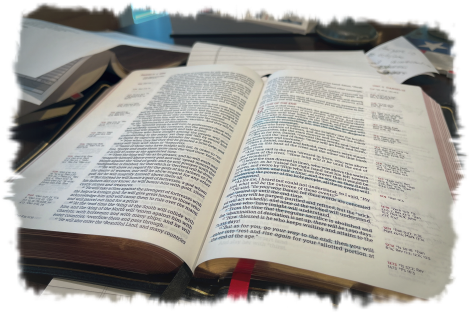
" To the Churches of Galatia:

Paul's Letter to the Churches of Galatia



Galatians 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.

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.

Paul Continues His Defense of His Gospel Received from the Lord

- This trip to Jerusalem is probably the trip mentioned in Acts _____ which resulted in the _____ in Jerusalem.
  - Men had come to Antioch from _____ teaching, "Unless you are _____ according to the custom of Moses, you cannot be _____."
  - Paul and _____ opposed and debated with them on this.
  - Paul, Barnabas, and others including _____ (Gal. 2:1) went to Jerusalem, sent by the _____ (Acts 15:2, 3) because of a _____ given to Paul (Gal. 2:2).
- Explain the apparent difference in the report of Acts 15:4 and the private meeting Paul had with those "of _____."
  - Who were those of _____?
  - What did Paul mean when he said that he feared running in vain?
- The fact that Titus was not compelled to be circumcised proved what?
- "False brethren" means what?
  - Sent to spy out our _____

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), 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.
11 But when Cephas came to Antioch, I
opposed him to his face, because he stood

- In order to bring us into _____ to what?

- Did Paul compromise?
    - What does this teach us regarding the truth of the Gospel (of the Bible)?

- What did those of "high reputation" contribute to Paul's Gospel?
    - How much weight did those of high reputation carry with Paul, when it came to the truth of the Gospel?
    - What do we learn from this?

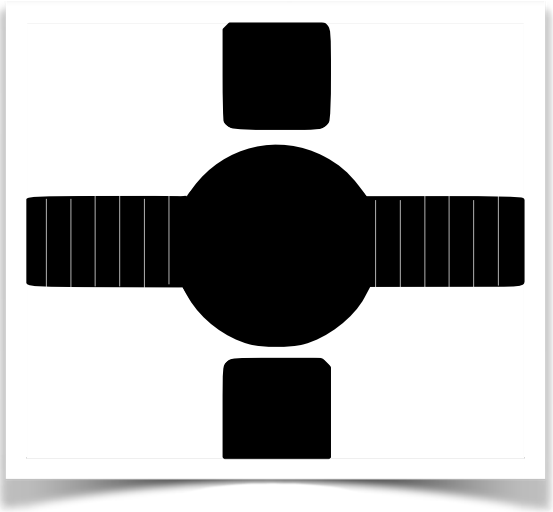
- When Paul uses the phrase "on the contrary", in the context of "(they) contributed nothing to me", what apparently happened regarding the Gospel of those of "high reputation?
    - What was the outcome of this meeting apart from the letter that was sent out in Acts 15?
        - Peter's apostleship was to the _____ and Paul's apostleship was to the _____.
        - What is Paul's point that God had _____ worked in Peter's ministry to the Jews and also in Paul's ministry to the Gentiles?
        - The "_____ hand of _____" was given to Paul and Barnabas by Peter, James, and John, considered to be the _____ of the church.
    - Who are the poor that they refer to?
        - What did Paul do to remember the poor?

condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. 13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?

15 "We are Jews by nature and not sinners from among the Gentiles; 16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. 17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is

- Cephas' other name is _____
  - What is meant by "opposing him to his face"?
  - How serious was Peter's error?
- What happened…?
  - Certain men from _____ came to _____
    - Is it more likely that they were really from James or that they just said they were?
  - Before they came Peter had…
    - _____ with the _____
    - seen a _____ from the Lord about eating "_____ foods"
  - After they came Peter held himself _____
  - Fearing the _____ of the _____
  - The rest of the _____ followed him in hypocrisy, so that even _____ was influenced to stand aloof
    - Why do you think the rest of the Jews stood aloof?
    - Lesson for us?
- What was Paul's rebuking question to Peter?
- Paul's line of reasoning to Peter…
  - We're both _____ (and were bound by the Law of Moses).
  - We also know, however, that no one will _____ by living according _____ Law
  - We are justified only through _____ in _____

Christ then a minister of sin? May it never be!
18 For if I rebuild what I have once destroyed,
I prove myself to be a transgressor. 19 For
through the Law I died to the Law, so that I
might live to God. 20 I have been crucified
with Christ; and it is no longer I who live, but
Christ lives in me; and the life which I now
live in the flesh I live by faith in the Son of
God, who loved me and gave Himself up for
me. 21 I do not nullify the grace of God, for if
righteousness comes through the Law, then
Christ died needlessly."



Design of a 3rd century baptistry

- So, we both believe in _____ so we can be justified by Jesus, rather than by _____ of the Law
- But if living like _____, we eat "_____" meat like _____, have we become _____?
- If we are _____ by doing what Christ has allowed, is Jesus guiding us to sin?
- Of course _____!

- In this context, what would Paul (and Peter) have once destroyed?
  - Agreeing with the Judaizing teachers and their doctrine would _____ what they had destroyed.

- Through the Law (_____ and _____) Paul died to the Law (_____).
  - Dying to the Law meant that Paul could now _____ to _____.
    - What does it mean to "live to God"?
  - When did this crucifixion with Christ occur?
    - Romans 6:1-4 teaches us what about the meaning of _____?
    - And yet Paul lives, but now lives by faith in the Son of God rather than the Law.

- What would it mean to nullify the grace of God?
  - What were the requirements of the Judaizing teachers doing to the grace offered by God, a righteousness through _____?