

Chapter 2 – Defense of Paul’s Message

After providing proof that his Gospel *ministry* as an Apostle was of divine origin (cf. Gal 1:13-24), Paul goes on in Galatians 2:1-21 to provide proof that his Gospel *message* was of divine origin.

Paul’s Gospel was *confirmed*
Gal 2:1-5

Paul continues explaining the timeline of his ministry by stating that he went back up to Jerusalem _____ years after his conversion on the road to Damascus. The reason for going back was because of a revelation. Explain the circumstances of this revelation based on the account in Acts 11:27-30.

This time, Paul took with him _____ and Titus when he went to visit the Apostles in Jerusalem. During this visit, he met with them in _____ in order to clarify his message and unite with them before the Judaizers could disrupt his visit. What happened during Paul’s visit with the other Apostles, according to Galatians 2:3 that confirmed his Gospel of salvation through faith alone as being correct?

Did the Judaizers end up trying to disrupt his visit? Explain, based on Galatians 2:4-5.

Paul’s Gospel was *complete*
Gal 2:6

The next proof of a divine message that Paul gives is that those who were of high _____ contributed nothing to him. Who was Paul speaking about here (cf. Gal 2:9)?

_____, _____, and _____

Because of the fact that these men were held in high regard, especially in Jerusalem, it was significant that Paul did not need them for his knowledge of the Gospel (cf. Gal 1:12, 18-19). But beyond this, Paul’s perspective of these men was different than that of the others in Jerusalem. How did Paul feel about them?

What application does this perspective have for us in the church today (cf. James 2:1-9)?

Chapter 2 – Defense of Paul’s Message (continued)

Paul’s Gospel was commended Gal 2:1-5

Despite the fact that Paul wasn’t looking for approval from the Jerusalem church leaders, he does go on to say that they supported him in his ministry. What does Paul mean when he says that he had “been entrusted with the gospel to the uncircumcised just as Peter had been to the circumcised” (Gal 2:7)? Did they each have their own version of the Gospel?

Rather than rejecting him and his ministry, Paul goes on to say that James, Cephas, and _____ recognized the _____ that had been given to him by God. Thus, they gave to him and Barnabas the _____ hand of fellowship (a sign in the Near East signifying a solemn vow of unity and partnership). The only suggestion that they had was that Paul and Barnabas would remember the _____ as they ministered.

In Galatians 2:9, Paul stated that his ministry was to the Gentiles and that the other Apostles’ ministry was to the circumcised (Jews). Did Paul ever minister to Jews? Did the other Apostles ever minister to Gentiles? Explain (cf. 1 Cor 9:19-23, Acts 18:5-6, 1 Peter 4:3):

Paul’s Gospel was corrective Gal 2:11-14

Paul goes on to relate an account in Antioch that demonstrates the authority of his Gospel message to correct others – including even the Apostle Peter.

What was Peter’s behavior like prior to the coming of the Judaizers (cf. Gal 2:12a)?

What was Peter’s behavior like after the coming of the Judaizers (cf. Gal 2:12b)?

What was the effect of Peter’s behavior (cf. Gal 2:13)?

What was Paul’s response to Peter’s behavior (cf. Gal 2:11, 14)?
