

11. The Book of Galatians 3:5-9 (Topical)

Liberty From Law-Part 10

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(3-3-24)

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We are studying the Book of Galatians here at Calvary on Sunday mornings—going through the book topically based on its main theme which is the liberty that is ours in Christ.

The section we are currently studying is **“Liberty from Law”**—which is really liberty from *religion and legalism* as a way of being made righteous in God’s eyes.

The book divides itself into 3 main areas of liberty that Paul brings up in this epistle—

- I. **Liberty from Lies**—verses 1:6-10
- II. **Liberty from Law**— verses 1:11-4:31
- III. **Liberty for Life**— verses 5:1-6:15

In our study we have entered into the second major section—**“Liberty from Law”**—which is really liberty from *religion and legalism* as a way of being made righteous in God’s eyes.

- II. **Liberty from Law**— verses 1:1-4:31
 - A. The testimony of Paul— verses 1:11-2:10
 - B. The transgression of Peter— verses 2:11-21
 - C. The treachery of false prophets— verses 3:1-4
 - D. The truth of the gospel— verses 5-9

Galatians 3:6–7 (NKJV)

⁶ just as Abraham “*believed God, and it was accounted to him for righteousness.*” ⁷ Therefore know that *only* those who are of faith are sons of Abraham.

Galatians 1:6–7 (NKJV)

⁶ I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, ⁷ which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

Everywhere Paul took the truth of God he was confronted with the lies of the devil—and 2000 years later nothing has changed.

REFLECTION: Why do you suppose when it comes to sharing the gospel the devil continues to tell lies and try to hinder faithfulness to God's Word – 2000 years later?

Only the true gospel can bring new life in Christ—a false gospel, no matter how sincerely it is believed and embraced cannot save anyone—and understand, a false gospel always starts with a false Jesus.

In 2 Corinthians 11 Paul talked about the false 'gospel' and phony 'Jesus' that some had brought into the church there—

2 Corinthians 11:13–15 (NLT)

¹³ These people are false apostles. They are deceitful workers who disguise themselves as apostles of Christ. ¹⁴ But I am not surprised! Even Satan disguises himself as an angel of light. ¹⁵ So it is no wonder that his servants also disguise themselves as servants of righteousness. In the end they will get the punishment their wicked deeds deserve.

So, **the devil has been working very hard for 2000 years to pervert and twist the gospel** rendering it incapable of saving those who embrace it—which is why we have been called by Jesus to fight the devil's lies with God's truth.

**The Lord has commissioned us to go into all the world
preaching the gospel to the lost;
which is why we must know the true gospel
so we can share it accurately with those we come in contact with!**

That was the passion and mission of Jesus who said, *"I have come to seek and to save those who are lost"* (Luke 19:10)—and that is the mission He passed on to His Church. We call it the *Great Commission*—where we are commanded to go into all the world and share the gospel with everyone. This is why we have set aside a few weeks to study what the true gospel is all about and how to share it with others.

At this point there are those who would say indignantly:

- *"I don't need any teaching on knowing the gospel—I know the gospel—I'm saved?!"*

Okay, so how would you start a gospel presentation with someone who is interested?

- *"I'd start by telling them that God loves them."*

And that's fine, but by itself that wouldn't necessarily motivate them to accept Jesus into their hearts—their response would probably be, *"Great, God loves me—I knew I was pretty special!"*

I mean, as nice as it is to tell someone that God loves them—that approach wouldn't prove they *need* Jesus to be their Savior.

- “Well, I’d tell them they need to receive Jesus into their heart because He’ll give them peace, and joy and fulfillment in life!”

Okay, now you’re becoming a ‘salesman’ for Jesus. This is the common problem with most modern gospel presentations—they’re based on how receiving Jesus will in some way ‘enrich’ the person’s life you’re presenting the gospel to.

Of course, as Christians we know that receiving Jesus Christ into a person’s heart *will* ‘enrich’ them by giving them eternal life—but most modern gospel presentations revolve around the *material* and *emotional* blessings and benefits that will enrich their lives when they accept Jesus.

- “Okay, so how would you do it—how would you start off presenting the gospel to a person?”

I’d do it the way those in the Book of Acts did it—people like Peter, Paul, and others.

