

Book of Galatians Lesson #2

One of the challenges that most teachers face when detailing a specific book is that so many passages trigger other issues that cause as Dr. Lamb says “a bunny path” to another passage within the same theme. I struggle with this; however, I too am convinced as Paul puts it in **Philippians 3:1** “*for me to write the same things to you, is not tedious, but for you it is safe*”. Truly, repetition is the price of knowledge, and the cure for ignorance.”

With that in mind, we will proceed.

As we study this book, we must remember that it starts out with dealing with the Judaizers who were Jewish believers that were mixing grace with the law, belief and works.

The book deals with the freedom man has “in Christ”

In comparison to the law, the grace of God is presented. Law has its place among believers, but its sole purpose is to bring man to realize his inability to keep it, thereby needing help. A savior if you will.

Let the law do its honorable mission, that is to show man his sin. The law cannot save man from sin, can only reveal that sin. It has no ability to help sinful man, only that he recognizes his sin. Remember that the end of the law is death.

When Paul wrote this book, he was very stern, severe with a solemn message as noted in **chapter 1 vs 6-9** and **chapter 3 vs 1-5**. They were in great peril because the foundations of their faith were being attacked by these Judaizers.

It is interesting that this Epistle contains no commendation, no praise and no thanksgiving. It is a tough piece, with no request for prayer. Also, though he probably had folks with him, none were mentioned.

In this first chapter, Paul has no tolerance for legalism – period. To give you somewhat of a difference in Paul’s writings, the book of Romans comes from the “head” of Paul, this epistle comes from the “heart” of Paul.

The book is the strongest declaration of Justification by faith that is (positional righteousness is by faith and faith alone – apart from any works by man.

Again beloved, I like to refrain from using the word “salvation” because it is confusing because it means so much more than just “going to heaven”

The reason why there is so much confusion within the church today is over this word “salvation” A man is not only saved by the grace of God, but the “saved sinner” also lives by the grace of God.

At this juncture, I remind you of the following – I have been saved, I am being saved, and I will be saved. **I have been saved from the penalty** of sin because Jesus paid

the price for my sin – **I am being saved from the power of sin** because of the Holy Spirit who lives with me, and **I will be saved from the very presence of sin** for in that day when we are with Him, there will be no sin present. There is a past tense to the word salvation, a present tense and a future tense.

Very important that we understand that in order to move forward.

The past issue of salvation is cited as **Justification** (or positional righteousness. Once you receive Christ, the passport is stamped “cleared to enter” and it is eternal. Christ did that and did it 100% by himself. Trying to add to what He did is blasphemy. It denigrates what He did. Oh, how I wish the church could grasp this great truth.

Turning to the “present tense” of salvation it is known as **sanctification**. This is a work in progress for every believer. We are being sanctified. This position involves **faith** and the **works** of the believer. To say your works are contributing to your position with the Lord, is blasphemy. However, our works manifest the sanctification process going on within our lives as believers. Before you were saved, you did not have this capability.

The future tense of this verb is “**glorification**” – what does that mean? We are destined for a new body, a new existence and being with Him. (side note here beloved) all believers will be glorified but not all to the same degree. That is what the judgment seat of Christ is all about. Some will have more glory (ie. Rewards) than others. Get it?

Other side note here beloved, and that is this issue of ETERNAL SECURITY. We could spend a great deal of time here, but I want to just look at one passage. **John chapter 10 vs 28&29** wherein I quote; *(Jesus talking) “I give unto them (His people the believers) eternal life, and they shall never perish, neither will anyone snatch them out of My hand, Verse 29 My Father who has given them to Me, is greater than all, and no one is able to snatch them out of My Father’s hand.”*

Notice that there are 2 hands involved.

Paul is concerned however in 1st Corinthians with losing his rewards. Not his position, but his rewards.

Justification is “for us”- Sanctification is “in us” Justification declares the sinner – righteous – sanctification makes the sinner righteous. Justification removes the penalty of sin, sanctification removes the growth and the power of sin in your life.

Galatians is God’s strongest word against legalism, The flesh loves to do things religious (holy days, practice rituals, and to do good works for God). Most religions today mix law and grace in some manner. And scripture considers this bondage.

Now it doesn’t mean that you can’t celebrate such things as holy days, sabbath days, dietary restrictions, but have nothing to do with your position with the Lord Jesus.

OK, the first two chapters of this book are – personal that is to speak of Paul's ministry, his methods, and his message, the 3rd and 4th chapters are doctrinal and then chapters 5&6 are practical.

OK, so now we will again start with verse 1 of chapter 1 – Paul an Apostle. Last time we mentioned that he did not build on another man's ministry, but received this message directly from the Lord Himself. Very important. Jesus laid His hand on the head of Paul, called him personally to a specific ministry No one else had this same revelation. (**Acts 9: 15&16**).

We would do well to notice that there is an emphasis on the resurrection. The resurrection is central to the message of the gospel. Jesus victory over death is the reason for our hope today. I remind you again of **1st Corinthians 15:1 through 4** which Paul describes as the “gospel” death, burial and resurrection.

