

LESSON II. ONLY ONE GOSPEL OF SALVATION.

July 14, 1900.

(Gal. 1:6-10.)

“I MARVEL that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.”

Read these verses, in connection with the preceding ones, not less than fifty times during the week. Five hundred times would be better. Always read from the beginning, so as to note the connection. Make it a point to *know* the text thoroughly as you go along. It is so short each week that you can easily do it. Remember that we are studying the book of Galatians--not about the book, but the book itself. If you do not become perfectly familiar with the text, then of course you do not have the lesson; but if you master the portion each week, always reviewing from the beginning, you will have the entire epistle in mind at the close of the study.

QUESTIONS.

What was the apostle's state of mind as he wrote this epistle?

“I marvel.”

What caused him to be astonished?

Into what had the Galatians been called?

Who calls men? See 1 Cor. 1:9.

From whom, then, were the Galatians departing?

With whom, then, must they once have been connected?

To what were they being removed?

Is there really any other gospel than “the Gospel of God, concerning His Son Jesus Christ” (Rom. 1:1-3)? Compare Gal. 1:7 with 1 Cor. 3:11.

What were some doing?

“There be some that trouble you.”

By what means would they do this?

“And would pervert the Gospel of Christ.”

Then what was this other gospel which some were preaching?

What should be the fate of any one who would preach a different gospel from what Paul

had preached?

How far-reaching is this curse?

What shows that Paul did not pronounce the anathema with out deliberate thought?

Since any one, even an angel, who should venture to preach a different gospel than Paul preached, would bring a curse upon himself, what does this prove as to this gospel?

What question did Paul ask concerning himself? See note on verse 10.

Whom only did Paul seek to please?

Whom would those seek to please who preached a different gospel?

What is said of the one who seeks to please men?

What is the duty of every man? Matt. 4:10.

When it is clear that the class is thoroughly familiar with the text, questions may be asked that will involve a knowledge of the relation of the various statements in the text to one another, and also to other portions of Scripture. The suggestions that are appended will be a help in this.

NOTES.

1. The Galatian brethren were departing from the one who called them. Who is it that calls men? 1 Cor. 1:9; 1 Thess. 5:23, 24; 1 Peter 5:10; Acts 2:39. From whom, then, were they removing?
2. In what condition are they who depart from God? Eph. 2:11, 12. Into what, then, were the Galatian brethren falling?
3. In removing from God, the Galatian churches were taking up with a perverted gospel, a counterfeit gospel. It promised salvation, but in another way from what God offers it. Since the Epistle to the Galatians was called out by the fact that the churches were getting confused ideas of the Gospel, and were adopting a perverted gospel, with what must it specially deal?
4. There is only one Gospel, and that is "the power of God unto salvation to every one that believeth." Rom. 1:16. A perverted gospel must be one which offers salvation by some other power than that of God.
5. There is no other power than that of God, so that whoever presents "another gospel" to men, leads them to trust in nothing for salvation. Such an one is justly accursed, because he brings a curse upon others.
6. There are angels that "kept not their first estate" (Jude 6) who are intent upon leading men to destruction. Such ones, "transformed as the ministers of righteousness" and appearing as angels of light, need to be guarded against. 2 Cor. 11:13-15. How can we distinguish them from the true messengers of God?
7. "Do I now persuade men or God?" When one persuades another, he seeks to win him, to conciliate him. That is the idea of the word here rendered "persuade," as may be seen from the next sentence. The French of Segond has it, "Is it the favor of men

that I desire, or that of God?"

8. He who labors to please men is not only not the servant of God, but is an unfaithful servant of man. Col. 3:22-24. He who pleases God can best serve men. Prov. 16: 7.
9. From the verses already studied, what do you conclude as to the amount of influence human opinions could have on Paul's preaching? What verse in the first lesson contains in part the same thought as verse 10?