REFLECTION: We have discussed the “Great Commission” previously and again in this study --- How can you be an active participant in God’s Great Commission?

Do you realize that nowhere in the Book of Acts does anyone, apostle or otherwise, ever use the love of God or material enrichment and blessings as a basis for presenting the gospel?

Now that doesn’t mean we can never talk of God’s love when we share the gospel with someone—just understand, **the apostles presented the gospel primarily as a way for people to escape coming judgment and become members of His Kingdom on earth someday.**

Look, it’s okay to start with John 3:16 as long as you focus on the truth of the whole verse and not just the part about God’s love.

As we said last week, the gospel isn’t a message that is designed to make people feel happy or good about themselves—the gospel is a **warning for people to flee the wrath that is coming (judgment) by taking refuge in Christ for safety!**

That is why our first point with regard to a proper presentation of the gospel is to warn people:

1. **There is a day of judgment coming**

As we have already said, this isn’t really a part of the gospel itself—it is more the introduction, the *motivation* to get people moving in the direction of *salvation*.

Without any talk of coming judgment, the gospel is reduced from an emergency ‘warning siren’ (like a tornado siren)—to ‘happy talk’ (‘God loves you and has a wonderful plan for your life.’)

This is how many Christians today present the gospel, not as a warning urging people to receive Jesus as a Savior Who will save them from the fires of hell—but as a ‘*self-improvement program*’ that will make their lives better and more comfortable here on earth (help them stop drinking or taking drugs—help them have a better marriage etc.).

Look again at how the New Testament presents the reality of coming judgment as the motivation for receiving Jesus Christ as Savior.

1 Thessalonians 1:9-10 (NKJV)

⁹ ...how you turned to God from idols to serve the living and true God, ¹⁰ and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

John 3:36 (NKJV)

³⁶ "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

Colossians 3:6 (NKJV)

⁶ Because of these things the wrath of God is coming upon the sons of disobedience...

Acts 10:42 (NKJV)

⁴² And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.

REFLECTION: Can you think of some good reasons why it is important and necessary to discuss God’s Judgment as part of your gospel presentation?

2. Repentance

>>> There are many pastors that don’t believe *repentance* is necessary for salvation—they say a person only needs to *believe* in Jesus to be saved.

I have heard certain well-known pastors teach that telling people they must repent before they can believe and be saved—is to teach salvation by works!

Whenever someone says that to me—I simply direct them to the words of Jesus Himself on the subject—“*I tell you...unless you **repent** you will all likewise perish [in hell].*” (Luke 13:3)

The Greek word for **repentance** is *metanoia* which literally means: “**to have a change of mind**”—but a change of mind that leads to a change of direction or action.

It's important to note that the concept of **repentance permeates the Scriptures in both the Old and New Testaments**—let's just look at some of the N.T. examples.

- 1) *'Repent' was the first word out of the mouth of John the Baptist (Matthew 3:1-2)*
- 2) *'Repent' was the first word out of the mouth of Jesus (Matthew 4:17)*
- 3) *'Repent' was the first word out of the Apostle's mouths (Mark 6:7,12)*
- 4) *Repentance was an integral part of the Gospel that the Church was commissioned to preach to the world (Luke 24:46-47)*
- 5) *'Repent' was the first word of Peter's invitation on the Day of Pentecost (Acts 2:38)*
- 6) *Repentance was an essential part of Paul's gospel presentation (Acts 26:19-20)*

Repentance is a word we don't hear too much anymore today in the church—it sounds archaic and out of step with the culture. So, in an effort to be hip, cool, relevant and politically correct—many pastors have removed it from their preaching and teaching altogether.

Instead, their favorite verse when presenting the gospel is Revelation 3:20—

Revelation 3:20 (NKJV)

²⁰ Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

>>> Those who try to use this verse as a gospel presentation neglect to mention (either thru ignorance or oversight) how that if you look at Revelation 3:20 closely you'll see that—before the verse there is a *space*—and before the space there is a *period*—and before the period is the word **'repent'**—

Revelation 3:19-20 (NKJV)

¹⁹ ...Therefore be zealous and repent. ²⁰ Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

There can be no salvation without repentance—in fact it's so much a part of the gospel that the word *'repent'* and *'repentance'* are often used in the N.T. as synonyms for salvation.

