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Galatians

A Study and Teaching Outline

I. The Gospel of Grace Defended **Chapters 1 & 2**

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- B. God Himself Revealed the Gospel 1:10–24
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- A. The Holy Spirit Is Given by Faith, Not by Works 3:1–5
- B. Blessings Belong to “Those Who Are of Faith”
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III. The Gospel of Grace Applied **Chapters 5 & 6**

- A. Stand Fast in Liberty 5:1–12
- B. Use Liberty to Serve One Another
 - 1. Love One Another 5:13–15
 - 2. Walk in the Spirit 5:16–26
 - 3. Bear One Another’s Burdens 6:1–5
 - 4. Do Good to All 6:6–10
- C. Conclusion
 - 1. Motives of the Circumcised 6:11–13
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Adapted from Thomas Nelson, Inc., Nelson’s teaching outlines of the Bible [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1986.

Cross-References And Parallel Passages

(See also the chart on page 10, "Paul's Earliest Travels: Reconciling Acts and Galatians.)

Personally speaking for Paul, Galatians is a miniature Acts" with a bit of 2 Corinthians. Doctrinally speaking, Galatians is a miniature Romans, with a sprinkling of other passages.

Here is a brief list of some key passages that will supplement our study of Galatians:

Galatians 1:4	Hebrews 2:14-15
Galatians 1:6-9	1 Corinthians 16:22
Galatians 1:10	2 Corinthians 4:1-6; 1 Thessalonians 2:3-6
Galatians 1:13-14	Philippians 3:4-6; Acts 7:58; 8:1-3; 9:1-19; 22:1-21; 26:1-23
Galatians 1:15-16	Timothy 1:12-17
Galatians 1:22-23	Acts 9:20-21
Galatians 2	Acts 15
Galatians 2:19-20	Romans 6:1 – 7:6
Galatians 3	Romans 3:23 – 5:5
Galatians 4:1-7	Romans 8:12-17
Galatians 4:8-12	Romans 14; 1 Corinthians 8; Colossians 2:11-23
Galatians 5:16-18	Romans 7:7 – 8:11
Galatians 5:19 – 6:10	Romans 12 & 13
Galatians 6:17	2 Corinthians 4:7-18; 6:1-10; 11:22-33

Majoring In Asia Minor

This lesson will put us on the map, identify the major players in the account, and briefly discuss a key false doctrine that fueled the writing of Galatians.

The Place

The region of “Galatia” is mentioned in Paul’s journeys in Acts 16:6 and Acts 18:23. So just where is it? Your answer may depend on *when* you ask the question, and on *whom* you ask. Compare our modern term, “the South.” Is Tennessee in the South? Okay, but just where does Kentucky fit? And what about Arkansas? So we find ourselves narrowing the term to the “deep South.” Now consider how people would have answered before the Civil War. (Similar points can be made about the “Southeast Conference.”) Likewise, “Galatia” referred to different areas at different times. Here’s a little ancient history about Galatia:

The northern part of the region was settled in the third century B.C. by Celtic tribes that had been driven out of Gaul (France). From these tribes, the region derived its name, Galatia. In 64 B.C. the Roman general Pompey defeated the king of Pontus, Mithradates VI, and established a foothold for Rome in the region. When the last Galatian king, Amyntas, died in 25 B.C., the Romans inherited the kingdom. Caesar Augustus then created the Roman province of Galatia, making Ancyra¹ the capital and annexing a number of districts to the south and west, including Pisidia, Isauria, Phrygia, and Lycaonia. The term Galatia, consequently, is somewhat ambiguous. It may refer to the older ethnic region in north-central Asia Minor (north Galatia), or to the later and larger Roman province (including south Galatia).²

With this in mind, we understand why maps of that area vary. This map should give you a general idea of where Galatia is.

Map of Asia Minor³

Make a note:
For the purposes of this class, we will talk about “Galatia” in its broadest sense, “the later and larger Roman province (including south Galatia).”



Use your own Bible map to find the main cities Paul traveled to in Galatia.
For online maps, see <http://www.anova.org/sev/atlas/htm/>.

On which of Paul’s preaching tours did he preach in Galatia?

- a) 1st (Acts 13 – 14)
- b) 2nd (Acts 16 – 18:22)
- c) 3rd (Acts 18:23 – 20)

The Date

If Paul was referring only to the older, northern Galatia, he would have written the book around A.D. 53–56 from Ephesus or Macedonia, after his visit mentioned in Acts 18:23. If he meant – as we do in this class – the later region including southern Galatia, he may have written it from Syrian Antioch as early as A.D. 48, before the “Jerusalem Council” of 49.

