

Book of Galatians-Teaching #3

You will recall that the message of the Apostle Paul was not received through other men. He was taught directly by the Lord Jesus Christ Himself personally.

The interesting thing about Galatians and Romans is that these books were written by Paul in the revelation given Him by the Lord Himself.

Another interesting thing about the Book of Hebrews is that Paul taught this book by revelation of the **scriptures** and not the teaching he received by the Lord Jesus. He uses the scriptures to proclaim his message.

Paul's message was rejected by men because in their minds, he had not been ordained by other men.

That is what Paul is saying in verse **12 of Chapter 1** – *“for I neither received what I am bringing to you by men, nor was I taught it, but it came by revelation from Jesus Himself.* Your scriptural reference is **Acts 9 1-22**.

In case you missed it, this is the same revelation in **1st. Corinthians 11**-it too came from direct revelation from the Lord Himself.

A few side notes here concerning Paul and his revelation, according to **verse 10** he was not a “seeker of the approval of man.” Very important beloved. To not seek Man's approval or popularity. It is a major positive step in your growth with Him. Next, his revelation was directly from Jesus Himself. He was never meant to be of the 12 Apostle to replace Judas. God specifically kept Paul from fellowship with the other Apostle so he could never be accused of “borrowing their message” if you will. The other Apostles message was primarily to the Jews and was related mostly toward the kingdom.

Paul was unique in that his message was to the Gentiles, and his message is primarily to the Church. Remember that the other Apostles come to pre-immanence if you will during the millennial reign with the 12 tribes of Israel. Another message entirely.

Paul is primarily dealing with the Church – the One Body of Jesus Christ.

The twelve received their call from Jesus Christ because their message presented the hope of Israel's kingdom on earth.

Paul received his call from heaven, because his message presented the heavenly calling of the Church in Christ.

Do you understand the difference?

There were 12 Apostles (now Matthias to replace Judas) that are associated with the 12 tribes of Israel.

Now in verse **13 of Chapter 1**, *Paul says “for you have heard of my former conduct in Judaism (He is referring to his capturing and killing Christians) how I persecuted the Church of God beyond measure and tried to destroy it.”*

Notice now in verse 14 – here he is referring to having been taught by Gamaliel himself (*advancing beyond many of my contemporaries in my own nation*)

So far we have discussed 2 of His credentials **1**. He was no seeker of popularity and **2nd** his revelation was from Christ Himself and now the **3rd** credential was that his zeal (as a Hebrew of Hebrews in his teachings) was forsaken for something greater. That is the meaning of verses **13 & 14**.

Verse **15-17** tells us that when he was called, he didn't run to the other Apostles to find out how to do things.

Side note here beloved. I believe that every one of us has a specific task before us. We were all saved in the same manner, but have you ever asked yourself "why did He save me?" It wasn't just a random act beloved; He has a unique desire and experience for each of us on an individual basis.

The great adventure in life is to discover what is your unique position within the Body of Christ, and what is your part distinctly. What were you saved to do? What is the specific ministry necessary for the growth of the body, that He saved you for?

Ever ask yourself that question?

OK – Paul then talks about His activity after His conversion, He for 3 years went to Arabia (not sure how long he was there before returning to Jerusalem) but it was at that time that Jesus himself was teaching Paul.

The Apostles had the message of the Kingdom, Paul received the message of the Grace of God to be given to the Gentiles.

Bunny path here beloved – Paul left Arabia and returned to Jerusalem because they were trying to kill him. Every where he went someone was out to do away with him.

Paul summarizes his activity in **verses 23&24**

They recognized Paul's distinctive ministry to the Gentiles, as they heard of his conversion and what God was doing through him.

The other credentials that Paul mentions after the three listed above were; **4** – he preached grace before he met with any other apostles and **5** – we will learn that none of the other Apostles added "anything to what Paul had received."

This is important to understand because no one added to his knowledge and no one else had the same revelation. That is the main reason that the Church must understand and give a high quality to what he has written.

Now as we move to **Chapter 3**, we would do well to also remember and read what happened in **Acts chapter 15** as they are related.

