

It is the same word used countless times in ancient literature to describe the slave class, who:

1. Had no remaining rights of their own,
2. Were owned by someone else,
3. Were compelled to do the will of their master.

Imagine the results if every Christian would truly commit himself as a slave for his Master!

B. PAUL'S GOSPEL AND APOSTLESHIP DIVINELY DERIVED. 1:11-24

1. The divine source of his gospel. 1:11, 12

TEXT 1:11, 12

(11) For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. (12) For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

PARAPHRASE 1:11, 12

11 Now, because my doctrine hath been disregarded, on pretence that I was taught it by men, I assure you, brethren, concerning justification by faith, which was preached by me, that it is not a doctrine which I was taught by man, and which I was in danger of mistaking.

12 For I neither received it from Ananias, nor from any of the apostles at Jerusalem, nor was I taught it any how, except by a revelation from Jesus Christ.

COMMENT 1:11

not after man

1. All instruction he received from men was for his own salvation.
 - a. "Rise and enter into the city, and it shall be told thee what thou must do." Acts 9:6
2. As God used human instrumentality for a divine message, so Paul had a divine message for men, but not from men.

COMMENT 1:12

nor was I taught it

1. He didn't have any entrance or final examinations from men.
2. It was not received from the mouths or books of men.

it came to me through revelation of Jesus Christ

1. Just when Paul received this revelation is uncertain.
 - a. It could have been on the road to Damascus, for he started preaching at once — "straightway." Acts 9:20
 - b. Perhaps it was during his sojourn in Arabia. Gal. 1:17
 - c. It might have been each time he needed it, for Jesus had promised revelation to His apostles.
 - 1) "He shall guide you into all truth." John 16:13
 - 2) "The Holy Spirit shall teach you in that very hour." Luke 12:12
 - 3) "For no prophesy ever came by the will of man: but men spake from God being moved by the Holy Spirit." II Pet. 1:21
2. The subject matter of his revelation Paul makes clear to us.

THE REVELATION OF JESUS CHRIST 1:11, 12

The true prophet says humbly, "To me, a sinful man, God spoke," The scribes and the Pharisees declare, "When we speak, God agrees."

Paul either spoke the truth when he said that this message was from God or he was a liar. It is not possible to believe that a liar could produce most of the New Testament letters.

False teachers undermined Paul's truth that men are justified by faith by trying to destroy his apostleship. I prefer to believe that justification is a judicial act. It takes place in heaven. It is a pronouncement of the divine mind. It cannot be earned, purchased, or procured by works. It is solely the gift of grace, and having been accorded, it is not subject to reversal by virtue of additional testimony from an outside party. Justification takes into account all the factors, and the case will not be re-opened. In Christ I am free. I am safe. I am made to be guiltless by divine fiat.

STUDY QUESTIONS 1:10-12

65. Whose favor did Paul seek?
66. Whose favor does the false teacher seek?
67. Why do men teach false doctrine according to Titus 1:11?
68. Give the source for Paul's message.
69. Why did Paul need to emphasize this?
70. Do people doubt his inspiration today?
71. Have you evidence that men denounce the apostles in their writing today?
72. How did Paul get his message?
73. When did it come to him?
74. Did it need to come all at once?
75. Were the other apostles taught all the truth at one time by Jesus?

2. Proof of its divine origin. 1:13-24

- a) His early life was adverse to the gospel. 1:13, 14

TEXT 1:13, 14

(13) For ye have heard of my manner of life in time past in

the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it: (14) and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

PARAPHRASE 1:13, 14

13 To convince you of this, I appeal to my behaviour, both before and after I was made an apostle. Ye have heard, certainly, in what manner I behaved formerly, while I professed Judaism; that I exceedingly persecuted the church of God, and laid it waste.

14 And my enmity to the gospel was occasioned by my making progress in Judaism, (Acts 22:3), above many who were of the same age with myself in mine own nation; being more exceedingly zealous than any of them in maintaining the traditions of my fathers, in which, as a Pharisee, I placed the whole of religion.

