

# “Salvific Salutation”

(Galatians 1:1-5)

## Introduction

➤ The book of Galatians (six chapters) has been referred to as Paul’s condensed book of Romans (sixteen chapters) – “a shorthand version of Romans.” While this is true, it is a serious mistake to presume that Paul’s letter to the churches of Galatia is either shallow or hollow. For in this letter, the apostle Paul is declaring and defending the true Gospel of Jesus Christ.

✓ **Illust:** “Romans is basically a theological treatise, while Galatians is an emotional theological appeal”

(R. Alan Cole; *Tyndale New Testament Commentaries: Galatians*; p.45).

➤ As we saw last week, in my overview sermon of the entire book of Galatians, we looked at overall theme and focus of this New Testament letter – salvation is by God’s grace alone through faith alone in Christ alone.

**Gal 2:16** ~ “... we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”

## Outline of Galatians

- I. Personal: The Preacher of Justification (1:1-2:21)
  - A. Apostolic Chastening (1:1-9)
  - B. Apostolic Credentials (1:10-2:10)
  - C. Apostolic Confidence (2:11-21)
- II. Doctrinal: The Principles of Justification (3:1-4:31)
  - A. The Experience of the Galatians (3:1-5)
  - B. The Blessing of Abraham (3:6-9)
  - C. The Curse of the Law (3:10-14)
  - D. The Promise of the Covenant (3:15-18)
  - E. The Purpose of the Law (3:19-29)
  - F. The Sonship of Believers (4:1-7)
  - G. The Futility of Ritualism (4:8-20)
  - H. The Illustration from Scripture (4:21-31)
- III. Practical: The Privileges of Justification (5:1-6:18)
  - A. Freedom from Ritual (5:1-6)
  - B. Freedom from Legalists (5:7-12)
  - C. Freedom in the Spirit (5:13-26)
  - D. Freedom from Spiritual Bondage (6:1-10)
  - E. Conclusion (6:11-18)

(John MacArthur; *The MacArthur Study Bible*; “Introduction to Galatians”)

➤ That is a view of the forest, today (and, Lord willing, in the coming months) we are going to look more closely through trees of the book of Galatians.

**Gal 1:1-5** ~ “Paul, an apostle – not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead – <sup>2</sup>and all the brothers who are with me, To the churches of Galatia: <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 to deliver us from the present evil age, according to the will of our God and Father, <sup>5</sup>to whom be the glory forever and ever. Amen.”

➤ This passage can be divided into five major headings, each highlighting a specific and important aspect of this salvific salutation.

## 1. The Author (vs.1-2a)

➤ As was customary in the first century, the author identified him/herself at the beginning of a letter: **“Paul”** (vs.1). Fortunately, we know a lot about the apostle Paul (whose original name was Saul, and who effectively wrote two-thirds of the New Testament). He first appears in Scripture in the book of Acts as a witness of, presiding over, the execution of Stephen (the first martyr of the Christian church).

**Acts 7:54-8:1** ~ “Now when they heard these things they were enraged, and they ground their teeth at him. <sup>55</sup>But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. <sup>56</sup>And he said, ‘Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.’ <sup>57</sup>But they cried out with a loud voice and stopped their ears and rushed together at him. <sup>58</sup>Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named **Saul**. <sup>59</sup>And as they were stoning Stephen, he called out, ‘Lord Jesus, receive my spirit.’ <sup>60</sup>And falling to his knees he cried out with a loud voice, ‘Lord, do not hold this sin against them.’ And when he had said this, he fell asleep. <sup>1</sup>And **Saul** approved of his execution ...”

**Acts 8:1-3** ~ “... And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup>Devout men buried Stephen and made great lamentation over him. <sup>3</sup>But **Saul** was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.”

The Greek word translated “ravaging” (*lumainomai*), literally means to wreak havoc, destroy or defile. In extrabiblical Greek, it referred to the destruction of a city or being mangled by a wild animal, and here expresses a brutal and sadistic cruelty. Widespread persecution has erupted upon the followers of Christ, and Saul was a key leader in the assault against Christ and His church.

**Gal 1:13** ~ “For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.”

➤ Saul (Paul) was a young but prominent Jew – born in Tarsus, Cilicia (Acts 22:3; cf. Acts 6:9), raised in Jerusalem (Acts 22:3), educated under the renowned Jewish scholar and rabbi Gamaliel (Acts 22:3), a “Hebrew of Hebrews” (Phil.3:5), a Pharisee (Phil.3:5), and a Roman citizen (Acts 22:28).