The People

Who was traveling with Paul in ... Acts 14? ... Acts 16:6?

Who from Galatia was traveling with Paul in Acts 20:7?

How did the Jews in Pisidian Antioch receive the gospel in Acts 13? (verse 50)

What did the unbelieving Jews do in Iconium? (Acts 14:2, 5)

In Lystra:

What was the people’s reaction to the miracle of healing? (Acts 14:11-18)

Who were the enemies of the gospel? (Acts 14:19)

What tactic did the enemies use?

What did the multitudes do to Paul?

The Problem

In Acts 15, who caused trouble in Syrian Antioch?

What was their teaching?

From Acts 15, list the men who defended the pure gospel (without adding requirements from the Law of Moses), and briefly summarize their reasoning.

The Men	Their Reasons
Vs. 7-11: _____	_____
Vs. 12: _____	_____
Vs. 13-18: _____	_____

Gullible-atians

How does Paul introduce himself in Galatians 1:1?

How does this compare to the two different ways he was viewed by the crowd in Lystra?

How might his introduction be related to the purpose of the book as a whole?

From whom were the Galatians turning? (Vs. 6)

How were the Galatians “called”? (Compare 2 Thessalonians 2:13-14.)

A Different Gospel Which Is Not Another

Is there more than one gospel? (Vs. 6-7)

How were some people “troubling” the Galatians? (Vs. 7)

What is the meaning of “accursed”? (Vs. 8-9)

In light of Paul's statements in verses 8-9, what can we conclude about the gospel of Christ?

What does Paul say about his motivation as a preacher in verse 10?

False Apostles, False Prophets, False Teachers, and False Angels

Now the Spirit expressly says that in latter times some will depart from the faith...

– *1 Timothy 4:1-5*

As early as the first century, we read about “false apostles” (Revelation 2:2; cp. 2 Corinthians 12:12), and the New Testament also warns about false prophets:

¹Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.... ³ every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. – *1 John 4:1-3*

There are preachers who know the truth, but refuse to preach it for fear of losing their jobs. Others are simply teaching as doctrines the commandments of men. (Matthew 15:9; Isaiah 29:13; Titus 1:14) Still others are teaching doctrines of demons and are speaking lies in their hypocrisy. Some want a following of their own.

[Paul speaking] After my departure savage wolves will come in among you, not sparing the flock. ³⁰“Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. – *Acts 20:29-30*

⁵Some indeed preach Christ even from envy and strife ... ¹⁶ ... from selfish ambition, not sincerely... – *Philippians 1:15-17*

The mystery of lawlessness is already at work.... ⁹The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰and with all unrighteous

deception among those who perish, because they did not receive the love of the truth, that they might be saved. – **2 Thessalonians 2:7-10**

Many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist. – **2 John 1:7**

Concerning true and false angels, **the Law of Moses** was “appointed through angels by the hand of a mediator” (Galatians 3:19; “spoken through angels,” Hebrews 2:2, “ordained by angels” Acts 7:38, 53; cp. Deuteronomy 33:2; Psalm 68:17) Similarly, an angel of Jesus revealed **the book of Revelation** to the apostle John. (Revelation 1:1) Two other major world religions claim to be founded by the work and words of angels:



Mormonism - The false angel Moroni

As the story goes, a mortal named Moroni II had completed the compilation and writing of the Book of Mormon on gold plates which he buried, and he later returned to earth as a resurrected being and prepared Joseph Smith to receive and translate the gold plates.

He first appeared to Joseph Smith on the night of September 21-22, 1823 (JS—H 1:29-49; D&C 128:20), and thereafter counseled with him in several reappearances until the book was published in 1830. During that time, he instructed Joseph Smith, testified to the Three Witnesses of the Book of Mormon, and otherwise assisted in the work of restoring the gospel.

A Statue Of The Angel Moroni, by Cyrus Dallin (1891; cast bronze, gilded; 12'), on the Salt Lake Temple in Salt Lake City.

