

Basics of the Gospel Grace

by Stephen Kaung

Paul's letter to the Galatians was written to address the problem of growth and maturity in the churches in Galatia, who were led astray by a formula for instant spirituality.

Duration: 1:15:01

Scripture: Acts 13:2-3, Acts 13:9, Acts 13:15, Acts 13:47, Galatians 2:20-21, Galatians 4:19, Galatians 6:18

Topics: "Divine Grace", "Spiritual Transformation"

Description

In this sermon, the preacher emphasizes the importance of grace in the life of a believer. He explains that grace is freely given by the Lord Jesus and does not require any payment or credit. The preacher uses the example of the apostle Paul, who was an enemy of Christ but received grace that transformed him completely. The preacher also highlights that grace goes beyond forgiveness and a right relationship with God, as it brings about a new birth and transformation. The sermon concludes with the preacher praying for the anointing of the Holy Spirit and for the listeners to have ears to hear and eyes to see what God has to say.

Transcript

This is Monday morning, March 5th, 1973, in Richmond, Virginia. Ministry is being given through Brother Stephen Kahn. Oh, you are Lord, you are risen from the dead, and you are Lord.

Every knee shall bow, every tongue shall adhere. Father, we come before you present, and into your courts we pray. Father, we confess that this is a day that the Lord has made.

We'll be glad in it, and rejoice, Father, because Jesus Christ is Lord. Father, we would humbly come before your presence this morning to receive that bread of life, the engrafted word, Father. Father, we pray for our brother, your servant, as he speaks.

Father, we pray for the anointing of the Holy Spirit. And Father, we pray that those that hear might have ears to hear, Father, and eyes to see what you have to say to us today. Father, open our hearts and speak.

In the name of Jesus, we pray. Amen. Will you please turn to Acts chapter 14? Acts chapter 14 verse 1. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed.

But the Jews who did not believe stirred up the minds of those of the nation, and made them evil affected against the brothers. They stayed there for a good while, speaking boldly, confiding in the Lord, who gave witness to the word of his grace, giving signs and wonders to be done by their hands. And the multitude of the city was divided, and some were with the Jews and some with the apostles.

And when an assault was making both of those of the nations and the Jews with their rulers, to use them ill and stone them, they, being aware of it, fled to the cities of Iconium, Lystra, and Derbe, and the surrounding countries. And there they were announcing the glad tidings. Chapter 16 verse 6. And having passed through Phrygia and the Galatian countries, having been forbidden by the Holy Spirit to speak the word in Asia.

Chapter 18 verse 23. And having stayed there some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples. The letter to the Galatians.

Chapter 1 verse 1. Paul, apostle, not from man nor through man, but through Jesus Christ, and God the Father who raised him from among the dead, and all the brethren with me, to the churches of Galatia, grace to you and peace from God the Father and our Lord Jesus Christ. Verse 15. 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 up 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.

Chapter 2 verses 20 and 21. 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. I do not set aside the grace of God, for if righteousness is by law, then Christ has died for me. Chapter 4 verse 19.

My children, of whom I again prevail in birth, until Christ shall have been formed in you. Chapter 6, the last verse, verse 18. The grace of our Lord Jesus Christ be with your spirit, brethren.

Amen. We mentioned last night that in the last part of the book of Acts, probably we have to go back a little bit and start with chapter 13. We find it's mainly a record of the ministry of the Apostle Paul.

And his ministry is occupied not only with the preaching of the gospel, but with the establishing of the churches in every way that the Lord sent him. So this morning we would like to go to the very beginning of his ministry and to connect that with one of the epistles which he wrote. After God had set apart Barnabas and Paul for this special work, they left Antioch and they went to an island, Cyprus.

Because Cyprus was the native place of Barnabas. And it was very natural that after they left Antioch, they should go to Cyprus. After they passed through the island of Cyprus, then they returned to the mainland.

They were in another Antioch, Antioch of Pisidia. And there you'll find God used them greatly in that place. And from that place they traveled on.