COMMENT 1:13

beyond measure

1. It was not a limited persecution—he went all out.
2. This zeal against the church spread his reputation as a persecutor.

my manner of life in time past

1. He was of the strictest sect of the Pharisees. Phil. 3:5
2. He was zealous for the law, as were all good Pharisees.

I persecuted the church

1. Paul consented to Stephen's death. Acts 8:1
2. "Because I persecuted the church of God." I Cor. 15:9
3. "I was before a blasphemer and a persecutor, and injurious."
I Tim. 1:13

4. “. . . letters to bring them unto Jerusalem in bonds to be punished.” Acts 22:4, 5

the church of God

1. Several names of the church are revealed in scripture.
 - a. The Church—Universal. Acts 9:31
 - b. Church of God—Planner. I Cor. 1:2
 - c. Church of the first born—Honor. Heb. 12:23
 - d. Body of Christ—Activity. 1 Cor. 12:27
 - e. Churches of Christ—Ownership. Rom. 16:16
 - f. Churches of saints—Character. I Cor. 14:33
 - g. Churches of the gentiles. Romans 16:4
2. Observe the significance of church names today.
 - a. They honor men.
 - b. They honor doctrines.
 - c. They honor forms of church government.

made havoc of it

1. This, of course, refers to the people and not the buildings.
2. This was a strike against the authority of Christ.
 - a. “Gave him to be head over all things to the church.” Eph. 1:22, 23
 - b. “All authority hath been given unto me.” Matt. 28:18
 - c. “Why persecutest thou me?” Acts 9:4

COMMENT 1:14

advanced in the Jews' religion

1. Was Paul the rich young ruler?
2. There are some who feel that he was.
 - a. Paul was called and was kicking against the goad. Acts 26:14
 - b. There is a possibility that this began when he went sorrowing away from Christ.
3. Hear what he says about himself:
 - a. “I also am an Israelite, of the seed of Abraham, of the

1:13, 14 GUIDANCE FROM GALATIANS

tribe of Benjamin." Rom. 11:1

- b. "If any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless." Phil. 3:4-6

being more exceedingly zealous

1. Who else would travel like Paul to stamp out heresy as he was doing to the church?
2. Zeal characterized Paul, out of the church and in it, against it and for it.

for the traditions

1. What does tradition mean?
 - a. It can mean doctrine of God—"hold fast the traditions" (I Cor. 11:2).
 - b. It may mean doctrines of men as well as doctrines of the law here.
2. What were some traditions of men?
 - a. Jesus condemned the scribes and Pharisees for enlarging the borders of their garments.
 - b. The scribes and Pharisees held to wrong Sabbath observances, and condemned Christ for:
 - 1) Healing. Matt. 5:1-10
 - 2) Casting out demons. Luke 13:10-16
 - 3) Plucking ears of grain. Matt. 12:1-8

my fathers

1. This may mean the patriarchs—Abraham, Isaac, Jacob, Moses, etc.
2. It may mean his own immediate religious fathers.
 - a. Perhaps Gamaliel, Paul's highly respected teacher, is meant. "There stood up one in the council a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people . . ." Acts 5:34 "I am a Jew . . . brought

up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law." Acts 22:3

- b. Paul had a respect for his teachers, even though they were wrong.

WORD STUDY 1:14

"Zealous" (*zelotes* — *zay LOW tase*) is literally "being a zealot or fanatic." This word is also found describing Simon the Canaanite in Acts 1:13, who was "fanatical" in a political sense.

STUDY QUESTIONS 1:13, 14

76. What is meant by "beyond measure"?
 77. Tell of Paul's past.
 78. Was he a trouble maker then?
 79. What did he persecute?
 80. What names does he give to the church?
 81. Is there a name or are there names for the church?
 82. Why are there scriptural names for the church?
 83. Do we need to give new names to God's church?
 84. How did Paul make havoc?
 85. Discuss Paul's advancement.
 86. How did he compare to others in zeal?
 87. What does the word "tradition" mean?
 88. Is it always a bad word when used religiously?
 89. Name some traditions condemned by Jesus.
 90. Do we have false teachers teaching them today?
 91. Is a false teaching less evil when accepted by a respected denomination?
 92. What does he mean by "fathers"?
- b) His separation, call and early preaching were not from men. 1:15-17

TEXT 1:15-17

(15) But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, (16) to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood: (17) neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

PARAPHRASE 1:15-17

15 But when God, who destined me from my birth to be an apostle, and ordered my education with a view to that office, and who called me to it by his unmerited goodness, was pleased

16 To shew his Son to me, that I might preach Him to the heathen as risen from the dead, immediately after that I did not consult any man in Damascus, as having doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach.

