

A Study of Galatians 1

I. Outline.

Paul opens his letter to the Galatian church with an affirmation of his identity as an apostle of Christ. He expresses grief that the Galatians have turned from the gospel, and he talks briefly about his own conversion experience.

1. PAUL'S GREETINGS (Gal 1.2-5).

- 1) **To the saints in Galatia** (Gal 1.2).
- 2) **From the Savior in Glory** (Gal 1.3-5).
 - 1- Who died to save us (1.3-4a).
 - 2- Who lives to sanctify us (1.4b-5).

2. PAUL'S GRIEF (Gal 1.6-10).

- 1) **The apostle's concern** (Gal 1.6-7).
- 2) **The apostle's curse** (Gal 1.8-10).

3. PAUL'S GOSPEL (Gal 1.1, Gal 1.11-12).

- 1) **The revelation** (Gal 1.11-12).
 - 1- It is not of man (1.1, 1.11). The gospel was not compiled by any human authority, reasoning, or logic.
 - 2- It is not from man (1.12). The gospel was communicated to Paul by none other than Jesus Christ.
- 2) **The review** (Gal 1.13-24).
 - 1- Paul speaks of his pre-conversion activities (1.13-14).
 - 2- Paul speaks of his post-conversion activities (1.15-24).

--Willmington, H. L. *The Outline Bible*. Wheaton, IL: Tyndale House Publishers, 1999.

II. Summary.

"In the very first chapter of Galatians we learn that neither angels from heaven nor apostles on earth had the authority or right to challenge the certified message of glad tidings Jesus has commissioned (Mark 16.15; Acts 1.8). Striving to please men did not enter Paul's concept as an ambassador for Christ (Gal 1.10; 2 Cor 5.20). He was now preaching the system of faith, the gospel of God's beloved Son, which he had previously tried to destroy (Gal 1.23). Though he had once persecuted the church of the Lord zealously the very message he hated contained power enough to convert him (Gal 1.13-14). The good news of redemption is verily the dynamite of heaven (Rom 1.16) capable of changing its opponents!"

--Johnny Ramsey, "The Galatian Letter—A Summary," in *Studies in Galatians*, Edited by Dub McClish, 1986 ADL, p. 16.

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please click here: <https://goo.gl/B8cO7F>

On his second missionary journey Paul, in company with Silas, visited the churches of Galatia. At Lystra, Timothy joined the company (Acts 16:1-3). This tour also took them through the northern part of Galatia, Macedonia, Greece, and Corinth, before they returned to Jerusalem. On the third

missionary trip, he and Silas passed through Galatia and Phrygia (Acts 18:23-19:1); he spent three years at Ephesus (Acts 19). While Paul was away from the churches of Galatia, Jewish teachers (cf. Acts 15) began their evil work of undermining the apostle's work there. They sought to disprove Paul's apostleship, and strongly opposed the truth he had inculcated in the Galatians. He was unable to return to Galatia when he learned of this development, so he wrote the epistle to correct the problem. **My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law?** (Gal. 4:19-21). Earlier, between the first and second tours, Paul had been involved in the struggle with the Judaizers at Jerusalem and Antioch of Syria (Acts 15). He refers to this battle in Galatians 2:4-5: **And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.** Sometime after Paul's second visit with the churches of Galatia, the Judaizers made their way there, and began their destructive work. At the time, according to some scholars, Paul had already made two visits to Galatia. This conclusion is based on the apostle's statement in Galatians 4:13 regarding the *first* visit, which is thought to imply a second visit. This would place the writing of Galatians about 53-57 A.D. However, if the statement in Galatians 4:13 simply speaks of his initial visit, without any implication of a second visit, the time of Galatians would be between the first and second journeys (48-49 A.D.) [Bob Winton, *Galatians*, p. 2].