They came to Iconium, Lystra, Derbe, and the surrounding. After they had been in that area for a while, then the Bible says they returned to these places, exalting the brethren, encouraging them. They appointed elders in the various churches, committing them to the Lord.

And then they returned to Antioch of Syria, where they first started. Then after some time, Paul took the second trip. And when he took the second trip with Silas, he came again to the places where they first visited.

He came to Lystra, to Derbe, to Iconium, and to these places. And then he passed through the Phrygian and Galatian countries until, we remember, in this second trip, the Lord did not allow him to go either to Asia or to Byzania. So they went on to Troy.

And then God gave Paul a vision, the Macedonian. So they crossed the Asian Sea, and the gospel was preached in Europe for the first time. Then in the third trip, again the Bible says in chapter 18, Paul passed through the Galatian and Phrygian countries.

And this time the Lord sent him to Asia. And he stayed in Ephesus for three years, so that the gospel was known to all the people in Asia. So here you find, again and again, Galatia was being mentioned.

Paul wrote the letter to the Galatians. He wrote the letter to the churches in Galatia. First of all, we would like to know, who are the churches in Galatia? Who are the people that Paul wrote this letter to the Galatians? You know, in history, the term Galatia or Galatian country can be used in two different ways.

If you think in terms of geography, then Galatia is an area inhabited by a very special people. Galatia, geographically speaking, is an area inhabited by the Celtic people. People who migrated to Asia from Europe.

They were the Gauls in history. But Galatia, politically speaking, is a much larger area than that area inhabited by the Gauls. Why? Because the Roman government made Galatia a Roman province.

And when they made Galatia a Roman province, it included not only that area called Galatia inhabited by the Gauls, by those immigrants from Europe, but the Roman Empire, they put a part of Phrygia into that Roman province of Galatia. And that part of Phrygia was inhabited mostly by the Greeks, and many Jews too. And that included all the cities of Iconia, Lycia, and Durga.

So here you'll find the term Galatia. You can either look at it as a geographical area inhabited by the Celtic, the Gauls. Or you can look at Galatia as a Roman province, including not only Galatia proper in the north, but also in the south part of Phrygia, with all these familiar cities recorded in the Book of Acts.

When Paul wrote the letter to the churches in Galatia, did he refer to Galatia as a geographical area inhabited mostly by the Gauls? Or did he write to the churches in Galatia that included all the cities in the south as a Roman? You know, commentators have different ideas. Some people feel that Paul wrote to Galatia as a geographical area. That place inhabited by the Gauls.

Why? Because if you read the letter to the Galatians, the very temperament of these people seem to tell us that they are truly Gauls. Because the Celtic people, the Gauls, they are very temperamental. They are subject to change very quickly.

They are a very emotional people, ethnic people. So when Paul first preached the Gospel to them, you'll find how they warmly accepted the Gospel of Jesus Christ. But within a short time.

They could be turned aside by other people to almost another Gospel, which is not the Gospel at all. When Paul first visited them, they loved Paul so much, they were willing to prick out their eyes for Paul.

Now probably because Paul had very bad eyesight.

You know, he traveled in the area infested with malaria. And some people said Paul probably took up malaria. And because he had malaria, you know, it made him sometimes very weak.

And he really traveled. And malaria affected his eyes. He couldn't see very well.

So when he wrote a letter, he had to say, you see how big letters I wrote. Why? Because he couldn't see too well. And these Galatians, they loved Paul so much, they were willing to take out their eyes and replace Paul's eyesight.

They loved him so much. And yet within a very short period, they can turn against Paul and consider Paul even as their enemy. So you find these people, they were so temperamental.

Just like the Gauls. So in writing the letter to the Galatians, some commentator said he was writing to Galatia as a geographical area because of the special temperament of the Gauls. Just by way of explanation, I always feel that temperament is mutual.

Whether it is individual temperament or whether it is ethnic temperament, it's mutual. God doesn't make it that way. Just as God makes us physically different, so God makes us temperamentally different.

If I may use that term, which is not to exaggerate, you know. Physically, we are all made different. God loves variety.

There is nothing wrong to be a little bit taller or a little bit shorter. Nothing wrong with that, it's just variety. There is beauty in variety.