-- http://www.lightplanet.com/mormons/basic/bom/people/moroni_2_angel_eom.htm, 10/28/05

Islam – The true angel Gabriel, used for false purposes

“The religion started in Mecca, when the angel Jibril (a.k.a. Jibreel; Gabriel in English) read the first revelation to Muhammad.” -- http://www.religioustolerance.org/isl_intr.htm, 10/28/05

(For a good contrast between the Islamic account of Gabriel’s supposed actions and the Biblical accounts, see <http://answering-islam.org.uk/Index/G/gabriel.html>.)

Remember that an angel supposedly told the (unnamed) prophet in 1 Kings 13 something that contradicted God’s previous instructions (and something that he likely wanted to hear). The prophet was killed by God’s doing when he acted on that false message.

Finally, remember that “Satan himself transforms himself into an angel of light,” and that “his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.” – **2 Corinthians 11:15**

List some ways in which people pervert the gospel nowadays (some messages which would make the gospel different).

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Don’t leave the pure gospel for ANYthing!

When God Changes His Mind

“The Strength of Israel will not lie nor relent. For He is not a man, that He should relent.”
– 1 Samuel 15:29

Such a passage, taken out of context, could be used to incorrectly teach that God never changes His mind. A brief glance at the following events, however, tells us otherwise:

God twice stated His intention to destroy the Israelites and make a new and mightier nation of Moses [at Sinai (Exodus 32:1-14), and upon the spies’ reporting on Canaan (Numbers 14:1-20)]. Notice that such action would not have broken any of the promises that God had made to Abraham, and both times, God relented of this disaster in response to Moses’ prayer.

Hezekiah’s death was imminent, and he was told to set his house in order. When he prayed, this outcome was delayed for 15 years. (Isaiah 38:1-8) Notice that the same prophet who warned him of his death also told him directly about the postponement.

So God does, indeed, sometimes state plans which He later changes. In fact, a key message of the prophet Jeremiah was that the people could avert the disaster promised by God by turning from their evil ways (i.e., repenting). In Jeremiah 18:5-10, God twice uses the phrase, “I will relent.” For example,

⁷ “The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, ⁸ “if that nation against whom I have spoken turns from its evil, I will relent of the disaster....”

This is consistent with the way in which blessings and curses were originally pronounced on those under the Old Covenant, conditioned upon their obedience or rebellion. (Deuteronomy 28, 30)

Speaking of the Old Covenant, one of the greatest changes of all time – the change of covenants from old to new – happened according to God’s plan, according to prophecy. (Jeremiah 31:31-34) This change may be prefigured in Moses’ life. God once told Moses to strike a rock in order to get water (Exodus 17:5-6), but on a later occasion told him to speak to a rock. (Numbers 20:7-12) Each was an instruction for the occasion, a one-time rule. God changed His “law,” if you will, and Moses had to follow the new instruction, not the old.

In the same way that the change of covenants was planned, so also was the change in the earthly structure of God’s kingdom. The church was not an afterthought; it was in His eternal purpose (Ephesians 3:8-11; Also cp. Psalm 2, Isaiah 2, Daniel 2 and Joel 2 with Acts 2.)

On some matters, then, God changed His mind in response to people’s actions. Other matters involving God’s dealings with man changed according to His will.

Some things that were decided by God *never changed!* In such cases, God specifically tells us that His decision is final. So it is with the passage cited at the top of this page. “The Strength of Israel will not lie nor relent” was said when ²⁸ Samuel said to [Saul], “The LORD has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, who is better than you.” (1 Samuel 15:28-29) Another clear example is the priesthood of Jesus, Scripture states, “The Lord has sworn and will not relent, You are a priest forever According to the order of Melchizedek.” (Psalm 110:4; Hebrews 7:20)

So it is with the gospel. Paul’s double-declaration in Galatians 1:6-9 teaches that the gospel of Christ had already been delivered, and that no one in heaven or on earth can change it, because God would never change it. (See also 2 Peter 1:3; Jude 1:3; Revelation 22:18-19.) This is in keeping with the predictions of the end of prophecy. (Zechariah 12:10 – 13:3; 1 Corinthians 13:8-13) Given the fact that only the apostles could pass on miraculous gifts (Acts 8:14-18), the end of prophecy occurred around the close of the first century, as the *written* revelation was completed. (See 1 Corinthians 4:6.)

The Gospel Is Not According To Man

What does Paul claim was the source of the gospel which he preached? (1:12)

In light of the purpose of the book, why would the source of the gospel be important?

How does Paul describe his “former conduct in Judaism”? (Vs. 13-14) List some scriptures from the book of Acts which would substantiate his description.

Why would Paul cite his “former conduct”?