IV. Aids in Exposition.

Galatians 1:1 **PAUL, AN APOSTLE, (NOT OF MEN, NEITHER BY MAN, BUT BY JESUS CHRIST, AND GOD THE FATHER, WHO RAISED HIM FROM THE DEAD);**—"Paul interrupts the flow of his greeting to make an emphatic denial: his apostleship does *not* have a human, but a divine, origin. Clearly, some individuals were challenging Paul's authority to speak as an apostle of Christ. The precise nature of those charges is a matter of some debate among scholars, but possibly he was being accused of preaching a peculiar message that contradicted the teaching of the church in Jerusalem. Paul will address this issue more directly beginning in v 11" [Moisés Silva, "Galatians," in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1209].

Galatians 1:2 **AND ALL THE BRETHREN WHICH ARE WITH ME, UNTO THE CHURCHES OF GALATIA:**—"This letter was not only from Paul but also from all the brothers with me. Paul's companions included Barnabas and others from Antioch (see Acts 13:1). Paul mentions these recognized coworkers to legitimize further his apostleship and authority. Throughout this chapter Paul cites his association with the apostles and key church leaders as a way to substantiate his credibility and apostleship. Paul and his associates addressed this letter to the various churches in the Roman province of Galatia" [Anders, Max E. *Holman New Testament Commentary - Galatians, Ephesians, Philippians, Colossians: 8* (Kindle Locations 222-223). B&H Publishing. Kindle Edition].

Galatians 1:3 **GRACE BE TO YOU AND PEACE FROM GOD THE FATHER, AND FROM OUR LORD JESUS CHRIST,**—"At the very beginning of his letter, Paul sums up his wishes and prayers for his friends in two tremendous words. (1) He wishes them *grace*. There are two main ideas in this word. The first is that of *sheer beauty*. The Greek word *charis* means grace in the theological sense; but it always means beauty and charm; and, even when used in a theological sense, the idea of charm is

never far away from it. If the Christian life has grace in it, it must be a lovely thing. Far too often, goodness exists without charm and charm without goodness. It is when goodness and charm unite that the work of grace is seen. The second idea is that of *undeserved generosity*, of a gift, which is never deserved and could never be earned, given in the generous love of God. When Paul prays for grace to be bestowed on his friends, it is as if he were saying: 'May the beauty of the undeserved love of God be on you, so that it will make your life lovely, too.' (2) He wishes them *peace*. Paul was a Jew, and the Jewish word *shalom* must have been in his mind, even as he wrote the Greek word *eirene*. *Shalom* means far more than the mere absence of trouble. It means everything which is to our highest good, everything which will make the mind pure, the will resolute, and the heart glad. It is that sense of the love and care of God, which, even if our bodies are tortured, can keep our hearts serene" [William Barclay, *The Letters to the Galatians and Ephesians*, The New Daily Study Bible (Louisville, KY; London: Westminster John Knox Press, 2002), 11].

Galatians 1:4 WHO GAVE HIMSELF FOR OUR SINS, THAT HE MIGHT DELIVER US FROM THIS PRESENT EVIL WORLD,

ACCORDING TO THE WILL OF GOD AND OUR FATHER:—"It was important that the Galatians completely realize that if they fully embraced the doctrine of the Judaizers, they were spurning all that Christ had done to redeem them. As Paul would state to them later in the letter, '**Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace**' (Gal. 5:4). The question of the writer to the Hebrews was appropriate for the Galatians. '**Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?**' (Heb. 10:29). All that Jesus had done was in complete harmony with "... **the will of God and our Father.**" To reject Christ would be to reject the Father. But, if Christ and the Father were rejected, there was no deliverance '**from this present evil world.**' That rejection would be, however, the exact consequence of their reception of and compliance with the Judaizers' doctrine. As the apostle John wrote, '**Whosoever ... abideth not in the doctrine of Christ, hath not God ...**' (2 John 1:9). The transitory, wicked nature of this present age was emphasized with the words, "**present evil world.**" The Greek word *αιον* was used rather than *κοσμος*. The meaning of *aeon* carries with it '*time and change.*' Our age is constantly changing and all that it contains has no abiding value. It is a world permeated with evil and its resultant woes. This age is rushing toward a cataclysmic end (2 Pet. 3:10-12)! Again, to reject Jesus Christ is to spurn the only one who can rescue man from a world that offers no abiding place" [David Brown, "Paul's Greeting and Purpose for Writing," in *Studies in Galatians*, 1986 ADL, Edited by Dub McClish, p. 26].