You do not need to be superior over your physical sexual or physical features. Thank God that he just loves it that way. I think temperament probably is the form of our soul.

The form of our soul. Every soul is different. Now that's our temperament.

Some people are more reserved. Some people are more aggressive. Some people are introverts.

Some people are extroverts. Some people are very quick. Some people are slower.

Nothing wrong. Nothing wrong with that. Thank God for it.

There is nothing sinful to be quick. There is nothing sinful to be a little slow. There is nothing sinful to be an extrovert.

There is nothing sinful to be an introvert. Nothing sinful. If you go to the extent, then something is wrong.

But so far as the temperament is concerned, it is neutral. It is neutral. If it is under the control of the Holy Spirit, it can be.

If it is under your own control, nothing is there. If you are quick and under the Holy Spirit control, fine. Fine.

The Lord can use that. If you are temperamentally more adventurous, God can use that. If you are under the control of the Holy Spirit.

But if it is under your own control, then you get into all kinds of trouble. So temperamentally, it is just all right. What is needed is to be in a hand, not in our own hands.

So the people in Gaul, you know, the Gauls, they may be temperamentally more emotional and quick. But thank God because they are more emotional, the result is they receive the Gospel with openness. And very quick.

Now that's a good point. And they go all the way. But the bad point is they can change very quickly.

Now that is the bad point. So you find actually it is well balanced. Well balanced.

And if we commit ourselves to the Lord, God can use for this. Now I won't go into this because this is not fun. But other commentators feel that Paul, when he wrote the letter to the Galatians, he was not writing just to Galatia as a geographical area to the Gauls.

Rather he was writing to the churches in Galatia as a Roman province. Why? Because in the Bible, Galatia as a geographical area is mentioned in the book of Acts. Once in chapter 16, verse 6, Paul passed through the Phrygian and Galatian countries.

Now that is using Galatia as a geographical area. And then in chapter 18, verse 23, again he passed through Galatian and Phrygian countries. That is using Galatia as a geographical area.

Aside from these two places, nothing is mentioned about Galatia as a geographical area. We do not know what happened to Galatia proper inhabited by the Gauls. What happened in these places? What did Paul do in these places? What churches were established in Galatia proper? Nothing, nothing was mentioned in the Bible.

But on the other hand, you'll find the churches that Paul was used of God to establish in lower Galatia, if we may put it that way. Then there are lots of records. Detailed records about his work in Iconium.

About his work in Lystra, what he suffered there. About the churches established in that area. And certainly when Paul wrote a letter, he will not write a letter to people that he did not know too well.

Well, only one letter was written. The letter to the Colossians. Paul had never been to Colossians.

And yet he knew the church there was so efficient. So certainly when Paul wrote a letter, and a letter so familiar, he must write that letter to the churches that he knew very well. Very well.

And in that sense, he must be writing to the churches in Galatia as a Roman Paul. Because he was most familiar with these churches in the lower part of Galatia. Furthermore, it is the habit of Paul.

Whenever he wrote a letter addressing to the church, he would write a letter either to the church in a city, or to the churches in a province. That is the only thing you'll find in the Bible. He wrote to the church in Colossia as a Roman citizen.

He wrote to the church in Ephesus as a citizen. And he wrote to the churches in Galatia. Why? Because Galatia is a province.

To the city it is church in singular number. Because the church is one. The expression of the body of Christ in one city is one expression.

So you'll find it is always in singular number. But when he wrote to the churches in Galatia, it is in plural number. Why? Because Galatia is a Roman province.

Just like a state in this sentence. It is not a city, it is a state. And a state is much larger.

It has many cities. Therefore, there are a number of churches in Galatia. You'll find this term being used.

For instance, in the letter to the Galatians, Paul mentions the churches in Judea. Why? Because Judea becomes a province in the Roman Empire. Therefore you'll find churches in Judea.

And then in 2 Corinthians chapter 8, Paul mentions about the churches in Macedonia. Why? Because Macedonia is a province. It is not one city.

