

to the churches of Galatia

#2, Paul's testimony, Gal 1:13-2-10

Paul opened his letter, to the churches of Galatia, expressing his disappointment in the brethren for falling for the teaching of those who came after him. Then he wrote a serious and strong disapproval against these men who taught "another gospel"?

13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God, beyond measure and tried to destroy it;

Judaism: NT:2454 (*ee-oo-dah-is-mos*); from NT:2450; "Judaism", i.e. the Jewish faith and usages: KJV - Jews' religion.

Strong's Numbers and Concordance

14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions (or my father's traditions).

[1.] v:13, my former manner of life, From this verse would you describe Paul's former life "as Christianity" or "against Christianity"?

[2.] v:13 again, I used to persecute the church, Did Paul do this because he was a Jew or because he was unsaved?

[3.] Xtra credit, Are those in Judaism under the old covenant or the new covenant in Christ and what is the difference between the two covenants?

[4.] question [3.], If a Jew is placed under the new covenant in Christ, what then is their relationship with all other Christians?

[5.] v:14, my ancestral traditions, For Paul, or any one else, how strong is the earthly family tie?

[6.] What did Christ mean in Matthew 10:34-36?

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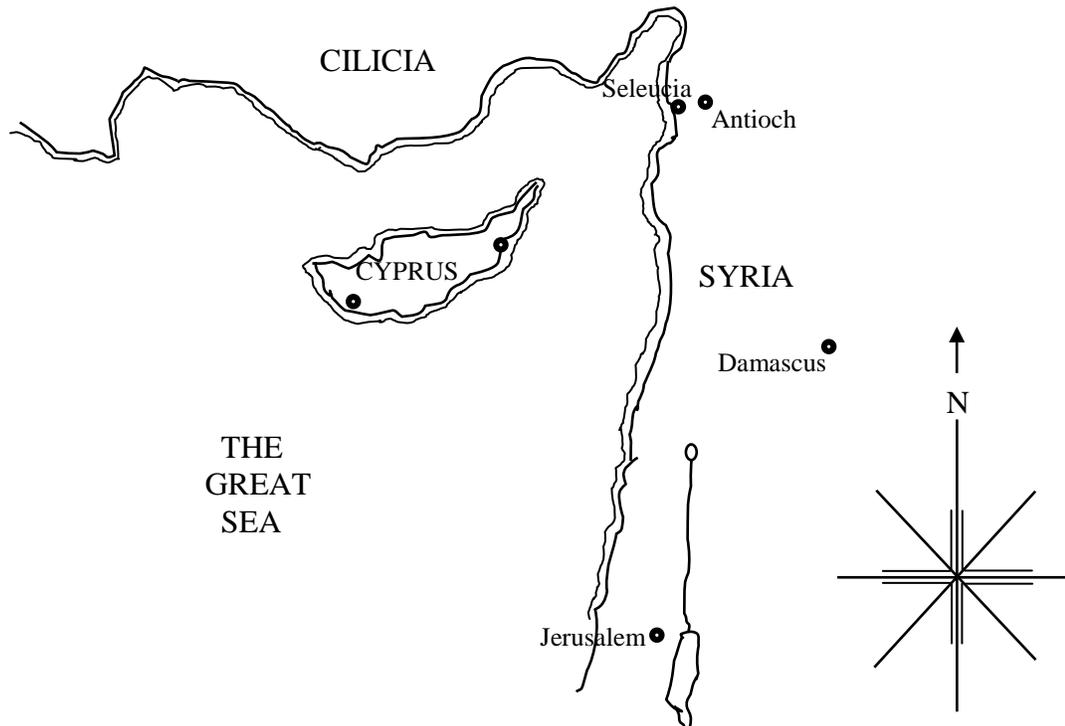
15 But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 19 But I did not see any other of the apostles except James, the Lord's brother. 20 (Now in what I am writing to you, I assure you before God that I am not lying.) 21 Then I went into the regions of Syria and Cilicia. 22 I was still unknown by sight to the churches of Judea which were in Christ; 23 but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 24 And they were glorifying God because of me.

[7.] v:15, set me apart even from my mother's womb, Paul didn't start serving the Lord until after he was born and saved as an adult. How could he be set apart before then?

[8.] v:16, reveal His Son in me, Romans 8:29 speaks of Christians being predestined *to become* conformed to the image of His Son (Christ). What might we be doing in our lives, as Christians, that obscures that image?

[9.] v:17-24, On the map below, draw Paul's journey that is described in these verses.



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Gal 2:1, Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.

[10.] Gal 1:15-2:1, an interval of fourteen years, It doesn't say but apparently Paul had been accused of being schooled to spread false teaching to the gentiles to hinder their salvation. Why might the "another gospel" (Gal 1:7) crowd want the new believers to think that?

[11.] v:1 again, with Barnabas, Barnabas was some one the Galatians knew from the first journey. How would their friendship help the Galatians know that Paul was telling the truth?

[12.] v:2 and 1:11-12, fear that I might be running, or had run, in vain, We can characterize the gospel by which of the following:

- a) Not enough difference between the gospel and the law to even comment about.
- b) Something to be groomed and changed for each generation.
- c) Astoundingly different from anything Paul had heard before.

[13.] v:2 again, those who were of reputation, Who would Paul be referring to and why would he use this description?

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3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

4 But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality) – well, those who were of reputation contributed nothing to me.

7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),

[14.] v:3, though he was a Greek, **What did Titus' nationality have to do with circumcision?**

[15.] v:4, false brethren secretly brought in, **This seems pretty harsh! Why does Paul call them that?**

[16.] v:5, the truth of the gospel, **In your experience what is your biggest challenge in helping Christians grasp this truth?**

[17.] v:6, contributed nothing to me, **On the surface this seems like a scathing remark. From the following choose what Paul meant.**

- a) The laborer is worthy of his hire and these guys ignored me.
- b) I could get more done if I didn't have to make tents.
- c) I'm not paid-off to preach what I preach!

[18.] v:7-8, uncircumcised, circumcised, Gentiles, **In your own way rewrite these verses so that we can tell who Paul is talking about.**

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9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

10 They only asked us to remember the poor – the very thing I also was eager to do.

[19] v:9 me and Barnabas the right hand of fellowship, **This act signified which of the following?**

- a) It's just something we do when we go to church.
- b) They all agreed that each had received God's grace and they all agreed on the truth of the gospel.
- c) It's a secret hand shake. They all belong to the same lodge.

[20.] v:10, remember the poor, **Considering Acts 11:29, II Cor 8:1-4, and Matthew 10:34-36, describe the plight of those Jews who became Christians and continued to live in Judea?**

[21.] v:10 again, remember the poor, **In closing, if we possess the means, how do we determine who is truly needy from those who chose this life style?**

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NOTES