

# ***Table of Contents***

|  |           |
|--|-----------|
| <i><b>INTRODUCTION</b></i> .....                   | <b>1</b>  |
| <i><b>Outline 1 - Galatians 1</b></i> .....        | <b>5</b>  |
| <i><b>Outline 2 - Galatians 2</b></i> .....        | <b>11</b> |
| <i><b>Outline 3 - Galatians 3: 1-14</b></i> .....  | <b>19</b> |
| <i><b>Outline 4 - Galatians 3: 15-19</b></i> ..... | <b>25</b> |
| <i><b>Outline 5 - Galatians 4</b></i> .....        | <b>31</b> |
| <i><b>Outline 6 - Galatians 5</b></i> .....        | <b>39</b> |
| <i><b>Outline 7 - Galatians 6</b></i> .....        | <b>43</b> |
| <i><b>BIBLIOGRAPHY</b></i> .....                   | <b>47</b> |

# *Outline 1*

## *Is Paul a True Apostle?*

### *Gal 1*

#### **A. The Salutation, vv 1-5**

---

Although the three elements of the normal beginning of a first century letter (author, addressee, and salutation) are present, there is something unusual about these opening verses. The addressees are named briefly and in a rather cool manner. Compare this salutation to those of Paul's other letters. Moreover, the Apostle immediately defends himself against the Judaizers who disputed the authenticity of his calling and apostolic authority (see Introduction).

Since the situation appears to be very tense, Paul promptly presents himself as Apostle, ambassador, and missionary of Jesus Christ, on Whose authority he acts. He was not called by men. Christ did not even call him through the agency of another human being, but personally, and directly (Acts 26:16-18). Christ Himself, in turn, acted under the direction of God the Father.

Paul cannot aspire to a higher status. It was the work of God Himself, Who had raised Christ from the grip of death, and Who had put Him at His right hand in heaven. This is the origin of Paul's calling on the road to Damascus. Here is sufficient proof that his apostolate is of divine origin.

first had to come to a state of inner peace and clarity. Although he had now seen the true light, it did not mean that he could automatically understand everything.

It was not until three years after his calling that he returned to Jerusalem to visit Peter (who was the minister of the congregation in that city) to confer with him, very likely to arrange a mutually agreeable division of the work. This visit only lasted two weeks, thus it was too short a time for anyone to say with certainty "Paul was taught by Peter". He did not meet with any other Apostles at that time, although he did have a short meeting with James, the brother of the Lord.

Paul declares, under oath, that the facts which he states are true. When he left Jerusalem after two weeks, he left the country. He was not known to the other congregations in Israel; neither had he met any of the other Apostles. How can the slanderous statements of the Judaizers possibly be true?

The only rumour to come out of Jerusalem throughout Palestine was that Paul preached the truth of the faith which he had once tried to destroy. And they glorified God because of him. This is a sharp contrast to the slander of Paul's enemies.

### **For Discussion**

1. Note the fact that the authority of the officebearers is not derived from the congregation, but from Christ and God the Father. Note further that the authority of the office-bearer is the authority of the Word.
2. Do vv 8 and 9 have any significance in regard to discipline in the Church?
3. Paul pronounces an anathema - let him be accursed! Consider the unbiblical use of this word which the Roman

Catholic Church made at the Council of Trent.

4. Dr. A. Kuyper Jr. derived the idea from Galatians 1:15 that Paul was regenerated before his birth.<sup>3</sup> What is your opinion?
5. When Galatians 1 is compared with the book of Acts, the following information is obtained: after his stay in Arabia, Paul returned to Damascus where he preached the gospel and aroused such bitter opposition that he had to flee from the city (Acts 9:19b-25; cf. 2 Cor 11: 32,33). He went to Jerusalem and stayed there for two weeks and preached the gospel until he had to flee from that city to Syria and Cilicia (Acts 9:26-30; cf. Acts 22:17,18). He remained there a number of years (Acts 9:30 and 11:25) and also preached the Word. There is no evidence of any discrepancy between the Epistle to the Galatians and the book of Acts.

---

<sup>3</sup> Ed. note: See Dr. A. Kuyper's book entitled *De Band des Verbonds*, p 118.