Therefore, there are the churches in Macedonia. And then in Revelation, you'll find the churches in Asia. The seven churches in Asia.

Because Asia there is not a continent, nor is it a city. It is a province, a Roman province. So there are a number of churches in that.

Now according to Paul's habit, he will either write to the church in a particular city. Or he will write to the churches in a Roman province. If you take it that way, then the letter to the Galatians was written to the churches in the Roman province.

There is no letter written by Paul. That was written with such anguish of heart. Then the letter to the Galatians.

When Paul wrote the letter, first letter to the Corinthians, to the church in Corinth. He wrote with weeping, with tears. He was so much concerned with the condition in the church in Corinth.

His heart was broken. He said he wrote with tears. With tears.

He had to say hard words to the saints in Corinth. Why? Because he loved them. He wanted to help them.

And he thanked God in his second letter to the Corinthians. That when he wrote the first letter, he wrote with tears. And these tears were not wasted.

Why? Because they accepted. The spiritual conditions of the church in Corinth were very, very bad. They were not only morally, but even doctrinally difficult.

If you compare Paul's letter to the first Corinthians, with Paul's letter to the Galatians, you find the tone in Galatians was much harsher than the tone in the first Corinthians. In the letter to the Galatians, you find that Paul, when he wrote that letter, he wrote it with such vehemence. It bordered violence.

If you read the letter to the Galatians, you almost come to the thought that Paul had lost. Did Paul lose his temper? He wrote in such a sense, he said, If anybody should come and preach another gospel, let that man be cursed. And he repeated it.

Did Paul lose his temper? But it just showed that Paul's heart was so broken. He was so full of anguish. Literally, he was travelling once again for these little children.

He was not only crying. Weeping with tears. But he was so, so concerned in his spirit.

It bordered. How can you explain it? Probably the one explanation was, because these churches in Galatia were the first group of Paul. After he was set apart by the Holy Spirit for this special work, these churches in Galatia were his first group.

The churches in Antioch. The churches in Iconium. The church in Antioch.

The church in Iconium. The church in Derbe. The church in Lystra.

Now these are the churches of his first life. These were the churches established immediately after he was called by God to this special work. And because these were his first group, these were the churches of his first love, therefore, the more you love, the more.

He was so hurt because he loved them so much. And out of that kind of heart, when he poured out his heart, it bordered power. If only people could understand.

Now if people did not understand, they would say, Paul, you lost your temper. They would react against Paul even more. But if they could understand, they knew the love behind all the pouring forth of love.

Brothers and sisters, so whatever interpretation you may take, I think probably we can include this quote. We should include this quote. In other words, you'll find Paul wrote to the churches in Galatia.

Those churches of his first love. And when he saw something wrong with these churches, he was just hurt. He was very, very angry.

And he tried to help. What was the problem with the churches in Galatia? The churches in Galatia did not have at that moment the problem of the church in Corinth. You do not find anything morally wrong in the churches in Galatia.

Mention that. You do not see any doctrinal controversies there. Strangely.

The problem with the churches in Galatia was the problem of growth. Of growth. They received the gospel in the very beginning with wholeheartedness.

They had such a good beginning. The Holy Spirit was so manifest in their midst. And they really loved the Lord and they loved Paul, and they wanted to go on so badly.

They had such a marvelous beginning. But because they were so anxious to grow to perfection. They were so anxious to grow to maturity.

And in their anxiousness to mature and to perfect, they got impatient. So somebody came in and said, we have a formula for instant spirituality. And when somebody came in with a formula of instant spirituality, they just grasped it.

People said, if you want to be perfect, very easy, circumcise. You keep the days and the seasons and the years. You just keep a certain law.

Then you are perfect. Well, they were so anxious to be perfect. They were so anxious to be spiritual.

Full growth. So when this formula of instant spirituality came, well, they just jumped into it. In a sense, their error was an error of good intention.

But actually, it was an error that they accepted. Because of their flesh. The flesh could not stand the working of the cross.

The working of the cross in their lives takes time. And it's costly. But here, there was a prescription.

You don't need to pay the cost. You pay a little bit, yes. Well, maybe a claim for meat on Friday.