Galatians 1:5 TO WHOM BE GLORY FOR EVER AND EVER. AMEN.—"One who correctly perceives God's wonderful design to redeem fallen mankind, will experience a feeling of immense gratitude for the Father's plan. God deserves the praise of our hearts (cf., Psalm 89.7; Ephesians 3.20; Ecclesiastes 12.13)" [Bob Winton, *Galatians*, p. 10].

Galatians 1:6 I MARVEL THAT YE ARE SO SOON REMOVED FROM HIM THAT CALLED YOU INTO THE GRACE OF CHRIST UNTO ANOTHER GOSPEL:—"Paul's first 'bolt of lightning' was made even more powerful by the obvious absence of any kind of thanksgiving for their service or anything else that characterizes his other letters. The pressing problem of false doctrine must be dealt with. Reproof and rebuke was the much-needed order of the day for the Galatians. Here we see righteous indignation flow from the pen of the inspired Paul: **I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel** (Gal. 1:6). Love rejoiceth not in iniquity,

but rejoiceth in the truth (1 Cor. 13:6). He who penned these words exemplified them in the stern words of Gal. 1:6. Paul was amazed that the Galatians were removing themselves from the Gospel of Christ so quickly. In embracing the Judaizers' doctrine, they were giving up Christ. This 'gospel' was a different kind from that preached by Paul. ... The doctrine of the Judaizers stood in complete opposition to Christ and, therefore, damned souls rather than saving them. Hence, the Galatians' actions were leading them toward damnation rather than salvation" [David Brown, p. 27].

Galatians 1:7 **WHICH IS NOT ANOTHER; BUT THERE BE SOME THAT TROUBLE YOU, AND WOULD PERVERT THE GOSPEL OF CHRIST.**—Paul uses two Greek words, both translated by our English word ANOTHER. The first in verse 6 is from ετερος. The second is αλλος in verse 7. It seems Paul is saying that these Christians had turned from the gospel that Paul had preached to ANOTHER OF A DIFFERENT KIND (v. 6), which was not ANOTHER OF THE SAME KIND (v. 7).

Galatians 1:8 **BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED.**—"Speaking plainly to the point, Paul strongly maintains that the gospel he preached to the Galatians was fully presented, that it was the final revelation from heaven, and was unchangeable by man or angel. Paul did not have any authority to change the message he had delivered to them; no one from his company could alter it; none of the other apostles could make any changes to it; not even an angel from heaven could modify it. 'Any other gospel' is a corrupted version of the true gospel. This is strong language indeed! One who preaches a gospel which is different from the gospel which Paul preached is to be accursed. The Greek term *anathema* is stronger than the English word with which it is translated; it means **to be devoted to destruction**, headed for Gehenna. To preach false doctrine is to fall under the curse of God" [Bob Winton, p. 11].

Galatians 1:9 **AS WE SAID BEFORE, SO SAY I NOW AGAIN, IF ANY MAN PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT YE HAVE RECEIVED, LET HIM BE ACCURSED.**—"Many take an indifferent view to changing the word of God. Paul was not one of them. To emphasize the serious nature of perverting the gospel, the Holy Spirit guided the apostle to repeat the same warning, using a slightly different wording, in verse nine. The Galatians had already received the true gospel by the inspired preaching of Paul. If anyone else should preach any gospel different from what Paul preached, that preacher was destined for destruction. The obvious point of the statement is that he was not to be believed. Since it is sinful to preach a perverted gospel, it is equally sinful to accept a perverted gospel" [].

