Jerusalem as once sent by the church in Antioch.

Because certain brothers from James came from Jerusalem. And evidently, they used the name of James. Maybe without James knowing it.

And they began to teach the people in Antioch that these Gentile believers, they must be circumcised and keep the law. And even use the name of James. And the poor Barnabas argued with them.

And because they came from Jerusalem, so the problem has to be settled in Jerusalem. Not because Jerusalem was the mother church. We mentioned last time, there is no mother church in the Bible.

Only sister churches. But they went to Jerusalem because it came from Jerusalem. So it had to be settled there.

So the church in Antioch sent Barnabas and Paul to Jerusalem to settle this matter with the church in Jerusalem. That is the book of Acts. But when you read Galatians, what did Paul say? Paul said, I went by revelation.

Any contradiction? Confirmation. Outwardly, the church in Antioch sent Paul to Jerusalem. Thus he received a revelation from God that he should go for the purpose of preserving the truth of the gospel and the unity of the body of Christ.

In other words, you find not only in the things of the word of God. There must be revelation in order that they may be living truth. But in his daily walk, in his movement, he was governed by revelation.

He wanted to go to Asia. The Holy Spirit prevailed there. He wanted to go to this year.

The spirit of Christ. He didn't know what to do. And a vision of Macedonia appeared to him.

You see? Of course, every movement was directed by revelation. Confirmed by the church. The church in Antioch sent him.

But he received a revelation. That's Paul. He was a man of faith.

Why? Because he lived by revelation. He was guided by the will of God. Every step of his life was guided by revelation.

Only they knew of God's mind. Now, that's living in the faith. Then, in the same chapter, he told us a story about Peter.

Peter received a revelation from God. When he was on that rooftop, you remember praying, he received a revelation. A great sea coming down with all kinds of quadruples and creeping things.

Clean and unclean animals. And the voice said, Peter, rise up, kill, and eat. And Peter said, No, Lord, I've never touched anything unclean.

And the voice said, For God has planned that no man call it harm. Three times. He received a revelation.

And because of that revelation, he went to the house of Cornelius. And even Cornelius told Peter, It is bright and good that you come. And even in the great council at Jerusalem, in chapter 15 of the book of Acts, you'll find Peter really strong.

His word carries weight. He testified how God gave him revelation that we are saved just as the Gentiles. Because the Holy Spirit was given to the Gentiles just like he was given to us.

And you know probably because of his strong testimony based on revelation, the decision was made right. And after the council, he visited Antioch. And when he visited Antioch, he acted according to the revelation he received.

Because he aged with the Gentile believers. He mixed with them because God had planned that no man called common. But then some brothers from James came from Jerusalem.

And when he saw that, suddenly he got frightened. What will these brothers report to James? James was very strict, you know. And what will these brothers report me to James? And when he thought of that, he began to separate himself from the Gentile believers.

And all the Jewish believers, they separate from the Gentile believers at different tables and even Barnabas was like that. Was Peter walking in faith? He walked by exceeding faith. Not by revelation.

He compromised. And thank God for the faithfulness of Paul. Paul withstood Peter before the brothers and sisters.

Not to downgrade Peter. Not at all. For the preservation of the truth of the gospel.

And Peter was humble enough, beautiful enough, with his brothers and sisters. How easy for us to walk by exceeding faith instead of by revelation. Are you living and walking by the revelation of Jesus Christ? Or do you look around and you begin to be frightened and try to compromise? Why? It's easy.

How do you know? Are you living in faith rather than in faith? I don't think you have much faith. Therefore faith is based on revelation. We have to go on very quickly to the second point.

In the third chapter, actually third and fourth chapter, you find Paul put before us two opposites. One is the faith of Christ. The other is the work of law.

Now these two are opposites. On the one side you find faith. On the other side you find work.

On the one side you find Christ. On the other side you find law. Faith is anchored in Christ.

Work is anchored in the law. Faith is seeing that everything is done in Christ. D-O-N-E.

Done. That's faith. What is work? Work is D-O... You have to do it in order to have it done.

Now that's work. Whenever there is faith, it always is done Where there is no faith it is always done. That is important.

That is important. Before you have faith in Jesus Christ you do. You have to do in order to save yourself.

But one day when you see it is done, that's faith. That's faith. And this is not only true in the beginning of your Christian life.

This is true all the way of your life. Brothers and sisters, this is the gospel of Jesus Christ. Do you think that in the beginning it is done and not do? And now after it is done you have to do? To undo it? That won't be the gospel anymore.

Oh thank God. After you are saved then you begin to do again. You know? And you do and do and you cannot do and finally when you come to the end you look up and you hear done.

Right? I was crucified with Christ. Done. No longer live I. It is Christ who lives in me.

Done. Did you do anything? You do nothing. It is done.

That is the strangest thing you know. Whenever things come it always is done. Even in the matter of healing.

Oh when people are praying and say Lord, Lord, you heal, you heal, you heal. I believe you heal, you heal, you will heal. Is that faith? No.

One day you come to the Lord and you are moved by the Spirit and you say thank God I am healed. It is done. Whenever you come to the matter of faith you find it always done.

And then you say Lord, that leaves nothing for me to do. Why? Because God does not want to share His glory with you. Some people say now what do I do then? If it is done then what do I do? Do nothing.

God do nothing? Yes. Trust and obey. There is no other way to be happy in Jesus but to trust and obey.

I like that calling. There is so much truth in it. You know so much truth in it.

Brothers and sisters, that is our flesh. Our flesh always wants to do that's the problem with the Galatian believers. They want to do something you know.

So some Judaizers come in and say all right do it, do it. And when they begin to do it they are led astray. So Paul is trying to point them back.

Christ crucified. Livingly portrayed before you. Have you forgotten how foolish you are? How thankless you are? It is done.

The Lord said it is finished. You just trust and obey. And the Holy Spirit will make it real to you.

Because it is already done. Oh brothers and sisters, it is so hard for the flesh not to do. But if you try to do in the beginning you try to do the law of God at the end you will be under the bondage of it.

You cannot escape it. But if you can see it is done and you just trust and obey you will find the Lord said my grace is sufficient for you. That is great.

So this is the gospel of Jesus Christ. Oh thank God. The gospel of Jesus Christ has left me with nothing to do.

Because he has done it all. And this is great. Lord, we are not saying these things just to say them.

We say these things because we know these are true. Thy word that Lord we need. Thy revelation that we may truly see it is there.

It is done. Oh Lord, make us humble enough to accept thee as everything to us. Teach us how to trust and to obey.

And Lord, do make us faithful to the heavenly vision. To all that thou hast revealed to us. That one day when we appear before thee thou may say well done.

Oh Lord, do have mercy upon us. Bless thy people. In the name of our Lord Jesus.

Amen.

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