

**Galatians 1:6-2:14 The main point - Paul's burden in this passage is to declare:**

His \_\_\_\_\_ that the Galatians have strayed from the gospel he preached to them (v1:6-10)

As to the \_\_\_\_\_ of this gospel, he is \_\_\_\_\_ from the Jerusalem leaders (v.1:11-24)

As to the \_\_\_\_\_ of this gospel, he is \_\_\_\_\_ with the Jerusalem leaders (v.2:1-10)

As to the \_\_\_\_\_ of this gospel, his \_\_\_\_\_ is unwavering (v.2:11-14)

*<sup>6</sup> I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— <sup>7</sup> not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. <sup>8</sup> But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.*

**(1:6-9) There is one gospel, don't abandon it**

**After the opening greeting, how does Paul customarily proceed next? What's different about Galatians?**

**Who are the Galatians abandoning? How are they doing it?**

**In what way are the agitators distorting the gospel of Christ?**

God promised in the scriptures that He would renew creation and restore Israel. The gospel is the good news that God has made these promises good in Jesus, the Messiah and Lord. Jesus died and rose for the purpose of atoning for sins, and through faith in Him and His work believers are reconciled to God. The new age has been launched and God has revealed His saving righteousness in the gospel so that He justifies and delivers persons from the penalty and power of sin and death. - Michael Bird

**How do we recognize the true gospel vs distortions?**

**What's the outcome for those bring a different gospel?**

**KEY POINT #1: \_\_\_\_\_**

**What are some examples of "new gospels" in our day that are distortions of the one true gospel such that they become no gospel at all?**

<sup>10</sup> For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

**(1:10) I'm a servant of Christ, not a man-pleaser**  
**Why include this statement here?**

**Paul says, if I were still trying to please men, I would not be a servant of Christ. How is it that seeking to please people is not compatible with being a servant of Christ?**

<sup>11</sup> For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. <sup>12</sup> For I did not receive it from any man, nor was I taught it, but I **received it through a revelation** of Jesus Christ. <sup>13</sup> For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. <sup>14</sup> 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. <sup>15</sup> But when **he who had set me apart before I was born, and who called me by his grace, <sup>16</sup> was pleased to **reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.****

**(1:11-17) From persecutor to evangelist, by revelation**

v.11-12 Constitute the main proposition that he seeks to demonstrate in the rest of Chapter 1 and into Chapter 2.  
**What is this proposition?**

**KEY POINT #2:** \_\_\_\_\_

**Look closely at the language Paul uses to describe his call in vv.11-17. What picture does he paint?**

**KEY POINT #3:** \_\_\_\_\_

**What kind of Jew was Paul before his conversion?**

**What's significant about Paul's pre-Christian background and particularly relevant to the controversy in Galatia?**

**Why does God often seem to choose the most unlikely of candidates for his service? What are some other biblical and non-biblical examples of this?**

**What challenge does the example of Paul's conversion provide to us?**

**Paul recount recounts his conversion and call to mission, and then emphasizes that he did not consult with anyone, nor go up to Jerusalem, but went away into Arabia and then returned to Damascus. What's the point here in v.17?**

*<sup>18</sup> Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James the Lord's brother. <sup>20</sup> (In what I am writing to you, before God, I do not lie!) <sup>21</sup> Then I went into the regions of Syria and Cilicia. <sup>22</sup> And I was still unknown in person to the churches of Judea that are in Christ. <sup>23</sup> They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." <sup>24</sup> And they glorified God because of me.*

**(1:18-24) Then I visited Peter and James, but no others**

**KEY POINT #4:**

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**Was James one of the apostles?**

*<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup> I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. <sup>3</sup> But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. <sup>4</sup> Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—<sup>5</sup> to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. <sup>6</sup> And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. <sup>7</sup> On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised <sup>8</sup> (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), <sup>9</sup> and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. <sup>10</sup> Only, they asked us to remember the poor, the very thing I was eager to do.*

**(2:1-10) After more than a decade, my gospel to the Gentiles confirmed by Jerusalem**

**What's Paul's point with this section? What does he want to get across here?**

So ironically, the Torah was the emblem of Israel's release from Egypt, "the house of bondage." Moreover, only two hundred years before this letter, the war of liberation from Israel's Syrian captors was nothing other than a fight on behalf of the law. Many "freedom fighters" died that the nation might enjoy deliverance from its pagan oppressors. But now Paul declares that life under the law is a new form of slavery in comparison to the liberty bestowed on the new people by the Lord who is the Spirit (2 Cor 3:17). This is why he emphasizes that our freedom is "in Christ Jesus." - Don Garlington

**What's the revelation he refers to in v.1?**

**What would have been considered running in vain?**

**Why might Titus have been compelled to be circumcised?**

**Who are the "false brothers"? What are they "spying" out? How did they try to enslave him?**

**Compare this incident with Acts 16:1-3. How do you explain the differences here?**

**What lesson is there in this with regards to our approach to Christian liberty?**

**How do you know when it's appropriate to compromise and when it's not? What are some matters of believe or practice that we should never compromise on?**

**Sum up the rhetorical force of Paul's letter to this point:**

**God is:**

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- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_