**Gal 1:14** ~ “And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.”

**Phil 3:5-6** ~ “circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; <sup>6</sup>as to zeal, a persecutor of the church; as to righteousness, under the law blameless.”

**Acts 22:3** ~ “I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day.”

➤ Before his conversion, Saul was a profoundly influential Jewish leader, and (humanly speaking) a powerful enemy of the cross of Christ and persecutor of those who were followers of Christ. At a relatively young age, Saul had quickly climbed the “Judaistic ladder” to become an elite member of the Pharisees, and find prominent stature among those in the Sanhedrin.

✓ **Illust:** “At the age of thirteen, because of the prowess and brilliance that he had already displayed, he was sent away from Tarsus to Jerusalem to go to seminary, as it were, to study under the tutorship of the leading theologian in the world at that time, Gamaliel. Saul studied under Gamaliel for seven years and received the equivalent of two PhD’s in theology. It has been said that by the age of twenty-one Saul of Tarsus was the most educated Jew in Palestine. He had mastered the Old Testament and all the rabbinic interpretations of it, and his star had risen in meteoric fashion.”

(RC Sproul, *St. Andrew’s Expository Commentary: Acts 7:58-8:3*, p.138)

➤ It is important to note that Paul identified himself as “*an apostle*” (vs.1). Among other things, to be an “*apostle*” (*apostolos*; lit. “one who is sent”) of Jesus Christ was to be His official representative or messenger of Jesus Christ – one chosen and sent by Christ Himself. While he was not one of the “chosen Twelve”, Paul was indeed called by Christ to be an apostle.

**Acts 9:1-6** ~ “But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup>and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup>Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him. <sup>4</sup>And falling to the ground he heard a voice saying to him, ‘Saul, Saul, why are you persecuting me?’ <sup>5</sup>And he said, ‘Who are you, Lord?’ And he said, ‘I am Jesus, whom you are persecuting. <sup>6</sup>But rise and enter the city, and you will be told what you are to do.’” (see 22:6-11)

Acts 9:15-16 ~ “But the Lord said to [Ananias], ‘Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. <sup>16</sup>For I will show him how much he must suffer for the sake of my name.’” (see Acts 13:2)

**Acts 26:16-18** ~ [when Paul recounted his conversion before King Agrippa he disclosed more of what Jesus had said to him]: “But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, <sup>17</sup>delivering you from your people and from the Gentiles – to whom I am sending you <sup>18</sup>to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.”

➤ In writing this letter, Paul was officially discharging his duty as an apostle of Christ Jesus. This needed to be established from the beginning, for in this letter Paul would seek to teach them about Christ and Christianity as well as renounce heresy and false teachings about Christ. The “Galatians” needed to be aware (as do we) that in this epistle Paul was not giving his opinions, but declaring the truth of God’s Word.

➤ Notice that Paul readily acknowledged that he was no self-appointed, or human-appointed, apostle: “*not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead*” (vs.1). In fact, Paul understood that God had sovereignly ordained for him to be an apostle while he was still in his mother’s womb.

**Gal 1:15** ~ “But when he who had set me apart before I was born, and who called me by his grace” (cf. Is.49:1; Jer.1:5; Lk.1:15)

➤ Paul was chosen to be an apostle based supremely on God’s sovereign will. Paul’s apostleship was not based on anything that Paul did to earn or achieve it – not by any righteous work or religious effort. He did not choose to be an apostle. He was not appointed by some religious council or voted in by any ecclesiastical authority. In fact, God willed that Paul be an apostle *despite* what he had done to persecute the name of, and those who followed, Jesus Christ. Paul was acutely aware that he was absolutely undeserving of such calling. This is a vivid and magnificent picture of God’s saving grace and sovereign love.

**1 Cor 15:9** ~ “For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.” (cf. 1Tim.1:15-16)

1 Cor 1:26-31 ~ “For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. <sup>27</sup>But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; <sup>28</sup>God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, <sup>29</sup>so that no human being might boast in the presence of God. <sup>30</sup>He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and

sanctification and redemption. <sup>31</sup>Therefore, as it is written, ‘Let the one who boasts, boast in the Lord.’” (cf. Eph.2:8-9; Tit.3:3-5)

**Gal 6:14** ~ “But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.”

- Paul also included, in this brief introduction, “*all the brothers who are with me*” (vs.2a). This could be either a reference to the Christian leaders who traveled with Paul, or fellow believers who were with him as he wrote this letter. In either case, Paul is affirming that he is not alone in his proclamation of the true Gospel – a person is saved by God’s grace alone through faith alone in Christ alone!