According to Paul, for what purpose did God “separate [him] from [his] mother's womb”? (Vs. 15-16)

Why does Paul relate his travels following his conversion?

What time interval transpired between Paul's conversion and his first visit to Jerusalem? (Vs. 18)

Revelation and Inspiration

While a writer can be inspired by a scene or an event or another person, the writers of the Scriptures were inspired *by God* (i.e., God-breathed; 2 Timothy 3:16). Paul says this about his “speech” and his “preaching”:

We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory....⁹As it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.”

¹⁰But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God....¹²Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

¹³These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.¹⁴But the natural man does not receive the things of the Spirit of God....¹⁵But he who is spiritual judges all things....¹⁶For “who has known the mind of the Lord that he may instruct Him?” But we have the mind of Christ. – *1 Corinthians 1:1-16*

God's message was once hidden; it was a mystery. He uncovered (i.e., revealed) it to selected men by the Holy Spirit by teaching them spiritual words (i.e., inspiring, or breathing into them). (This included bringing to their remembrance everything that Jesus had said – John 14:26; 16:12-15) The apostles then preached and wrote so that we, in turn, may know the wisdom of God. (Ephesians 3:3-5) As discussed in the previous lesson, there is no room for further revelation beyond the Bible. (2 Peter 1:3; Jude 1:3; 1 Corinthians 4:6; Revelation 22:18-19.)

Predestination

God “separated [Paul] from [his] mother’s womb and called [him] through His grace.” (Galatians 1:15) This raises some serious questions regarding people and their destinies. Does God pick our names for eternal salvation or destruction before we’re born? Can we do anything to change our “pre-destiny”?

Consider Paul’s life, and his statement in verse 15. Notice first that he’s talking about his mission as a preacher, and not his eternal salvation – “that I might preach Him among the Gentiles.” (Vs. 16) Second, consider how Jesus dealt with him. He allowed Paul in his younger years to persecute the church. So being “separated from the womb” did not force him to live correctly. Paul was living contrary to God’s word, the “goads/pricks.” (Acts 9:5) Even when Jesus appeared to him and “called him,” and even though Jesus blinded him, He did not force Paul to obey. Jesus sent a preacher, who gave Paul instructions and commands. Finally, even after Paul accepted the mission to which he had been separated, he could have strayed from the mission, and could have been lost eternally. He made these statements:

“Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. – *Philippians 3:12*, and

I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified. – *1 Corinthians 9:27*

Concerning predestination of our souls, consider this illustration: I’m having a “*Let’s-Eat-Asparagus*” party! I’ve made all the preparations, and I know who will be there, before I even tell anyone about the party. *How?* By the specific, narrow purpose of my party, I have *predetermined* that some people will come, while many will not. I don’t know the *names* of the ones who will come, but I know something about them – they like asparagus! Everyone is “predestined” to come (or not) based on his or her love for asparagus. So, I have *predestined a category of people*, rather than selecting individuals’ names, and all are free to change their minds, if they want.

So it is with God. He’s having a “Let’s-Worship-The-Son” party. Everyone is invited, but only those who love the Son will come. We are predestined, not based on our works, but according to our faith. As our spiritual blessings are described in Ephesians 1, we read that “He chose us in Him before the foundation of the world... [and] predestined us to adoption as sons ...” (Ephesians 1:3-5) Whoever will believe in Him and live for Him will belong to a special category, “in Him,” will be adopted by Him, and will be conformed to the image of the Son. (Wonder how we get “into” Him? Read Galatians 3:26-29.)

Leave ANYthing and EVERYthing for the pure gospel!