Please note here again that the message given to Paul was different from that of the other Apostles. Paul was revealing a 'New Thing' that had not been revealed before. That new thing was that the kingdom message was set aside, for a moment, so that it

could temporarily be replaced by the message of the **mystery of the Church as one body in Christ**, made up now of Jews and Gentiles.

A pause in the action if you will. The kingdom message will be brought up after this pause.

The problem that Paul ran into, was that this massive group of new believers (some of whom continued to be faithful to the Jewish religion) did not understand this wonderful message of the Grace of God, that both Jew and Gentile, had come onto the scene in what Paul describes as “His Body”.

Thus, some were stuck in the rituals of Judaism, and failed to understand the liberty now available with this message of the grace of God. As you review **Acts 15**, you will note that difference.

God's program for today is to take out of the Gentiles a people for His Name Sake. Also included in this were the believing Jews. It is important again to remember that the kingdom message given the other Apostles would continue once the period of the Church is completed. But for now, today, this is our message. One body – In Christ-made up of Jew, and gentile. We are living in this period today.

The day will come soon when the Church will be raptured – (caught up), the tribulation period will happen and at the end of that period of time, the kingdom will be ushered in for 1,000 years.

Thus, for Paul, the target message now was for these Judaizers (believing Jews) to be corrected in their doctrine of the message of “saved by grace, and grace alone. These Judaizers were mixing the law and the grace of God together, and it was Paul's desire that they stop and teach the truth.

In **Acts 15**, the issue is not between believers and unbelievers, rather it is between believers with excessive doctrine that was wrong, and the simple message of the grace of God. Adding nothing to your belief in the message of the Lord Jesus in order to get you “saved” or justified or positionally righteous before Him.

I.e.: You are saved by faith in Jesus Christ, and you “stay saved by keeping the law” this problem is in the church today. This is the “other gospel” that Paul talks about in **chapter 1 -7&8**.

If you compare this Epistle from other writings by Paul you will find that it is a stern, severe and solemn message. The foundation of their faith was being questioned. Paul would have none of it.

The thing to remember here is that when we take on the importance of his Epistle, in no way is Paul denigrating the issue of the Law itself. Nothing wrong with the law. It is holy, just and good. Problem was never with the law; the problem was always with me.

My inability to keep it. Again Paul said when he understood the true meaning of the law, and its affect on his life, it slew him. Why? Because for the first time he realized his inability to keep it. It is impossible to keep, for when I saw that it was not only on the

outside, but required on the inside “no desire to do such and such” why – My heavens Paul said” If you are going to tell me that I not only should not covet my neighbors wife, I can’t even in my mind entertain it” A real problem arose.

Paul put it this way, “sin in me revived and I died”

Paul went on to say that I cannot even in my heart want to, I realized that there was a real problem. What was created to be for my benefit (ie. Don’t do such and such) which was to help me, then when I saw I was not even to “want to” in my heart, this beautiful thing then that was there to help me, became a real hindrance and I realized I needed help.

Have I labored this sufficiently? Again, nothing wrong with the law, the problem is me.

It becomes utterly impossible for man to use this “law” as a means to come to God.

If the church ever gets ahold of this major truth, all “striving” all “human effort” all “trying” will dissolve. We can relax, He has finished the work. Everything necessary for our relationship with Him, has been completed – period.

Ok, as we look at **Chapter 3**, just a reminder of something, **Chapters 1&2** Paul dealt with His ministry, His method and His message.

In **Chapter 3&4** Paul deals with Doctrinal issues. **Chapters 5&6** deal with the practical issues of the book. In **chapters 3&4**, It is interesting to note that the word **faith** is used **14 times**, the word **law** is mentioned **19 times** and the word **promise 11 times**.

Further you will note that Paul makes the argument **6 times** in chapters 3&4 that “salvation (positional righteousness) is obtained by **grace, through faith**, apart from the works of the law.

To break this down further as proof, the **personal** argument 3:1-5 the **scriptural** argument 3: 6-14 and the **logical** argument 3; 15-29, then the **dispensational** argument 4: 1-11, the **sentimental** argument and finally the **allegorical** argument 4: 19-31.

All of these arguments in relation to positional righteousness is by grace through faith alone – nothing more.

You think he is trying to make a point here beloved?

More later as we progress.

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