17 Neither did I go up to Jerusalem to be instructed by they who were apostles before me; but I went away into Arabia, where there was no apostle; and having there received further revelations from Christ, and studied the scriptures by the light of these revelations, I again returned to Damascus, without having seen any of the apostles.

COMMENT 1:15

when it was the good pleasure of God

1. God works on time. Cf. Gal. 4:4
2. He finds pleasure in His work and will.
 - a. "It was God's good pleasure through the foolishness of the preaching to save them that believe." I Cor. 1:21
 - b. "It is your Father's good pleasure to give you the kingdom." Luke 12:32

who separated me

1. "Separate" is a Hebrew expression meaning to sanctify, ordain, or prepare.
2. Nothing Paul had done merited this call.
 - a. He was called from birth before he could do good.
 - b. He was called in sin while persecuting the church.
3. God had separated Paul—his call was not of man.
 - a. "Separated unto the gospel." Romans 1:1
 - b. "Separated me Barnabas and Saul." Acts 13:2
 - c. "Called to be an apostle." I Cor. 1:1

even from my mother's womb

1. Paul could not know this except by inspiration.
2. Such separation was not unknown.
 - a. Moses—divine providence seen.
 - b. Samuel—God answered Hannah's request. 1 Sam. 1:1-20
 - c. John the Baptist—prophecy spoke of his coming. Lk. 1:5-25
 - d. Isaiah—"Listen O isles, unto me; and hearken, ye people, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name." Is. 49:1
 - e. Jeremiah—"Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations." Jer. 1:5

and called me

1. How many times was he called before he answered?
 - a. Many people waste many years rejecting the call.
 - b. Paul acted as though he were trying to make up for lost time.
2. Paul says, "I was not disobedient unto the heavenly vision." Acts 26:19

through his grace

1. Paul's wickedness was enough to bring wrath, but God's

grace prevailed.

2. Grace called Paul to be an apostle, and grace gives us all an opportunity for salvation.

COMMENT 1:16

to reveal his Son in me

1. The law pointed out sin—the gospel announces Christ is come.
2. Christ was revealed in Paul.
 - a. Paul was a good revelation of Jesus, for he was so consecrated.
 - b. Paul revealed Christ in a wide area, from Antioch to Rome, and (one theory says) even to Spain and Britain.

that I might preach him among the Gentiles

1. Paul states that his mission was to the Gentiles.
2. "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." Acts 9:15
3. Paul announced to them a Savior, not a lawgiver.
 - a. Paul is saying, "Do not listen to teachers of the law."
 - b. Listen not to the law, but to the gospel.
 - c. Listen not to Moses, but to the Son of God.

straightway I conferred not with the flesh and blood

1. If God called and God revealed, then Paul didn't need any conference with men.
2. The disciples received their gospel from Christ, and so did Paul.

COMMENT 1:17

neither went I up to them that were apostles

1. Evidently the apostles were staying close to Jerusalem.

2. Paul did not go up there to receive a message.

I went away into Arabia

1. The account in Acts 9 does not give any hint of Arabia.
2. He probably did not go to preach there.
 - a. "I . . . declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea . . ." Acts 26:19, 20
3. He does not say that he went there to receive a gospel, but he does say that he did not get it at Jerusalem.

again I returned unto Damascus

1. Here his first recorded ministry took place.
 - a. "And he was certain days with the disciples that were at Damascus." Acts 9:19
 - b. "And straightway in the synagogues he proclaimed Jesus, that he is the Son of God." Acts 9:20
 - c. "And when many days were fulfilled, the Jews took counsel together to kill him: . . . but his disciples took him by night, and let him down through the wall, lowering him in a basket." Acts 9:23
 - d. Perhaps after this he went to Arabia and then returned to Damascus (which is not mentioned in Acts 9), then he proceeded to Jerusalem. "And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid." Acts 9:26

STUDY QUESTIONS 1:15-17

93. How did God's good pleasure act in Paul?
94. When was God at work?
95. Why did Paul not heed the call?
96. When is the word "separation" used in Acts in relationship to Paul?
97. How did Paul know that God called him at birth?
98. Is this the first time God did this to men?

