

7. **Continued (V4-5)** “...according to the _____ of _____ and _____ Father.” God’s grand scheme of redemption for man (Eph 3:10-11) “might be known _____ the _____ the manifold wisdom of God, according to the _____ which he purposed in Christ _____ our _____.” Folks who seek deliverance from sin and desire fellowship with God apart from Christ’s Body, the NT Church, are in dire straits because (V21) “unto him be glory _____ the _____ by Christ Jesus throughout all _____, world without end. Amen.” All of God’s people are members of the body of Christ. Paul states: (Gal 1:5) “To whom be _____ for ever and ever. _____.”
8. **Indictment (V6)** “I marvel that ye are _____ soon _____ from him that _____ you into the _____ of Christ unto _____ gospel.” This situation hinges on the words “so soon removed.” Paul gets right to the point in this and following verses: To cave in to Judaizing influence negated the glory of the cross and made the Savior’s death of no consequence.
9. **More (V6)** They were guilty of more than just abandoning the faith. God’s words to Israel depict the two-fold sin of the Galatians: (Jer 2:13) “For my people have committed _____ evils; they have _____ the fountain of living waters, and _____ them out _____, broken cisterns, that can _____ no _____.” These Galatians had not only quit Christ but were embracing “another gospel.” It is a treacherous thing for Christians then or now to embrace the enemy.
10. **Not Another (V7)** “Which is _____ another...” There is (Acts 4:12) “none _____ name under _____ given _____ men, whereby we _____ be _____.” (a) The Jews didn’t recognize Christ. (b) Others who did are indicted by Jesus’ words: (Mt 7:21) “Not _____ that saith unto me, _____, _____, shall enter into the kingdom of heaven; but he that _____ the _____ of my _____ which is in heaven.” Jesus meant only his gospel when he commanded (Mk 16:15), “go ye into _____ the _____, and preach the _____ to every creature.”
11. **More (V7)** “...but there be _____ that _____ you, and would _____ the gospel of Christ.” Perverters of Christ’s Word abounded then as they do now. Some based their opposition on antinomianistic leanings of justification by “faith only.” Having one’s faith under fire is never pleasurable be it from atheism, Catholicism, fundamental denominational dogma, or neo-Pentecostalism. The best offense is a good defense. Be like Paul: (Phil 1:17) “I am _____ for the _____ of the _____.” That means being prepared to ably contend for the faith.
12. **Denunciation (V8)** “But though _____, or an _____ from _____, preach any _____ gospel unto you than _____ which we have _____ unto you, let him be _____.” It matters not who the violator may be—he is anathema to God if he (1 Cor 4:6) “think of men _____ that which is _____” and allows or abets (Mk 7:7) “teaching for _____ the commandments of _____.” Paul wrote our text and includes himself in the warning.
13. **Renewed Emphasis (V9)** “As we said _____, so say I now _____...” Paul is not dealing in hypotheticals as do so many well-meaning preachers who lack courage to let the hammer down when and as needed. He means the “present” situation within the Galatian churches. “If any man preach any other gospel unto you than that ye have received, let him be accursed.” This definitely means he is not to be listened to, a subject for endless dialogue, or fellowshipped.
14. **Please God (V10)** “For do I now _____ men, or God?” Paul bowed to God, not man. “...do I seek to please men?” A generic Bible rule applies: (Rom 12:18) “If it be _____, as much as _____ in _____, live peaceably with _____ men.” But pleasing men is secondary to pleasing God. “...for if I yet _____ men, I should _____ the _____ of Christ.”
15. **Not After Man (V11)** “But I _____ you, _____ that the gospel which was preached _____ is _____ after man.” We know from experience that it takes much intestinal fortitude to preach truth where it is not welcomed. Paul was adamant that he wasn’t a “men pleaser.”