And that's all required of you. And you can do anything you like. And then appeal to the flesh.

And give the flesh a sense of achievement. A sense of spirituality. That was the problem with the churches in Galatia.

Not because they did not want to go on with the Lord. Because they wanted to go on so anxiously. So they were led off to another God.

Which is not a God for them. You know, in the Greek there are two different words. For the word another.

One is another. Which is another of the same kind. One is heterosexual.

Another of a different kind. And the another here is another of a different kind. Not of the same kind.

They were led off the gospel. Into another of a different kind. Which is not a gospel at all.

A mix up of grace and law. Brothers and sisters, you know. Sometimes we have the same problem.

Not only the churches in Galatia had this problem. The problem exists today. With some Christians, they just do not have a heart to go on with the Lord.

They are just worthless. They are nearly saved. And they think, well, by being saved, that's all that matters.

If only I can put my two feet within heaven. Even I be a doorkeeper there. That's fine.

That's enough. But with other Christians. Who really want to go on.

The temptation is, they want so much to grow into perfection. Into maturity. That they are very easily tempted.

To go off the Lord's way. Off the cross. And into another way.

Thinking that this will speed up. Brothers and sisters, there is no such thing as instant spirituality. In growth, it takes time.

It takes the working of the cross. To have Christ really formed. There is no alternative.

The concept of the modern age is instant. Everything must be instant. Modern men are very impatient.

Everything instant. Instant coffee, instant tea, instant noodles. Everything instant.

But brothers and sisters, in spiritual life, there is no such thing as instant. There is much in our flesh that has to be done. In order that Christ may be built up in us.

But you know, people. And people will tell you, if you do this, if you do that. If you have this, if you have that.

Deliberately you are a spiritual giant. And how people just jump into this. Now that was the problem there.

That was the problem. So they began in Christ. And they were led away from Christ into the flesh.

They began with the spirit. But they let the spirit and tried to perfect by the Word. Now that was.

And Paul's heart was so hurt. Why? Because Paul saw that they were going away from Christ. Into themselves.

Away from grace into law. Away from the spirit into the flesh. The whole direction was that.

And if this is not arrested. You know where they will end up. They may begin with the good flesh.

If there is any good in Christ. And they will end up with the bad flesh. You know.

So when Paul noticed this thing. He was deeply hurt. And he wrote.

Now brothers and sisters. Usually when we read the letter to the Galatians. We will be taken up.

By the argument in that letter. That letter is very argumentative. But that was not the purpose of that letter.

What is really in that letter is. Paul. When he noticed the situation among these.

He was trying to lead them back. It reveals that. There was something lacking in the foundation.

You know. Sometimes we are so anxious to build the superstructure. But if there is some defect in the foundation.

You cannot build. And if you build. One day it will come back.

You need a solid foundation. To build a foundation. And so Paul noticed that with the churches in Galatia.

They were so anxious to build. But Paul said. So in the letter to the Galatians.

He was trying to lead them back to the foundation. He was trying to lead them back to the very basics. Of the gospel of Jesus.

Brothers and sisters. Sometimes we feel that we are so advanced. That we do not need the basics anymore.

But. When we hit a wall. You will find the Holy Spirit will lead us.

Way back to the basics again. Very often you will find. It is in the basics where the trouble comes.

So here you will find. In the anxiousness to grow. Paul seemed to turn the tide.

And lead them back to the very source. To the very foundation. In order to establish them.

To establish them firmly in the foundation. In the basics of the gospel of Jesus Christ. If they are firmly established there.

They will not be led. So in other words. Go back to the very beginning.

You know that is what our Lord Jesus always did. He always leads people back to the very beginning. If anything is wrong somewhere.

The Lord said. It is because something is defective in the beginning. And this is what the Holy Spirit is doing.

In the letter to the Galatians. So brothers and sisters. I would like to read the letter to the Galatians with you.

Concerning the basics of the gospel of Jesus. Martin Luther. The great reformer.

He said. The epistle to the Galatians. Is my epistle.

I am wedded to it. It is my Catholic. You know Catholic is the name of Luther's wife.