Galatians 1:10 **FOR DO I NOW PERSUADE MEN, OR GOD? OR DO I SEEK TO PLEASE MEN? FOR IF I YET PLEASD MEN, I SHOULD NOT BE THE SERVANT OF CHRIST.**—" **For am I now seeking the favor of men, or of God? or am I striving to please men?**—It seems that he had been accused of being a time-server who sought to ingratiate himself by becoming **all things to all men** (1 Cor 9:22); in proof of this accusation they could point to the circumcision of Timothy as an effort to gain Jewish favor, and to his repudiation of the law as an attempt to conciliate the Gentiles, in admitting them to salvation in Christ without circumcision. **if I were still pleasing men, I should not be a servant of Christ.**—In this he reaffirms a truth set forth by Jesus: **How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?** (John 5:44). This clearly teaches that they who seek honor from men cannot believe in Jesus. Men seeking to be popular with the world cannot be true faithful believers in, and servants of, Jesus Christ. [*That popularity with men and the service of Christ are incompatible Paul knew from actual*

experience immediately after he entered the service of Christ, for his former friends took counsel to kill him (Acts 9:23), and even at the time of writing persecution had not ceased (Gal 5:11).” [David Lipscomb and J.W. Shepherd, *Commentary on Romans through Philemon, An e-Sword module*].

Galatians 1:11 **BUT I CERTIFY YOU, BRETHREN, THAT THE GOSPEL WHICH WAS PREACHED OF ME IS NOT AFTER MAN.**—“Paul started off denying any human help. He did not say, as the King James has it, I **certify**. That is too strong. The word he used has more the force of reminding. He reminded them of the gospel he preached εθαγγελισθεν. Literally it reads, ‘*the gospel which was gospelized.*’ Well, what about it? He said, it is **not after man**. It is not after a human standard. It is not ‘*in human style.*’ Arichea and Nida have this comment: ‘*The closest equivalent to is not of human origin may be was not thought out by people, people did not cause it to be or people did not start it.* So Paul had no human instructor; and more than any apostle he needed to say this, for he had not been with the Lord during his personal ministry” [Jerry Moffitt, “Paul’s Gospel and Apostleship Defended,” in *Studies in Galatians*, 1986 ADL, Edited by Dub McClish, p. 31].

Galatians 1:12 **FOR I NEITHER RECEIVED IT OF MAN, NEITHER WAS I TAUGHT IT, BUT BY THE REVELATION OF JESUS CHRIST.**—“Reinforcing his statement of verse eleven, Paul declares that he did not receive the gospel from some man, that he was not taught it by any man, but that he obtained it by revelation from Christ Himself. We are not given the details of when and where Paul received the baptism of the Holy Spirit, which was essential to his being empowered to be an apostle. That it was at Damascus is clear from his immediate work of preaching (cf., Acts 9.20-21; 2 Cor 12.12-13)” [Bob Winton, pp. 13-14].

Galatians 1:13 **FOR YE HAVE HEARD OF MY CONVERSATION IN TIME PAST IN THE JEWS' RELIGION, HOW THAT BEYOND MEASURE I PERSECUTED THE CHURCH OF GOD, AND WASTED IT:—BEYOND MEASURE—“78.33 ὑπερβάλλω; ὑπερβολή, ἤς f** a degree which exceeds extraordinarily a point on an implied or overt scale of extent—‘extraordinary, extreme, supreme, far more, much greater, to a far greater degree’ [Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 688]. Of course, this is the Greek word from which we get our English word HYPERBOLE, a figure of speech which extraordinarily stretches a description in order to emphasize it. ||||| **WASTED IT—“20.37 πορθέω:** to attack with the intent or result of destroying” [Louw/Nida, p. 232].