99. What was at work to give Paul a chance to answer the call?
100. How did Paul reveal Christ?
101. Name the places where Paul revealed the Lord.
102. Name the Gentiles who received Paul's revelation.
103. Did Paul preach a lawgiver or a Saviour?
104. What did Paul say about conferring?
105. Where did Paul go instead of to Jerusalem?
106. Does this verse indicate where the apostles were?
107. Do we have a record of Paul preaching in Arabia?
108. Where did he go after the trip to Arabia?
109. Did he preach in Damascus?
110. How was it received?

c) His visit to Jerusalem was not long enough for instruction in the gospel. 1:18-24

TEXT 1:18-24

(18) Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. (19) But other of the apostles saw I none, save James the Lord's brother. (20) Now touching the things which I write unto you, behold, before God, I lie not. (21) Then I came into the regions of Syria and Cilicia. (22) And I was still unknown by face unto the churches of Judea which were in Christ: (23) but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc; (24) and they glorified God in me.

PARAPHRASE 1:18-24

18 Then, after three years from my conversion, I went up to Jerusalem, to become acquainted with Peter; and being introduced to him by Barnabas, who knew how the Lord had appeared to me, I abode in his house fifteen days.

19 But, though I abode these days in Jerusalem, I saw no other of the apostles at that time, except James, the Lord's cousin-german.

20 Now, the things I write to you concerning myself, to shew that I am not an apostle of men, behold, in the presence of God I declare with assurance, I do not falsely represent them.

21 After the fifteen days were ended, I went first into the regions of Syria, and from thence into my native country Cilicia.

22 And I was personally unknown to the Christian churches in Judea; so that I could not receive either my commission or my doctrine from them.

23 But only they heard, that he who formerly persecuted the Christians, was become a zealous preacher of the facts concerning Christ which formerly he endeavoured to disprove.

24 And they praised God on account of my conversion, who had been so bitter an enemy to them.

COMMENT 1:18

then after three years I went up to Jerusalem

1. This is after his Arabian trip and his experience at Damascus of being close to a martyr's death.
2. Acts 9:26-30 tells of his trip there.
 - a. The disciples were afraid of him.
 - b. Barnabas told of Paul's conversion.
3. Paul then preached, going in and out of Jerusalem.
4. Grecian Jews sought to kill him, but the brethren helped him escape and he went to Tarsus.
5. The three years causes one to think of the apostles' three years of training under Christ. Some feel Paul was trained three years in Arabia.

to visit Cephas (alternate reading: "to get acquainted with Cephas")

1:18-24 GUIDANCE FROM GALATIANS

1. Notice that he was preaching before he went to Jerusalem, and enemies sought to kill him there as in Damascus. Acts 9:26-29
2. Why were they not trying to kill Peter?
 - a. Probably because Peter was not giving the emphasis about Gentiles having equal rights as Paul was.
 - b. Probably because of Paul's radical change. Peter was of Galilee. Paul was one of them formerly and they turned on him.
 - c. The apostles seem to have been spared some persecution. Acts 8:2

and tarried with him fifteen days

1. This would be rather a brief time for instruction.
2. Jesus kept his disciples about three years; how could Paul expect to be qualified in fifteen days under Peter's teaching?

GALATIANS 1:18-20 AND ACTS 9:26-28 COMPARED

Some few texts in the Bible seem to contradict each other until examined closely.

One such problem area has to do with harmonizing Acts 9:26-28 and Galatians 1:18-20. The problem is this: Saul of Tarsus, following his conversion, preached Christ for some time at Damascus, then went to Jerusalem, hoping to confer with brethren there.

According to the account in Acts, the disciples aware of his former antagonism, were afraid of him. Barnabas then vouched for him, after which he mingled freely with the apostles.

When we read the account in Galatians, it at first seems to vary. Remember Luke the historian says that he traced accurately his information before writing.

In Galatians 1:20, Paul says that he was not telling a lie which is really writing under an oath.

Paul seems to say that he spent fifteen days with Cephas (Peter) 1:20, but saw none of the other apostles except James the Lord's brother. Basically, two difficulties face us: 1. Was

James an apostle? 2. Did Paul meet with other apostles besides Peter?

What is meant by the word "apostle"? This is a key to the understanding. Were men called apostles who were not of the original twelve?

Consider the sender—It will not do to use the term "apostle" loosely; it is never so used in the Scripture. An apostle is not only one who is sent; he is one sent or commissioned by some specific person or group. It is unfair to speak of an apostle without reference to his sender, just as it would be to speak of an ambassador without reference to the ruler or government which sent him or gave him his commission. Jesus was an apostle of God, and was faithful to Him who appointed Him (Heb. 3:1-2). Paul and the twelve were apostles of Christ, for He specifically appointed and commissioned them. Saul and Barnabas were apostles of the church in Antioch, for the church sent them on their mission (Acts 13:1-3; 14:14).