No mention of miracles, no mention of the fact that Jesus was a great teacher, or a great example. These things are not the gospel. The gospel is “He died for our sins, according to the scriptures, He was buried (Paul emphasizes the fact here concerning our “baptism” into His death) and that He arose from the dead according to the scriptures.

When Paul mentions this in **1st Corinthians 15**, he was referring to the Old Testament.

Paul's message came directly from the Lord Jesus Himself – not from other men. Key point beloved.

You will recall in **Acts chapter 1** that the disciples (11 at the time) after Judas had done his thing, they came together in **verse 23** and they proposed to add another Apostle along with the 11, they cast lots and it fell on Matthias who became the 12th apostle.

Had they waited, Paul was in the wings being taught by Jesus Himself, but they went on and installed Matthias. Nothing wrong with this beloved, but my point is that this is not how Paul was chosen. His conversion and setting up as an Apostle were handled by Jesus Himself.

Along with this choosing, came the distinction of the ministry of Paul over the other disciples, and how it came about.

Saying again – you must understand Paul's teachings if you are to ever understand the function of the church of Jesus Christ today.

(B.P.) it makes perfect sense to have the 12 Apostles ahead of the Apostle Paul because there are 12 tribes in Israel that will rule over the 12 tribes during the millennium and the Apostle Paul had a different ministry and that was to the Gentiles.

Matthew is the only Apostle that uses the term: kingdom of Heaven. He also mentions the kingdom of God, but when he speaks of the kingdom of heaven it is on the earth, with geography that Christ has yet to establish (though He will during the millennium) .

There are 12 kingdom parables, 12 kingdom mysteries, and when you get to Hebrews there are 12 foundations, there are 12 tribes in Revelation 7 that are sealed, and on you go with it. Fabulous study beloved, not to be discussed here further.

Well then as we look to the greeting by Paul in verse 2, you will note that grace and peace go together. You will only know the peace of God, as you understand the grace of God.

The purpose of God's grace and His giving Himself as the final sacrifice for all sin is that He will: *deliver us from this present evil age*. That is the purpose of God's grace today. The source of this deliverance from this present evil age is according to the will of God our Father.

Christ's death has given us a new standing in liberty. Never forget that.

Now, this grace that Paul is speaking about here is fighting most known theories today that has the church adding something to His grace, every cult, every "ism" has something you must do to be saved. This is not new to us; it was way back here in Paul's day. This whole issue has not changed. Man is constantly adding to His grace something that is needful to be saved.

Remember Acts 16:31 where Paul told the guy heading up the jail -: *believe in the Lord Jesus Christ and you will be saved*. That was it, nothing else added to it.

The reason for God's grace is to ONLY bring glory to God. – Period.

Grace excludes any effort on the part of man. All human effort is rebuked by God. Can't happen.

A few other statements here are necessary. The gospel of Jesus Christ is not to "follow Christ" and imitate His life. The gospel of Christ is to receive Him and allow Him to live His life through us. We do not study Him to learn His ways and then set about to parrot them. He must live His life in and through us to be what God is after.

Looking now at the **verse 6** and following; *I marvel that you are turning away so soon from Him who called you, to a **different (New King James Version for another) gospel, which is not another***.

There are two Greek words described here. One is to a "heteros (word for another) the other word is the Greek word allos.(also word used for another)

They differ. The first: "another" is different in that it means another of a different kind, the second word another is another of the same kind.

Galatian Church, someone has given you a different gospel than the one I preached to you. That "different" gospel is one that adds to faith or belief in the Lord Jesus Christ in order to be saved. You did not get that from me, Paul said. I did not teach you that. Where then did you get it? You got it from these Judaizers who have added to your faith a certain work in order for you to be saved.

These guys are “troubling” you and it must stop...these guys are perverting the gospel of Christ which I gave you and it must stop. You must stop listening to these guys/gals who are perverting the gospel I gave to you.

Paul then unleashes a scathing rebuke to those preaching this “other” gospel to them that Paul had not preached.

Notice how Paul says it in **verse 8** following” *But even if we, or an angel from heaven preach any other gospel to you than what we have preached to you, let him be accursed. (suppose this includes Maroni – the angel that brought the book of Morman I think so.*

What on earth does that mean – accursed? It means “cut off” from the life of God. Damned to hell if you will. Paul then reiterates this same theme in **verse 9**; *As we have said before, so not I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.”*

As I conclude this particular teaching beloved, I want to make this one statement. This whole idea of becoming a “seeker friendly” church must be abolished. This early church was told to be different, told to be bold, told to be specific in what they believed. Paul is rebuking these folks very harshly. They knew of his suffering. They knew of his plight being stoned thrown into prison etc. When he rebuked them, he did so with little regard to their feelings. He was serious.

In verse **10**, Paul is specific in not wanting to “please men” He was not interested in being popular. When he states in **verse 10** “for if I still pleased men, I would not be a bondservant of Christ. We would do well to emulate this same attitude. By it, you are not in any way saying that you are superior to others, but you are bold in what you believe. He would rather please God than man.

That is what Paul is saying here.

www.TomMorrisonGodcast.com