Galatians 1:14 **AND PROFITED IN THE JEWS' RELIGION ABOVE MANY MY EQUALS IN MINE OWN NATION, BEING MORE EXCEEDINGLY ZEALOUS OF THE TRADITIONS OF MY FATHERS.**—“Who else would travel like Paul to stamp out heresy as he was doing to the church? Zeal characterized Paul, out of the church and in it, against it and for it” [Don Earl Boatman, *Guidance from Galatians*, Bible Study Textbook Series, College Press, 1992, An e-Sword Module]. ||||| “...lukewarmness was not in his blood. He was not at all the kind of person who, in a mood of relative indifference, afflicts others because he has been ordered to do this. On the contrary, the man from Tarsus was *himself* bent on oppression and destruction, and he put his whole soul into it. He was a fully convinced persecutor, believing with all his heart that what he was setting out to do *must* be done (Acts 26:9). It is in this light that we should understand him when he now writes: and I advanced in the Jewish religion more than many of my contemporaries among my people, and was a more ardent enthusiast for the traditions of my fathers. Paul here pictures himself in his pre-conversion state as a dedicated enthusiast (cf. Php 3:6), filled with Pharisaic zeal. In fact, in the original the word ‘enthusiast’ is literally ‘zealot.’ Elsewhere Paul describes himself as

persecuting **this Way unto death** (Acts 22:4), and as being **exceedingly mad** against the saints (Acts 26:11). Luke writes that Saul of Tarsus **was breathing murderous threats against the disciples of the Lord** (Acts 9:1) [William Hendriksen, *Baker's New Testament Commentary: Galatians*, 1968, An e-Sword Module].

Galatians 1:15-16 **BUT WHEN IT PLEASED GOD, WHO SEPARATED ME FROM MY MOTHER'S WOMB, AND CALLED ME BY HIS GRACE, TO REVEAL HIS SON IN ME, THAT I MIGHT PREACH HIM AMONG THE HEATHEN; IMMEDIATELY I CONFERRED NOT WITH FLESH AND BLOOD:—**“ God could profitably use such a man as Paul, one who lived up to his convictions. None of the saints was apt to consider Paul to be a good prospect. When Ananias was sent to teach and baptize him, he hesitated (Acts 9:10-15). Compare: **But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart** (1 Sam. 16:7). As he and his company neared Damascus, suddenly a glorious light shone upon him from heaven, and Christ spoke to him (Acts 9:1-6). The miraculous experience convinced Paul that he had been wrong in opposing Jesus of Nazareth, and he resolved to become a follower. He was told to enter Damascus and he would learn what he must do. ... Apparently, God had determined, before Paul's birth, that he would become an apostle. Similar things are said about other great men. (1) Isaiah 49:1: **Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.** (2) Jeremiah 1:5: **Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.** (3) Luke 1:15: **For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.** God graciously called him to the apostleship. Paul regretted the evil he had done to the saints, perhaps drawing a large measure of motivation from it: **Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief** (1 Tim. 1:13-15). His selection as an apostle and his salvation were two entirely different operations. No miraculous work is involved in being saved. Through Paul's work as an apostle, Christ was revealed. The Lord described him as a vessel to that end. **"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake"** (Acts 9:15-16). Immediately after his conversion in Damascus (Acts 22:16), Paul began his work. However, he did not confer with some other man or group of men. His apostolic office was not conferred upon him by fleshly hands, and his message did not originate with men” [Bob Winton, pp. 14-15].

Galatians 1:17 **NEITHER WENT I UP TO JERUSALEM TO THEM WHICH WERE APOSTLES BEFORE ME; BUT I WENT INTO ARABIA, AND RETURNED AGAIN UNTO DAMASCUS.—**Paul is seeking to make clear that what was revealed to him was not from any man. The revelation of the message he preached came from the Lord Jesus and he was guided into all truth (John 16.13), just as the other apostles were. He told the Corinthian saints that his preaching was accompanied by the SIGNS OF AN APOSTLE and that those signs had been done in their presence (2 Cor 12.12). ||||| “Literally he writes, *‘I did not at once put myself upon those who were apostles before me,’* seeking their advice or approval. He knew very well that, having seen the Lord and having already received the gospel and the call to proclaim it from *him*, he was on fully equal terms with the other apostles. So, instead of going to Jerusalem, he had gone *to Arabia!* The fact that Luke does not make