A study of the epistles show that many men were called apostles.

Certain brethren assigned to accompany Paul with a collection were named as apostles (rendered "messengers") of the churches (II Corinthians 8:23). Epaphroditus was an apostle (messenger) of the church in Philippi (Philippians 2:25). Others said they were apostles, but were not (II Corinthians 11:13; Revelation 2:2). The word was clearly specific, and never used carelessly.

But James the Lord's brother was not an apostle. He was spoken of as a pillar in 2:9. He was not an apostle of Christ, for no evidence exists to certify his appointment. He was a leader in the church at Jerusalem, but nothing indicates that the church ever commissioned or appointed him for a specific mission. He seems to have sent apostles (messengers) to Antioch.

The apparent contradiction is clarified through studying the language in which the word of God came to us. It reveals that there were other kinds of apostles.

A careful study of Galatians 1:19 in the original language

easily solves both difficulties; the solution is in the phrase, "other of the apostles." The New Testament Greek uses two words for "other." *Allos* means another of the same kind, and *heteros*, another of a different kind. This is illustrated in Galatians 1:6, 7 as Paul marveled that the Galatians were so soon removed to a different gospel, which was not another; it was *heteros*, different in kind; not *allos*, merely another of the same kind. In Galatians 1:19 Paul used *heteros*, thus distinguishing James in kind from the apostles.

Those who like to study language will best appreciate the following discussion.

In the New Testament, writers commonly expressed the comparison, "than," not with a conjunction, but with the ablative case. Such phrases as "more than," "greater than," and "rather than," were normally expressed in this way. Here Paul uses *heteros* with the ablative case. The passage might well be rendered, "But other than the apostles, I saw no one except James, the Lord's brother," Yes, Paul did see the other apostles; and, no, he did not refer to James as an apostle.

WORD STUDY 1:18

Cephas was the Aramaic equivalent of the Greek name Peter. Both names are simply the common word for "rock," as Simon was designated by Jesus in Matt. 16:18.

COMMENT 1:19

but other of the apostles saw I none

1. Only two apostles were seen, so he could not have been instructed by all of them.
2. It is doubtful if James were an apostle as seen by the study unless by a special calling.
3. It seems Paul places him as an apostle, and that should settle it.

James, the Lord's brother

1. Is this James the author of the book of James?
 - a. Yes, some say.
 - b. See McGarvey's *Evidences of Christianity*.
2. There were three James—and some say a fourth:
 - a. James, "the elder," son of Zebedee and brother of John, was one of the twelve (Matt. 10). He was martyred under Herod Agrippa in 44 A.D.
 - b. James, "the younger," son of Alphaeus was also an apostle (Matt. 10).
 - c. James, the brother of the Lord, is named in this text.
 - 1) He is believed to have been a pillar in the church at Jerusalem. "James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go unto the Gentiles and they unto the circumcision." Gal. 2:9
 - 2) He may have been made an apostle by a special appearance of the Lord. I Cor. 15:7 "then he appeared to James; then to all the apostles."
 - 3) His judgment prevailed in the council at Jerusalem. Acts 15:13-29
 - 4) According to Josephus he was stoned by order of Annas, the High Priest, about 63 A.D.
 - 5) Some feel he was a cousin rather than a brother.
 - d. James the Less (Greek "little"—short of stature) is considered by some to be a fourth, but could be the same as (b).

COMMENT 1:20**before God I lie not**

1. This amounts to an oath before God.
2. He was willing to call God's witness to the proof of his apostleship.
3. This is to establish the truthfulness of the history of his early experiences with the Lord.

COMMENT 1:21

the regions of Syria and Cilicia

1. Paul's reasons for leaving Damascus are seen in Acts 9:22-25; the Jews took counsel to kill him. While in Jerusalem, he was in a trance and the Lord spoke: "And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles." Acts 22:17-21
2. Cilicia formed the part of Syria in Asia Minor, which part was separated from Syria proper by the high ridge of Mt. Taurus.

COMMENT 1:22

I was still unknown by face

1. He had not held any meetings to give them a chance to become acquainted.
2. No doubt because of persecution, the Christians were not assembling in great meetings to hear this converted Jew.