## 2. The Recipients (vs.2b)

- Typically, in the New Testament letters, the initial recipients are pretty obvious and undisputed. This is not necessarily the case with Galatians. While Paul clearly addressed this letter “*To the churches of Galatia*” (vs.2b), scholars debate what Paul meant by the designation of “Galatia.” The discussion can be divided into two main interpretations (with variations on each one).

First, some believe that Paul was referring to a geographical location of the Roman province of Galatia. This is known as the “Southern Galatian view” as it asserts that Paul was writing specifically to the churches he planted – during his first missionary journey (Acts 13-14; c. 48 A.D.) – along the southern part of the region of Galatia (the southern/central part of Asia Minor; which today is Turkey). This audience would most likely be a mix of both Jews and Gentiles. In this view, the letter of Galatians would have been written as early as 48 A.D., and as late the early 50’s A.D.

Second, holding to what is referred to as the “Northern Galatian View”, others believe Paul to be referring to an ethnical/racial designation of the Galatians (which he visited during his second missionary journey; Acts 16:6; 18:23; c. 49 A.D.). These were Celtic people who had successfully invaded and occupied central Asia Minor (modern Turkey) in the third century B.C. The Romans conquered the Galatians in 189 B.C. but allowed them to stay. Later, in 25 B.C., Rome incorporated the region of the Galatians into a larger province. If this view is accurate, Paul’s audience would have been predominantly (if not totally) Gentile, and the letter would have likely been written somewhere between 50-57 A.D.

- To me, the first interpretation seems most likely (“Southern Galatian View”), as there is no record of Paul planting churches in the northern part of Galatia (although he did visit on at least two occasions; Acts 16:6; 18:23). Paul founded churches in the southern Galatian cities of Antioch, Iconium, Lystra, and Derbe (Acts 13:14-14:23).

The truth is, determining the precise understanding of Paul’s initial audience (or when he wrote this letter) has little to no impact on how we interpret this letter (although it is important for determining when Paul wrote Galatians).

## 3. The Greeting (vs.3)

- While verse three represents Paul’s initial greeting to “the churches of Galatian” (vs.2), this opening line is much more than a mere pleasantry or some meaningless sentimentality. Paul’s greeting is packed with Biblical and theological truth – “*Grace to you and peace from God our Father and the Lord Jesus Christ*” (vs.3).

✓ Illust: “The greeting of the Apostle is refreshing. Grace remits sin, and peace quiets the conscience. ... These two terms, grace and peace, constitute Christianity” (Martin Luther; *A Commentary on ... Galatians*; Gal.1:3).

- Again, in saying “*Grace to you*” (vs.3), Paul is doing more than simply saying ‘hello.’ This was a common way for Paul to start his letters to the New Testament churches (see Rom.1:7; 1Cor.1:3; 2Cor.1:2; Eph.1:2; Phil.1:2; Col.1:2; et al).

➤ God's "grace" (*charis*) is His unmerited love and forgiveness to those who believe. No one deserves to be saved, and no one can earn their salvation. It is the free gift, of grace, from God.

**Eph 2:8-9** ~ "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, <sup>9</sup>not a result of works, so that no one may boast" (cf. Tit.3:5; 2Tim.1:9).

➤ Notice that Paul wrote, "*Grace to you ... from God our Father and the Lord Jesus Christ*" (vs.3). Christians are saved by God's grace alone, through faith alone and in Christ alone. We cannot earn our salvation by good works, and we cannot keep our salvation by good works. Good works are the natural, and supernatural, by-product of being saved.

➤ In addition, Paul wrote "*peace from God our Father and the Lord Jesus Christ*" (vs.3). God's "peace" (*eirene*) comes as a result of being saved by God's grace. Peace refers to the absent of conflict, anxiety, fear or chaos. The peace that we have from God is two-fold. First, it refers to the fact that because we are forgiven, loved and saved by God, we are no longer hostile to Him or at enmity with Him. That is, we are at peace with God. By God's grace, Christians are able to live in harmony with God because Christ signed out peace-treaty with His own blood.

**Rom 5:1** ~ "Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ."

**Col 1:19-20** ~ "For in him all the fullness of God was pleased to dwell, <sup>20</sup>and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross."

➤ Secondly, this peace refers to the tranquility of our soul because we are saved. That is, we have the peace of God. This peace comes from the confidence we have to know that God is sovereign, and has promised to redeem us in Christ for all eternity. We can be assured that God is in control, and that He will one day work out everything in conformity to His perfect will.