mention of this trip is not strange. Neither Luke nor Paul is trying to give us a complete biography of Paul. Paul's purpose has been stated more than once. And as to Luke, he is interested in setting forth the great works which Jesus, from his heavenly home, continued to do on earth in the establishment of his church (cf. Acts 1:1), mainly through the preaching of the Word. Since Paul, in all probability, did not carry out any preaching mission in sparsely settled Arabia—probably referring to the northern part of the large peninsula of Arabia, the part that extends almost to the very border of Damascus—, it is not surprising that Luke omits mention of Paul's visit to that largely desert region. Surely, no one, not even the most confirmed Judaizer, would dare to claim that *in Arabia* Paul had received his gospel either *from* men or *through* man! And, on the other hand, the thought suggests itself that withdrawing to Arabia for rest, prayer, and meditation was exactly what Paul needed, so that his mind, violently shaken, would have time and opportunity to ponder the implications of the words which the Lord had spoken to him at the moment of his unforgettable experience" [William Hendriksen].

Galatians 1:18 THEN AFTER THREE YEARS I WENT UP TO JERUSALEM TO SEE PETER, AND ABODE WITH HIM FIFTEEN DAYS.—"At Jerusalem, he spent fifteen days with Peter, the only apostle he saw there. He did not meet with Peter in order to receive instruction from him. He had already been preaching for three years" [Bob Winton, p. 16].

Galatians 1:19 BUT OTHER OF THE APOSTLES SAW I NONE, SAVE JAMES THE LORD'S BROTHER.—"There two ways of seeing this: I didn't see any other apostles, but I did see James the Lord's brother. If he is referring to James as an apostle, it would have to be James as an apostle of the church like Barnabas (Acts 14:14)" [Ray Sullins, *Bible Institute of Missouri Notes*, Produced by Bradley Cobb, 2014, An e-Sword Module].

Galatians 1:20 NOW THE THINGS WHICH I WRITE UNTO YOU, BEHOLD, BEFORE GOD, I LIE NOT.—"This is a strong affirmation that what he has stated in the epistle is the truth. With the knowledge that God was witness to the truth of the matter, Paul declares the rightness of the things he has written" [Bob Winton, p. 17].

Galatians 1:21-24 AFTERWARDS I CAME INTO THE REGIONS OF SYRIA AND CILICIA; AND WAS UNKNOWN BY FACE UNTO THE CHURCHES OF JUDAEA WHICH WERE IN CHRIST: BUT THEY HAD HEARD ONLY, THAT HE WHICH PERSECUTED US IN TIMES PAST NOW PREACHETH THE FAITH WHICH ONCE HE DESTROYED. AND THEY GLORIFIED GOD IN ME.—"He had to leave Damascus due to persecution (2 Cor. 11:32-33); he left Jerusalem at the end of this visit when persecution was raised against him there. Leaving Jerusalem, he traveled through the regions of Syria and Cilicia. His home was Tarsus, a city of Cilicia. He was in Tarsus when Barnabas sought him out to assist him in the work at Antioch (in Syria). When he first returned to Jerusalem on the visit of the context, he was not known by the saints there. They knew his past record, and feared him. Barnabas introduced him to the apostles (Peter), and he was made known to the brethren (Acts 9:26-27). They accepted him as a fellow saint. His seeking to join himself to the disciples (Acts 9:26) is not a reference to *'joining the church.'* He was already a member of the Lord's church! He was trying to make contact with them. There were a plurality of congregations in Judea at the time. We often think of there being only one congregation at Jerusalem, but there were at least two, and probably several. Judea was the province in which Jerusalem was located. Converts had been made in other parts of Judea, and since traveling was slower then, congregations were to be found in

local communities. These congregations were *in Christ*. It is impossible for an individual Christian to” [Bob Winton, pp. 17-18].

