

Unit #3 Galatians 1:17-2:10

The first section of Galatians highlighted a defense for Paul's apostleship including his cherished experience of having been called by the grace of Christ to proclaim the gospel to the Gentiles (1:15-16). It focused on a general argument, the context of his letter, against the heresy of the Judaizers and the resulting eternal condemnation they deserved. Moving from that general argument Paul now relates his personal chronology after his grace encounter with the resurrected Christ. Once again in this section we see some strong threads of our 3 main themes: cherishing, defending, and proclaiming the gospel. We left off in Unit #2 with our memory verse found in 1:15-16. It closes with the important notion that Paul's deep experience with the grace of Christ and the certainty of his calling to preach the gospel to the Gentiles was all the validation he needed. It became the basis for his radical change of life and became the foundation of his confidence in taking on Peter and the Judaizer heresy. He did not consult flesh and blood. He resisted the temptation in the weakness of the flesh to seek after any man's validation.

1:17-Nor did I go up to Jerusalem...What did Jerusalem represent to Paul at this moment in history?

Why was it important that he resisted the temptation to go there immediately?

How do we fall in the trap of looking to the validation of people rather than the blessing of trusting the Word of God and his work of grace in us?

1:18-24-What was Paul likely doing in the 3 years spent in Arabia & Damascus?

What do you think Paul and Peter discussed at their first meeting before the Judaizer heresy emerged?

What does 1:23-24 say about Paul's early time as an apostle and the manner that God was working to establish his ministry?

In Gal. 2:1-10 Paul unveils details about the Judaizers. In verse 4 Paul gives us two results that will come to us if we forfeit the gospel of grace and accept the counterfeit of works-righteousness or legalism (Beginning in grace but seeking our sanctification by works).

What are these 2 consequences?

Read 2:10, why should we include those who are poor in a physical or material sense as a part of our gospel ministry? Is this an aspect of obedience witnessed by the prophets? Please cite scripture.

Consider: Isaiah 1:23, Jer. 9:23-24, Amos 2:6-7, Habakkuk 1:12-17, James 2:1-7