**Ps 27:1** ~ "The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?"

**Phil 4:4-7** ~ "Rejoice in the Lord always; again I will say, Rejoice. <sup>5</sup>Let your reasonableness be known to everyone. The Lord is at hand; <sup>6</sup>do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup>And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus."

➤ It can be said that grace is the source of our salvation, and peace is the result of it. Both "grace" and "peace" come "*from God our Father and the Lord Jesus Christ*" (vs.3). This expression is truly awesome! Not only does it affirm the truth that salvation is from both God the Father and Jesus Christ, it also underscores the reality that Jesus Christ is indeed the Lord – the one and only Son of God.

**John 10:30** ~ "I and the Father are one." (see Jn.1:1-3, 14; 5:17-18; 8:58; 17:21-22; 1Jn.5:20).

#### 4. The Message (vs.4)

➤ It is if Paul cannot help himself – his Christian greeting (prayer) naturally and immediately segues into Christian doctrine. In mentioning Jesus, Paul added "*who gave himself for our sins*" (vs.4). As we've seen, a person is saved by God's grace alone through faith alone in Christ alone. The reason why a person can be saved by God's grace is because of the absolutely righteousness of Jesus Christ, and His substitutionary death on the cross. Jesus is the sinless Son of God. He came to earth to die on the cross for our sins.

**Gal 2:20** ~ "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

**2 Cor 5:21** ~ “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

**1 Peter 3:18** ~ “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit”

**Isa 53:4-6** ~ “Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup>But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned – every one – to his own way; and the Lord has laid on him the iniquity of us all.”

➤ Those who receive Jesus Christ as their Lord and Savior – who put their faith in Him as the one and only Son of God and one and only Savior from God – have His righteousness (sinlessness) imputed to them as He bore the full penalty of their unrighteousness (sins). This is called the doctrine of substitutionary atonement – as Jesus died on the cross in our place and for our sins, enabling us to stand before God in the righteousness of Christ.

✓ **Illust:** “How may we obtain remission of our sins? Paul answers: ‘The man who is named Jesus Christ and the Son of God gave himself for our sins.’ The heavy artillery of these words explodes papacy, works, merits, superstitions. For if our sins could be removed by our own efforts, what need was there for the Son of God to be given for them? Since Christ was given for our sins it stands to reason that they cannot be put away by our own efforts.

This sentence also defines our sins as great, so great, in fact, that the whole world could not make amends for a single sin. The greatness of the ransom, Christ, the Son of God, indicates this. The vicious character of sin is brought out by the words ‘*who gave himself for our sins.*’ So vicious is sin that only the sacrifice of Christ could atone for sin. When we reflect that the one little word ‘sin’ embraces the whole kingdom of Satan, and that it includes everything that is horrible, we have reason to tremble. But we are careless. We make light of sin. We think that by some little work or merit we can dismiss sin.

This passage, then, bears out the fact that all men are sold under sin. Sin is an exacting despot who can be vanquished by no created power, but by the sovereign power of Jesus Christ alone” (Martin Luther; *A Commentary on ... Galatians*; Gal.1:4).

➤ Properly speaking, Jesus was no martyr. He voluntarily sacrificed His life in order to be the sinless (substitutionary) sacrifice for our sins. In full, unwavering, submission to His Father’s will, Jesus “*gave himself for our sins*” (vs.4). It was God’s love that held Jesus on the cross, not the nails. The cross had no power over Jesus, and those who crucified Him could not have done so without His divine consent. Jesus chose to be crucified for our sins. He willingly and resolutely went to the cross in obedience to His Father’s will, and in love toward all of God’s children. Jesus, the sinless Savior, endured the pain and shame of crucifixion to pay the full penalty for sinners like you and me.

**John 10:11, 17-18** ~ “I am the good shepherd. The good shepherd lays down his life for the sheep. ... <sup>17</sup>For this reason the Father loves me, because I lay down my life that I may take it up again. <sup>18</sup>No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

**1 Peter 2:24** ~ “He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.”

**Heb 12:2** ~ “looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

➤ Interestingly, Paul stated that one reason Jesus “gave Himself for our sins” was “*to deliver us from the present evil age*” (vs.4). The word “deliver” (*exaireo*) recalls how the Lord sovereignly and supernaturally rescued the Israelites from their enslavement to the Egyptians. Here, Christians are

delivered from “the present evil age” (vs.4) which, simply stated, refers to the temporary godlessness of this world – until the return of Christ, which will usher in the “eternal age” of eternal and unmitigated righteousness (as all evil and unrepentant sinners will be eternally condemned, and all believers will be eternally glorified).