Luther considered the letter to the Galatians as his letter. And you know in the great work of reformation. Luther based upon his work.

Not on the letter to the Romans. But on the letter to the Galatians. We often think that Romans is the doctrinal foundation of reformation.

No. It was Galatians. Most likely Paul wrote.

The letter to the Galatians. And the letter to the Romans. Probably.

Around the same period. With first and second Corinthians. Romans actually is an extension of the letter to the Galatians.

Martin Luther. By the grace of God. Really understood Galatians.

He could not understand. The epistle of David. He said that is a straw.

Epistle of straw. You cannot use that to fight. You know.

But the weapon of Martin Luther is the letter to the Galatians. It is his sword. He really understood the letter to the Galatians.

Why? Because it is true. The letter to the Galatians gives us the very basics of the gospel of Jesus. Brothers and sisters.

If we do not understand the letter to the Galatians. We will never fully understand the basics of the gospel of Jesus Christ. Now how much do we know the gospel of Jesus Christ? We can measure ourselves with our understanding of the letter to the Galatians.

It is that important. Now this morning. I would like to fellowship with you on the first basics of the gospel of Jesus Christ.

As shown in the letter to the Galatians. If you open the letter to the churches in Galatia. You will find it begins with a greeting.

And Paul always gives us grace and peace. From God our Father and our Lord. Then when you come to the end of this epistle.

What do you find there? The grace of our Lord Jesus Christ be with your spirit. Amen. In other words you will find the first basics of the gospel of Jesus Christ.

Is this letter of grace. Now if you do not understand what grace is. You can never understand the gospel of Jesus Christ.

Why? We are saved by grace. That is the gospel. That is the characteristic of the gospel.

Grace. So in this whole epistle you will find Paul was dealing with nothing more than this matter of what is grace. What is grace.

First of all we will go to the word grace. In New Testament. You know according to the usage of this word grace.

In New Testament Greek. It includes a much larger meaning than we usually understand. We usually think of grace as something given freely.

Now that is grace. That certainly is grace. But according to the usage of this word grace in New Testament Greek.

It includes three different meanings. There is a three fold meaning to the word grace. Meaning number one.

Grace is something or someone who bestows or causes pleasure. Delight. Satisfaction to those who are in contact with grace.

In other words grace has its origin in the one who is full of grace. Just like when you see a beautiful picture. When you see a beautiful picture it gives you great pleasure in your soul.

You know. That picture is grace. Because it gives you pleasure and satisfaction.

There is something in that picture. There is a beauty in that picture. That gives you that feeling of satisfaction.

So that picture is grace. Now according to the New Testament word grace. It means that our Lord Jesus.

Who is so full of beauty. So full of grace. So full of love.

So full of everything. That when we see him. When we meet him.

When we are in touch with him. He gives a source of pleasure and delight and satisfaction within us. So we say he is grace.

Now that is the New Testament meaning. Grace is more than a prophet. Something that comes to you freely.

Grace has its origin in a person. And because there is such an origin. Therefore you can receive grace.

Otherwise it cannot be freely given. You know. If there is no beautiful picture.

You do not have that feeling of pleasure in your soul. You have to have that substance first. And the substance is grace.

Now that's grace. Then number two. Because there is grace in him.

So you find that the grace of our Lord Jesus comes to us. In what way? At least with two elements. One is grace must be free.

Must be freely given. Number two. It must be universally given.

When the grace of our Lord Jesus comes to us. It comes. It does not require any payment.

Nor down payment. It does not come to us on credit card. You know many people think of salvation as you buy something with credit.

You have nothing to pay. So the Lord says all right. I'll give it to you first.

But take care. And do well. And if you take care and do well.

Then you can keep it. Now if you don't do well. Then I will take it away.

Because you don't pay. It's not prepay. But it's pay afterwards.

You know. Lots of people think of salvation in that way. Some people think of salvation as you have to prepay it.

If you don't prepay you don't get it. Other people feel we cannot prepay it. So we get it on credit.

And after we are saved. If we are good. Then we will go to heaven.

