



## **Sermon Discussion Guide**

### **2.15.26 Message | Jacob Wiemelt | Galatians 2:1-21**

Note: This discussion guide is designed for both group and individual use. While some questions are written with group discussion in mind, individuals can still use this guide for personal reflection, journaling, and prayer. Simply adapt any group-oriented questions for your own study time.

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### **LOOK BACK - Relationship & Accountability (~15% of your discussion)**

#### **→ Share Life**

- What's something simple you're thankful for right now?
- What's been taking most of your attention lately?
- Is there anyone in your community who needs help right now, and how can our group come alongside them?

#### **→ Follow Up From Last Time**

- As you think back to last week, what stood out or stayed with you?
- Was there anything you felt invited to try, practice or pay attention to this week? How did that go?
- Did that show up in any conversations, choices or moments this week?
- Where did you see God at work - even in small ways?

### **LOOK UP - Scripture & Discovery (~60%)**

#### **→ Read (twice, in different translations)**

- Read the text you are studying this week in the ESV out loud.
- Read the text you are studying this week a second time in an alternate version.

#### **→ Retell**

- In your own words, summarize what the author is saying in this passage.

## Key Scripture (ESV)

*Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. Only, they asked us to remember the poor, the very thing I was eager to do.*

*But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party.<sup>[a]</sup> And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?”*

*We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified<sup>[b]</sup> by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.*

*But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! For if I rebuild what I tore down, I prove myself to be a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God, for if righteousness<sup>[c]</sup> were through the law, then Christ died for no purpose.*

- Galatians 2:1-21

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## MESSAGE HIGHLIGHTS

- Christ lives in us so the gospel can be seen through us — not just believed.
  - Visibility can be lost when relational pressure shapes our choices more than the gospel.
  - Peter's issue wasn't theological confusion — it was fear and social pressure that created distance and made the gospel blurry.
  - The gospel can be distorted without being verbally denied — by how we treat people and who we separate from.
  - The solution isn't trying harder morally; it's union with Christ: "It is no longer I who live, but Christ who lives in me."
  - Justification by grace leads to a new identity and a new direction — a life lived by faith in the Son of God.
  - Neutrality dies in Christ — His pathway becomes our pathway.
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## CONVERSATION STARTER

Can you think of a moment recently where your faith influenced a decision, a conversation, or how you treated someone — even in a small way?

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## DISCUSS THE MESSAGE (Does your group understand the message?)

- What did you like about this passage?
- Did you find anything difficult about this passage?
- What does this passage teach about God?
- What does this passage teach about people?

## THINK DEEPER (Does your group understand the passage?)

1. In Galatians 2:11–15, what do Peter's actions *communicate* to the Gentile believers—without him saying a word?
  2. Where do you see the dynamic of "creating distance" show up today—either in yourself or in the culture around you?
  3. Why do you think belonging and acceptance can become powerful enough to reshape behavior—even in someone who genuinely loves Jesus?
  4. Galatians 2:16 grounds everything in justification by faith, not works. How does forgetting grace tend to show up relationally (pride, fear, comparison, judgment, distancing)?
  5. "It is no longer I who live, but Christ who lives in me." What are two or three practical "tells" that Christ is reigning in someone's everyday life?
  6. What does the "ongoing yes" to Jesus usually cost us—comfort, convenience, reputation, control, something else?
  7. If neutrality dies in Christ, where are you most tempted to stay neutral right now so you don't have to risk being misunderstood?
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## **BRIDGE QUESTION**

Based on this passage, what kinds of responses does it seem to invite? What direction does it seem to point our lives toward?

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## **LOOK FORWARD – Application & Mission (~25%)**

### **→ Inside Me**

- Where do I need to bring my sin into the light instead of hiding it?
- What is one concrete step of obedience I can take this week to pursue Jesus in that area?

### **→ Who Else?**

- Who might need encouragement that grace is real and change is possible?
- How can I move toward them with love and truth this week?

### **→ Pray Together**

- Pray for clarity to see Jesus more clearly and follow him faithfully.
- Pray for strength to resist anything that competes for our allegiance and next steps.
- Pray for courage and grace to take the next faithful step that God is inviting us into.