

# Good News for Turkey, Terrorists and Today



Part 3

3/8/15

**Galatians 1:1** Paul, an apostle (not *sent* from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead),

<sup>2</sup> and all the brethren who are with me, to the churches of Galatia:

**1. The Gospel (the good news) delivers us out of this evil age**

<sup>3</sup> Grace to you and peace from God our Father, and the Lord Jesus Christ,

<sup>4</sup> who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father,

<sup>5</sup> to whom *be* the glory forevermore. Amen.

**2. To desert the Gospel is to desert God**

<sup>6</sup> I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;

**3. To distort the Gospel is to become accursed**

<sup>7</sup> which is *really* not another; only there are some who are disturbing you, and want to distort the gospel of Christ.

<sup>8</sup> But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed.

<sup>9</sup> As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.

**4. The Gospel is not pleasing to the religious**

<sup>10</sup> For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

**5. The Gospel is from God**

<sup>11</sup> For I would have you know, brethren, that the gospel which was preached by me is not according to man.

<sup>12</sup> For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ.

**6. The Gospel can transform terrorists and even the religious**

<sup>13</sup> For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure, and tried to destroy it;

<sup>14</sup> and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

**7. The Gospel is applied by God's grace and pleasure**

<sup>15</sup> But when He who had set me apart, *even* from my mother's womb, and called me through His grace, was pleased

<sup>16</sup> to reveal His Son in me,

**8. The Gospel must be shared with everyone**

that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,

<sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

<sup>18</sup> Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.

<sup>19</sup> But I did not see any other of the apostles except James, the Lord's brother.

<sup>20</sup> (Now in what I am writing to you, I assure you before God that I am not lying.)

<sup>21</sup> Then I went into the regions of Syria and Cilicia.

<sup>22</sup> And I was *still* unknown by sight to the churches of Judea which were in Christ;

<sup>23</sup> but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy."

<sup>24</sup> And they were glorifying God because of me.

**9. The Gospel must be lived**

**2:1** Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

<sup>2</sup> And it was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did* so in private to those who were of reputation, for fear that I might be running, or had run, in vain.

<sup>3</sup> But not even Titus who was with me, though he was a Greek, was compelled to be circumcised.

<sup>4</sup> But *it was* because of the false brethren who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.

<sup>5</sup> But we did not yield in subjection to them for even an hour, so that the truth of the gospel might remain with you.

<sup>6</sup> But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)-- well, those who were of reputation contributed nothing to me.

<sup>7</sup> But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised

<sup>8</sup> (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles),

<sup>9</sup> and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we *might go* to the Gentiles, and they to the circumcised.

<sup>10</sup> *They only asked* us to remember the poor-- the very thing I also was eager to do.

## 10. The Gospel unifies all believers

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

<sup>12</sup> For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.

<sup>13</sup> And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

## 11. The Gospel justifies

<sup>14</sup> But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?"

<sup>15</sup> "We *are* Jews by nature, and not sinners from among the Gentiles;

<sup>16</sup> nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.

<sup>17</sup> "But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!

<sup>18</sup> "For if I rebuild what I have *once* destroyed, I prove myself to be a transgressor.

<sup>19</sup> "For through the Law I died to the Law, that I might live to God.

## 12. Because of the Gospel...

<sup>20</sup> "I **have been crucified with Christ;**

and it is no longer I who live, but **Christ lives in me;**

and the *life* which I now live in the flesh I **live by faith** in the Son of God, who loved me, and delivered Himself up for me.

<sup>21</sup> "I do not nullify the grace of God; for if righteousness *comes* through the Law, then Christ died needlessly."

**THE EVIDENCE**

that justification is by faith alone

## 1. The initial experience of God's indwelling presence was by faith alone

**Galatians 3:1** You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

<sup>2</sup> This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

<sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

<sup>4</sup> Did you suffer so many things in vain-- if indeed it was in vain?

<sup>5</sup> Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

## 2. Abraham was justified by faith alone

<sup>6</sup> Even so Abraham believed God, and it was reckoned to him as righteousness.

<sup>7</sup> Therefore, be sure that it is those who are of faith who are sons of Abraham.

<sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, "All the nations shall be blessed in you."

<sup>9</sup> So then those who are of faith are blessed with Abraham, the believer.

### **3. Attempts to be justified by the law achieve only a curse**

<sup>10</sup> For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them."

<sup>11</sup> Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith."

<sup>12</sup> However, the Law is not of faith; on the contrary, "He who practices them shall live by them."

<sup>13</sup> Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree "--

<sup>14</sup> in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

### **4. The covenant promise of justification by faith came before the law and is not altered by the law**

<sup>15</sup> Brethren, I speak in terms of human relations: even though it is *only* a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

<sup>16</sup> Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ.

<sup>17</sup> What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

<sup>18</sup> For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

### **5. The law points us to the covenant promise of justification by faith alone**

<sup>19</sup> Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.

<sup>20</sup> Now a mediator is not for one *party only*; whereas God is *only* one.

<sup>21</sup> Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

<sup>22</sup> But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup> But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

<sup>24</sup> Therefore the Law has become our tutor *to lead us* to Christ, that we may be justified by faith.

<sup>25</sup> But now that faith has come, we are no longer under a tutor.

<sup>26</sup> For you are all sons of God through faith in Christ Jesus.