COMMENT 1:23

But they only heard say

1. He had a reputation that was second hand: they had not actually seen this former persecutor.
 - a) Once he was a havoc maker.
 - b) Now he preaches what he once destroyed.
2. Paul didn't have time to appear before all the scattered Christians.

COMMENT 1:24

they glorified God in me

1. It was not because he urged circumcision and the law of

- Moses, but because he urged faith in Jesus Christ.
2. They rejoiced that an enemy was now a friend.

STUDY QUESTIONS 1:18-24

111. How many years are named in this verse?
112. Was it three years after his Arabian trip, or was it three years after his conversion?
113. Could he have spent three years receiving instruction from Christ as did the other apostles?
114. Was Paul interested in any one disciple in Jerusalem?
115. Why was Peter's life in jeopardy, while Paul had already faced death?
116. Was fifteen days very long for Paul to receive instruction?
117. Why does Paul discuss the time element?
118. What apostles did Paul see?
119. Why were the others not seen?
120. Was the Lord's brother an apostle? Cf. also I Cor. 15:7
121. How many James' were there?
122. Was the Lord's brother the author of the book of James?
123. Did Paul feel that these words were extremely important? (vs. 20)
124. Who was called as a witness to the truth?
125. Where did Paul go from Jerusalem?
126. Locate his destination on a map.
127. Why did he leave Jerusalem?
128. Was Paul's face a familiar Christian face in Judea?
129. Why did the Christians not gather in great numbers to hear him?
130. Was Paul known to be a Christian?
131. What was reported concerning him?
132. Did all of them believe the report?
133. What is meant by glorifying God in Paul?
134. Do we glorify God in our preachers today?
135. If we speak against a preacher, how serious is it?

QUESTIONS ON GALATIANS, CHAPTER ONE

True - False

- _____ 1. Paul was an apostle of men and called by men.
- _____ 2. This letter was sent to the people at Corinth from Galatia.
- _____ 3. Paul was astonished that the brethren had removed from the faith.
- _____ 4. A teacher of false doctrine should be considered as anathema.
- _____ 5. Paul boasted to the Galatians that he had always been a minister of Christ.
- _____ 6. Paul had been a zealous teacher of the Jewish traditions.
- _____ 7. As widely as Paul traveled, it is strange that he never visited Arabia.
- _____ 8. Paul says he visited Jerusalem after a three year period. (1:18)
- _____ 9. Paul's stay at Jerusalem lasted 15 days.
- _____ 10. While in Jerusalem Paul met most of the Apostles and was straightened out doctrinally.
- _____ 11. The Galatian letter was directed to one Church in Galatia.
- _____ 12. Only an angel from heaven had a right to change Paul's Gospel.
- _____ 13. Paul stated that it was impossible to please all men and still be a servant of Christ.
- _____ 14. Paul was chosen from his mother's womb.
- _____ 15. Paul was not known by face to the Churches at Judea as stated in chapter one.
- _____ 16. Accursed, means to give over to the judgment of God.
- _____ 17. Paul was very liberal with commendations as he begins the Galatian letter.
- _____ 18. Paul was not chosen at the time Matthias was selected to take Judas' place, hence he was not an apostle.

- _____ 19. Paul being reared in Tarsus and having Roman citizenship — was never very strong in the Jewish faith.
- _____ 20. An apostle is one who rules over a large diocese.
- _____ 21. Romans and Galatians do not show any resemblance doctrinally although they are from the same author.
- _____ 22. Paul denies that he ever persecuted the Church.
- _____ 23. The Galatians had their faults, but they never questioned Paul's apostleship.
- _____ 24. Paul was driven from Damascus by persecution.
- _____ 25. The Galatians were Gauls who were predominantly Irish.
- _____ 26. Paul was advanced in religion beyond many of his own age.

QUESTIONS ON GALATIANS, CHAPTER ONE

Completion

1. The book of Galatians was written to the _____.
2. The author of the Book was _____.
3. The author marvels that they were so quickly _____.
4. The Book says the false teacher is to be _____.
5. Paul says the gospel he preached was not received of man, taught by man, but came to him through _____.
6. Paul says he did not confer with flesh and blood but went away into _____.
7. Paul says when he finally went up to Jerusalem he went up to visit _____.
8. Paul says that he persecuted the Church of _____.
9. When Paul made his short visit up to Jerusalem he says he saw none of the other apostles save _____.
10. The relative of the Lord that Paul saw was _____.