

The 19 Sunday after Pentecost ~ Sunday, October 4, 2026

“Experiencing the Grace of Christ: No Other Gospel”

Psalms 19:7-14 Galatians 1:1-24 Mark 1:14-20

After Paul preached the Gospel in Galatia and people had come to faith in Christ, other teachers arrived and began telling these Gentile Christians that faith in Jesus wasn't _____.

This wasn't a minor _____ disagreement for Paul—it struck at the very _____ of the Gospel. If something had to be added to the saving work of Jesus, then _____ was no longer truly grace.

If Romans reads like a carefully constructed theological exposition, Galatians reads like a theological _____—it's Romans with “it's gloves off.”

If Romans tells us what the Gospel is through an extended theological argument; Galatians shows us what happens when the Gospel of grace is _____ in the actual life of the Church.

At the heart of the letter is a question that remains just as _____ for us today: Do Christians merely enter the Kingdom of God by grace, or do we actually learn to _____ by grace?

It's possible to believe that we're saved by grace and then spend the rest of our Christian lives trying to _____ ourselves to God. It's possible to preach grace with our lips while living as though everything ultimately _____ upon us.

Grace isn't just the doorway through which we enter the Christian life; it's the _____ in which the whole Christian life is meant to be lived. We're called by grace, we're justified by grace through faith, and we walk in grace by the Spirit. Even our _____ becomes a response to what God has already done for us in Christ.

Before Paul speaks about anything, he establishes the _____ on which we stand: What is the Gospel? Where does it come from? And what are we going to do with it?

Jesus doesn't present the Gospel as something to merely _____ about. God has acted, and He calls people to _____: to repent and believe. The Gospel is proclaimed, and lives begin to _____.

The Gospel comes from God, it _____ on what God has done for us in Jesus

Christ, and it calls us to _____ with repentance, faith, and a life of following Him.

3 ESSENTIAL TRUTHS ABOUT THE GOSPEL

Truth #1: _____.

Paul begins in the customary way by identifying himself and greeting the churches, but even his greeting is filled with the _____.

“Grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father.” (Galatians 1:3-4)

The Gospel doesn't begin with our _____ to God; it begins with God's commitment to us. It doesn't begin with our sacrifice for Christ; it begins with Christ's _____ for us. It doesn't begin with our ability to make ourselves worthy of God; it begins with the astonishing announcement that while we were still sinners, God _____ to save us through His Son.

Christ “...gave himself for our sins.” (Galatians 1:4)

Jesus wasn't merely the victim of circumstances beyond His _____. His life wasn't simply taken from Him—He _____ Himself.

Christ “...loved me and gave himself for me.” (Galatians 2:20)

The Cross, then, isn't ultimately the story of what human beings did to Jesus; it's the story of what God in His _____ has done for sinners. And the Gospel isn't our successful search for God; it's the good news that God has come _____ for us.

The Gospel isn't _____ about how sinful human beings can work their way back to God; it's the announcement that the _____ has come. And so, Christianity begins not with the command “Do!” but with the announcement “_____!”

Grace never produces _____. However, the _____ matters. God acts first; we respond. Grace comes first; obedience follows.

When we reverse that order, Christianity quickly becomes _____. We begin to imagine that God's _____ toward us rises and falls according to our spiritual _____.

The Gospel directs our attention away from the constantly changing quality of our performance, toward the unchanging _____ of Christ

Truth #2: _____.
“I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel.” (Galatians 1:6)

Something has happened in these churches that Paul simply cannot _____.
The Gospel he preached among them is being _____.

These false teachers weren’t telling the Galatians to abandon Jesus altogether; their message was far more _____.

The moment we say that Christ is necessary, but not sufficient, we’ve _____ the Gospel.

“Even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!” (Galatians 1:8)

“For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.” (Galatians 1:11-12)

The Gospel originates with _____. We’re not the authors of the Gospel; we’re its _____. We’ve received good news that comes from God, and our responsibility is to faithfully _____ it.

2 WAYS THAT WE CAN DISTORT THE GOSPEL

• #1: We can _____ to it.

Whenever something becomes an _____ requirement for making us acceptable before God, we need to hear Paul’s warning again: The Gospel doesn’t need our additions. The saving work of Jesus is _____.

#2: We can _____ from it.

Deciding that parts of God’s revelation are too difficult, _____, or uncomfortable for modern people and quietly _____ them.

This requires _____ because it means allowing God’s Word to correct us rather than continually trying to make it agree with us. And so, the fundamental question isn’t, “Do I like this verse?” It’s “Is this what God has _____?”

That’s what makes the distortion of the Gospel so serious: it draws us away not simply from a set of doctrines, but from _____ who has called us to Himself in Christ—shifting our _____ to something else.

Truth #3: _____.

“You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it.” (Galatians 1:13)

Paul isn’t changing the subject; he’s presenting himself as _____ of the Gospel he’s defending, by reminding the Galatians of who he’d been before he encountered _____.

“I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors.” (Galatians 1:14)

Paul had credentials, knowledge, discipline, and zeal. Yet, none of those things could _____ him.

“But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me...” (Galatians 1:15-16)

God called Paul “through his grace.” And that grace _____ the direction of Paul’s life.

“The one who formerly was persecuting us is now proclaiming the faith he once tried to destroy. And they glorified God because of me.” (Galatians 1:23-24)

When grace truly transforms a life, the _____ belongs to the One who did the transforming.

“Follow me and I will make you fish for people. And immediately they left their nets and followed him.” (Mark 1:17-18)

The Gospel is good news to be believed, however, it’s not just information to be filed away in our minds; it calls for a _____.

Biblical repentance is more than just feeling _____ about something we’ve done. It’s a complete _____—a change of mind and direction as we place ourselves under the gracious rule of Christ.

“What difference is the Gospel actually making in my life?”

However, if Jesus has called us by His grace, there ought to be _____ that we’re following Him.

Paul’s story reminds us that no one is beyond the _____ reach of grace...



Are we merely familiar with the Gospel, or are we still allowing the Gospel to shape our lives?