Luke 5:31–32 (NKJV)

³¹ Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick. ³² I have not come to call *the* righteous, but sinners, to repentance."

Acts 11:18 (NKJV)

¹⁸ When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

2 Peter 3:9 (NKJV)

⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

- *But where is that kind of preaching today?*

It has been replaced by a modern, politically correct gospel. You see, it's not fashionable to preach a gospel that demands that people give up their sins and worldly pursuits to deny themselves, take up their cross and follow after Jesus with all their hearts and lives (commitment).

The gospel that we hear being preached today is: *"Come to Jesus and you'll be rich. Come to Jesus and He'll take away all the pain of life and make you happy."*

The gospel being preached today is, for the most part, a cross-less gospel where there's no mention of repentance (the turning away from sin)—instead potential converts are being told:

- *"Just believe the facts about Jesus, pray the sinner's prayer and you're 'go to go.'"*

The implication being—*"You don't have to worry about giving up anything (alcohol, drugs, sex outside of marriage...etc.) just add Jesus to your life without subtracting anything!"*

But that is not the gospel that Jesus and the Apostles preached because—that is not the true gospel!

REFLECTION: In your own words, how would you explain and define "repentance"?

- *"How do I know if I've truly repented?"*

There will be certain 'fruits' in your life that will bear witness to the genuineness of your repentance.

Matthew 3:1-2, 7-8 (NKJV)

¹ In those days John the Baptist came preaching in the wilderness of Judea, ² and saying, "Repent, for the kingdom of heaven is at hand!"... ⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? ⁸ Therefore bear fruits worthy of repentance...

So true biblical repentance always involves change—and while it's true that sometimes change takes time—true repentance desires it with all the heart and keeps seeking God for grace and strength to change—it isn't just lip service.

Theologian Erich Sauer, in *The Triumph of the Crucified*, speaks of true repentance as *"a threefold action"*—

- *First of all, it involves **awareness and understanding** of our sin or wrongdoing.*
- *Second, it involves **our emotions**, we feel bad about what we have done.*
- *Third, it **involves the appropriate actions** that make for a change of lifestyle.*

The main misconception that many harbor under concerning repentance is that they equate it *only* with remorse and regret and not ultimately with change. Remorse and regret are rooted in *feelings* whereas true repentance is rooted in *action* (turning around and making a change).

- *“I want to change, I’m battling with “xyz” sin, I’m asking God to give me victory—but I still don’t have victory—does that mean I’m really not repenting?”*

The key word is *‘battling!’* If you weren’t saved, you wouldn’t be battling the sin in your life. It proves you have a new nature that is battling your old nature and that you have repented and are now in the *process* of repentance (change)...

Paul the apostle addressed this very issue in 2Corinthians 7 calling remorse or regret *“worldly sorrow”* if no change takes place—

2 Corinthians 7:9-10 (NKJV)

⁹ Now I rejoice, not that you were made sorry, but that your sorrow led to repentance [change]. For you were made sorry in a godly manner...¹⁰ For godly sorrow produces repentance [change] *leading* to salvation, not to be regretted; but the sorrow of the world produces death.

Paul is saying that feelings of remorse or regret over your sins make you feel bad for what you have done—but in and of themselves don’t lead a person to make any changes or provide restitution. **That’s the difference between ‘godly sorrow’ and ‘worldly sorrow’—godly sorrow is God-focused and worldly sorrow is self-focused.**

Look at the results that godly sorrow produced in the Corinthians—

2 Corinthians 7:11 (NKJV)

¹¹ For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* clearing of yourselves, *what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what* vindication! In all *things* you proved yourselves to be clear in this matter.

One pastor put it this way—

“Simply feeling guilty over what I have done is not repentance. In essence I haven’t even touched upon the sin itself, and Satan has effectively counterfeited the path that leads to repentance because it is so important to our walk with God. And it is possible for a Christian to remain in an attitude of regret and remorse for years and get nowhere in victory over sin—because God doesn’t work through regret and remorse—He works through repentance.”

If you would like to know more about what it means to be a Jesus-follower— please, reach out to us. It would be our greatest privilege to lead you into a saving relationship with Jesus Christ.

Reach out to us [here](#).

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