**Col 1:13-14** ~ “He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup>in whom we have redemption, the forgiveness of sins.” (see Eph.5:8; 1Pet.2:9)

We are still living in “the present evil age.” So, the question arises: how are we delivered from it? The simple, yet profound, truth is that Christians are *in* the world but no longer *of* the world. Those who are in Christ have a guarantee of eternal salvation and glorification. In addition, they are no longer enslaved to the ungodly principles of this present world.

**John 15:19** ~ “If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.”

**John 17:14-17** ~ “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup>I do not ask that you take them out of the world, but that you keep them from the evil one. <sup>16</sup>They are not of the world, just as I am not of the world. <sup>17</sup>Sanctify them in the truth; your word is truth.”

**John 18:36** ~ “Jesus answered [Pilate], ‘My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.’” (see Rom.12:2; Eph.2:2)

➤ As we’ve seen, everything – absolutely everything – Jesus did and said was “*according to the will of our God*” (vs.4; cf. Jn.5:19; 8:29; 14:31; 15:10; 17:4). Specifically, Paul is here referring to Jesus’ life, death and resurrection (see Matt.26:42; Jn.6:38-40; Acts 2:22-23; Rom.8:3, 31-32; Eph.1:7, 11; Heb.10:4-10).

**Eph 1:3-4** ~ “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup>even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. ...”

**Eph 1:11** ~ “In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will”

➤ The reference to God as “*Father*” (vs.4; also vs.3) shines light on the fact that we (true believers) are children of God (cf. Matt.6:9; Rom.8:15; 1Jn.3:1).

**Gal 4:4-7** ~ “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup>to redeem those who were under the law, so that we might receive adoption as sons. <sup>6</sup>And because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’ <sup>7</sup>So you are no longer a slave, but a son, and if a son, then an heir through God.”

## 5. The Motive (vs.5)

➤ Recalling, and writing of, the saving work of God in Jesus Christ compels Paul into doxology (which it should do for all Christians) – “*to whom be the glory forever and ever*” (vs.5). God’s “glory” is that which radiates from God being God. Like the intense light and heat that radiates from the sun, God’s glory is the radiance of His divine attributes, character and essence. God’s glory can be defined as the power, beauty and majesty of God. God’s glory is brilliantly and supremely displayed in Christ’s life, death and resurrection.

We glorify God as we proclaim and portray His divine attributes, character and will in our daily lives. The reason why unrepentant sinners refuse to be saved is because they refuse to glorify God,

preferring instead to worship created things rather than the Creator God (see Rom.1:23; 3:23). As Christians, we are commanded – in fact, every human being is commanded – to glorify God as God. We are called to worship, honor, praise and honor God with everything we say and everything we do.

**1 Cor 10:31** ~ “So, whether you eat or drink, or whatever you do, do all to the glory of God.”

➤The word “*Amen*” (*amen*; vs.5) essentially means true or truth (see Rev.3:14; Jn.14:6), and is used here to as an affirmation “so be it” or “let it be so.” Therefore, when we say “amen” at the end of our prayers we are in actuality stating, “everything I have just prayed is according to Jesus’ name” or “may everything be true according to Jesus’ name.” This one little word is a powerful affirmation of truth. May we use it wisely and correctly in our prayers.

✓Illust: “When the old-fashioned Cantonese-speaking Christian says at the end of a prayer *shing sam shoh uen* (“with all my heart this is what I wish”) he approaches very nearly the original Hebrew meaning” (Alan Cole; *The Epistle of Paul to the Galatians*; p.37).

## Conclusion

Praise To The Lord, The Almighty [Catherine Winkworth | Joachim Neander]:

Praise to the Lord / The Almighty the King of creation  
O my soul praise Him / For He is thy health and salvation  
All ye who hear / Now to His temple draw near / Praise Him in glad adoration

Praise to the Lord / Who o'er all things so wondrously reigneth  
Shelters thee under His wings / Yea so gently sustaineth  
Hast thou not seen / How thy desires e'er have been / Granted in what He ordaineth

Praise to the Lord / Who doth prosper thy work and defend thee  
Surely His goodness and mercy / Here daily attend thee  
Ponder anew / What the Almighty can do / If with His love He befriend thee

Praise to the Lord / O let all that is in me adore Him  
All that hath life and breath / Come now with praises before Him  
Let the ‘Amen’ / sound from His people again / Gladly fore'er we adore Him