V. Lessons & Applications.

Galatians 1.8 **ACCURSED**—“The meaning of this word has given some trouble, since Paul says he would be willing to be anathema if by doing so he could save his Jewish brethren (Rom 9.3). But, according to trustworthy authorities, the word means ‘*devoted to the direst woes, to destruction; separation from Christ.*’ So the man, or angel, who would pervert the gospel of God so that it fails to accomplish the salvation of men exposes himself to destruction, separation from Christ. This can mean nothing less than eternal death and destruction from the presence of the Lord” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1955, p. 225].

Galatians 1... **“Lessons to Learn:** (1) If Jesus was willing to give himself up in death to save us from our sins, we should certainly be willing to live for him. What he did for us deserves more than we can ever do for him regardless of how long we may live and how fervently we may serve him. None of us can say that we are anything more than a sinner saved by grace. (2) Man, unaided by the Lord, can never raise himself above sin. Humanity has never been able to rise higher and higher from one generation to another through its own wisdom and efforts. In fact, its course has always been downward. Only through the help of God has man ever been able to make any progress toward purer living. (3) How fearful is the responsibility of the preacher and teacher of the gospel! If we so pervert the gospel as to render it incapable of saving a soul, not only will that soul who is misled fail to be saved, but the teacher will be accursed. Those who have the courage to teach in the face of this anathema deserve our respect and encouragement” [Roy H. Lanier, Sr., p. 226].

VI. Questions.

True or False

01. ____ Paul references another gospel which is not another.
02. ____ What Paul preached was not after man.
03. ____ Paul went to Jerusalem to see John.
04. ____ Churches of Judea glorified God because of Paul’s conversion.
05. ____ This world is evil.

I Found it in Verse(s)

06. ____ Two verses where the word ACCURSED is found.
07. ____ Paul did not seek to please men.
08. ____ Paul saw James at Jerusalem.
09. ____ Paul claimed to be truthful.
10. ____ Paul wrote this letter to more than one church.

Short Answer

11. The used to describe Paul’s reaction to the actions of some of these Christians.

12. The degree to which Paul had persecuted the church.

13. God separated Paul to preach Christ among them:

14. How did Paul describe his relationship with the saints in Judea:

15. What was Paul’s description of his apostleship:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

D L J U D A I S M G U J A
 D F D P E R S E C U T E N
 S A I D S C O N T R A R Y
 H S F A T H E R E Y J U O
 W P B G R E C E I V E S N
 E J P A O G R A C E S A E
 N H N I Y P N S H P U L D
 T H E N P A C C U R S E D
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 Y R D U A S L I H C L O J
 P A I E S T E S H H L R U
 G O S P E L D T R I E D I
 B R O T H E R F G N N B T

ACCURSED	AGAIN	ANYONE	APOSTLE	BROTHER
CALLED	CHRIST	CHURCH	CONTRARY	DESTROY
FATHER	GOSPEL	GRACE	JERUSALEM	JESUS
JUDAISM	LORD	PERSECUTE	PLEASE	PREACH
RECEIVE	SAID	STILL	THEN	THERE
TRIED	WENT			

VIII. Crossword Puzzle.

Galatians 1 (KJV)														
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<u>ACROSS</u>	<u>DOWN</u>
01) Jesus gave Himself for ours.	01) Paul marveled that they were so ____ removed.
02) Paul profited above many of his ____.	02) Paul was ____ by fact unto the churches of Judaea.
06) These saints had heard of Paul's ____ in time past.	03) Paul was ____ by fact unto the churches of Judaea.
07) Some were willing to pervert the ____.	04) God did this to Paul.
09) Paul was not ____ the gospel by men.	05) Paul did this beyond measure to the church.
10) Jesus was raised from here.	06) Paul ____ not with flesh and blood.
12) What Paul once did to the faith.	08) ____ of Syria and Cilicia.
	11) Paul asked: "Do I ____ to please men?"

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...