If we are not good. God said after. But that's not salvation.

That's not grace. Grace is given freely. Before and after.

That's grace. And not only it is given freely. But it is given universally.

If anything is given. Not universally. It is not grace.

Why? Because it's select. In the very idea of selection. There is some kind of merit in it.

But no. Grace must be universal. Whosoever will.

And when the grace of God comes to us. It comes so freely. And so universally.

That is the second meaning of that word grace. And the third meaning. You find in the New Testament usage of this word grace.

In the Greek. Sometimes you find in the Bible. We thank God.

The word thanks. Thanks be unto God. The word thanks is grace be unto God.

In the original. In other words. Because he is so full of grace.

And he gives himself to us in such a free and universal way. After we have received him. We return with thanks.

And when we say thank you Lord. That is grace. And more than thank you.

Because we as the recipients of grace. Grace has so worked in us. That it begins to produce.

Reproduce in us. A graciousness. That is according to his nature.

And this fruit of grace. Is called grace. In other words.

Grace is not only Christ. It is Christ coming to us. Not only coming to us.

But Christ is reproduced. From the beginning to the end. Now isn't that grace gracious? Brothers and sisters.

If you know the word of God. You will find that even the very basic of the gospel. Which is grace.

Is far greater than we usually think. We usually think of grace as something that God gives to us. To you.

Well. I am deeply troubled in my conscience. Because of my sin.

Now who can forgive my sin? I try every way. And it doesn't work. So finally.

I come to the Lord. And I say Lord please forgive me. And the Lord has pity upon me.

And I say well. You seem to be really regretful. Alright.

I'll forgive you. I'll forgive you. I'll give you.

A package called forgiveness of sin. Now if you just receive that package. Your sins are forgiven.

And you say thank God for his grace. Well then you think well one day if I die. Where shall I go? Oh I want to go to heaven.

How can I go to heaven? Oh I need eternal life. So you go to the Lord and say now Lord give me eternal life. The Lord says alright I'll give you another package.

So you receive that package. And you say thank God for his grace. Now suppose you are sick.

Suppose you are very weak physically. And you go to the Lord and say now Lord I need healing. And the Lord says alright I'll give you healing.

And you thank God for his grace. Another package. And sometimes you are in need.

And you go to the Lord and say now Lord I need this. I need that. The Lord says alright I'll provide for you.

And when the Lord gave you the provision. You thank God and say God thank you for your grace. Now brothers and sisters.

I'm not trying to belittle these things. But what I'm trying to tell you is this. We often think of grace in terms of pain.

But if you go to the Lord. And ask him what is grace? God will tell you grace. Is nothing.
Grace is a person. I haven't given you this or that and this and that as many things. No.
I have only one grace. And God will tell my grace is my son. When I give my son to you.
Now that is grace. If you want forgiveness of sins. It is there in my son.
If you want eternal life. It is there in my son. If you want healing.
It is in my son. If you want provision. It is in my son.
Everything that you need. Is in my son. My son is my grace.
I have no more. No more to give. Brothers and sisters.
Our concept about grace. Has to undergo a grace change. The grace of God is not in things.
Things are included. But that is not grace. The grace of God is a person.
Even his son. Our Lord Jesus Christ. When God gave his son to us.
He gave grace. Grace beyond grace. Brothers and sisters.
Can there be anything more gracious than this grace? How gracious is God? That he should give his son
to us. As the grace. And when you receive his son.
You have family in heaven. There is nothing like that. Now that's grace.
Oh if only we can see this. Brothers and sisters. We cannot.
Cannot but worship it. Now that is God. That is like God.
When God is doing things. Now that is exactly like it. That's the grace of our Lord.
Now just very quickly. Go through. The letter to the Galatians.
How does this grace. Is shown to us. In the letter to the Galatians.
On the basis that grace is a person. It is Christ. Then how does it work? You know.
You'll find in the letter of Galatians. Three different things. Number one.
Christ reveals in me. That's the beginning of grace. Number two.
Christ lives in me. That is the continuation of grace. Number three.
Christ is formed in me. That is the consummation. And that is Galatians.
First of all Paul says. God who set me apart. Even from my mother's womb.
And call me by his grace. Is pleased to reveal his son in me. That I may announce him.
As you see this. Even when Paul was in his mother's womb. God had already set him apart.

For a second. But then one day. Grace called him.

Grace met him. On the road of Damascus. And how did grace meet him? It pleased the Father to reveal him.

On the road of Damascus. Paul not only received forgiveness of his sins. And his sins were great.

Because he was a blasphemer he said. He was the chief persecutor. An insolent man.

Proud person. Arrogant. But on the road of Damascus.

He had all his sins forgiven. He had all his past wiped out. He became an entirely new person.

He came to a new relationship with God. But how? How did grace come to him? Quite revealed. It was more than forgiveness.

It was more than a right relationship with God. It was more than a new birth. It was more than a transformation.

Well all these are included there. But it was intense. Think about it.

A man. An arch enemy of Christ. Intense upon wiping out.

Even the name of Christ. Totally unworthy. Unprepared.

And suddenly grace met him. And that grace struck him to the ground. Shattered him.

And remade him. And grace came into him. Quite intense.

The hope of grace. Now can you say anything less than that? That's grace. Such a vessel.

Totally unfit. And yet the treasure is put in that earthen vessel. Paul cannot get away from that.

He said, what is that? That's grace. That's grace. Brothers and sisters, is it not true this happened to all of us? We are totally unworthy.

We are totally unprepared. We are but earthen vessels. Nothing.

And yet suddenly the treasure appears in the earthen vessel. Christ in you. But this is only the beginning.

And as Christ is in you, then grace continues to work. And when grace continues in its working, it is Christ who lives in you. Christ in you is more than a guarantee for the future.

Christ in you is meant to live for you. To live. Once upon a time, we were so afraid to die.

And Christ came in and said, you don't need to be afraid to die. Why? Because I have died for you. I have died for you, therefore you will never die.

After you have believed in the Lord Jesus. You know you have eternal life. You know you are born again.

You know you are saved. And then you try to live up to a Christian standard. So you try to live and live and live until one day you are very tired of living.

Formerly you were afraid to die, but now you are afraid to live. And one day the Lord said, you don't need to live. Christ lives in you.

And when Paul said that, he said, thank God. All right, I'm on the cross, you live in me. That solves the problem.

Christ lives in you. That's great. Isn't that great? You try to live up to a Christian standard, and if you can live up to that, that's worth it.

But the Lord said, you don't need to do the work. It's great. It's great.

He lives for you. Now that's great. And brothers and sisters, if we allow the Lord to live in us, what will happen? Gradually you will find Christ is born.

Whenever a thing is formed, it can be seen. You know, before a thing is formed, you cannot see it. Now a lot of people say now, you are a Christian, are you? Yes.

Why? Because I believe in the Lord Jesus. I'm born again. I have new life.

But people say, I don't see it. Why? Not because they do not see it, you don't have it. You have it.

You know you have it. But it is not formed yet. You know, it is not formed yet.

Now if you allow Christ to live in you, and it begins to form, when Christ begins to form in you, people begin to see Christ. Now that is grace. That is the ultimate of grace.

You see, grace coming to you, and grace is introduced. Oh, by the grace. But in the process, the temptation.

How we are tempted to go away from Christ into something else. And that will be in another gospel, which is my gospel. So brothers and sisters, the epistle to the Galatians is to tell us what grace.

Oh, this is grace. Even Christ. From the beginning to the end, it is Christ and nothing else.

That is grace. That is grace. You are saved.

Lord, give us the spirit of wisdom and revelation to the full knowledge of thyself. Lord, we need to know what grace. We need to experience what grace can do.

That we may be unto the praise of thy glory. So Lord, we just commit ourselves to thee for thy working in us. Oh, may it be grace upon thee.

And grace unto glory. To thyself.

Audio: <https://sermonindex1.b-cdn.net/0/SID0901.mp3>

Source: <https://sermonindex.net/speakers/stephen-kaung/basics-of-the-gospel-grace/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net