Paul's Earliest Travels: *Reconciling Acts and Galatians*

From Jerusalem to Damascus	<p>Acts 8:1 Saul was consenting to [Stephen's] death. ³ ... Saul made havoc of the church ...</p> <p>Acts 9:1 Then Saul, still breathing threats and murder ... ² ... asked letters for him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound....</p>	<p>Acts 22:4 I persecuted this Way to the death, bidding and delivering into prisons both men and women, ⁵ ... and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.</p>	<p>Acts 26:10 ... Many of the saints I shut up in prison; ... and when they were put to death, I cast my vote against them. ¹¹ ... I persecuted them even to foreign cities. ¹² ... I journeyed to Damascus ...</p>	
In Damascus and Arabia for 3 years	<p>Acts 9:3-17 (<i>Saul believes and repents.</i>)</p> <p>9:18 ... [Saul] arose and was baptized. (<i>To Arabia at this time? ...</i>)</p> <p>19 ... Then Saul spent some days with the disciples at Damascus. (<i>... or at this time?</i>)</p> <p>9:20 Immediately he preached the Christ ... ²² ... in Damascus.... (<i>... or at this time?</i>)</p>	<p>Acts 22:6-15 (<i>Saul believes and repents.</i>) ¹⁶ "And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord."</p>	<p>Acts 22:12-19 (<i>Saul believes and repents.</i>)</p> <p>Acts 26:20 [Saul] declared first to those in Damascus...</p>	<p>Galatians 1:15 When it pleased God ... ¹⁶ to reveal His Son in me ..., I did not immediately confer with flesh and blood, ¹⁷ nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.</p>
1 st Trip to Jerusalem	<p>Acts 9:23-25 (Saul escapes from Damascus.)</p> <p>9:26 When Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid ... ²⁷ But Barnabas ... brought him to the apostles.... ²⁸ So he was with them at Jerusalem....</p>	<p>Acts 22:17 Now it happened, when I returned to Jerusalem....</p>	<p>Acts 26:20 ... and in Jerusalem, and throughout all the region of Judea...</p>	<p>Galatians 1:18 Then after three years [<i>escapes Damascus - 2 Corinthians 11:32-33</i>] I went up to Jerusalem to see Peter, and remained with him fifteen days.</p>
To Tarsus	<p>Acts 9:29 ... the Hellenists ... attempted to kill [Saul]. ³⁰ ... The brethren ... brought him down to Caesarea and sent him out to Tarsus.</p>	<p>Acts 22:18 ... 'Make haste and get out of Jerusalem quickly, for they will not receive your testimony....'</p>		
To Antioch	<p>Acts 11:25 Then Barnabas departed for Tarsus to seek Saul. ²⁶ And when he had found him, he brought him to [Syrian] Antioch.</p>		<p>Acts 26:20 ... and then to the Gentiles, that they should repent</p>	<p>Galatians 1:21 Afterward I went into the regions of Syria and Cilicia. ²² And I was unknown by face to the churches of Judea</p>
Jerus. Trip 2	<p>Acts 11:29-30 [Disciples in Antioch] send relief to ... Judea ... by... Barnabas and Saul.</p> <p>12:25 Barnabas and Saul returned [to Antioch] with John Mark.</p>			
<p>Acts 13 and 14 – Paul's First Preaching Trip: Starting in Syrian Antioch, covering Cyprus, Pamphylia, Pisidia and Lycaonia, then returning to Syrian Antioch</p>				
Jerus Trip 3	<p>Acts 15:2 [Because of the dispute with Judaizers from Judea], [the disciples] determined that Paul ... should go to Jerusalem ...</p>			<p>Galatians 2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.</p>
Back to Antioch	<p>Acts 15:30 [The letter] came to Antioch.... ³⁵ Paul and Barnabas also remained in Antioch....</p>			<p>Galatians 2:11 Now when Peter had come to Antioch</p>
<p>Acts 15:36 – 18:22 – Paul's Second Preaching Trip: Starting in Syrian Antioch . . .</p>				

I Went Up By Revelation

In the beginning of Galatians chapter 2, Paul speaks of a trip that he had made. Where and with whom did he go?

Why did Paul make this trip, i.e., what was his purpose, and what made the trip necessary? (Vs. 2-4)

Be prepared to discuss tactics that some people used (and still use) in trying to control others and impose their point of view. Think of methods that godly people used (and should still use).

Compare Paul's statement in verse 2, "lest by any means I might run, or had run, in vain" to his writing of 1 Corinthians 9:24-27, and comment on whether or not a saved person can end up being lost eternally because of faithlessness or sin. (You might also want to consider Hebrews 6:1-8, James 5:19-20, and 2 Peter 2:20-22.)

How could false brethren have brought anyone into bondage? (Galatians 2:4)

Give some examples of "false brethren" we have to deal with nowadays.

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How did the apostles in Jerusalem show their agreement with the "gospel which Paul preached"? (Vs. 3, 7-9)

How can we reconcile Paul's attitude toward circumcision in this text with his remarks in 1 Corinthians 9:19-23?

Consider Acts 16:1-3, and explain why Timothy was circumcised, but Titus was not.

Are there two different gospels, one for the uncircumcised and one for the circumcised? (Vs. 7, 9)

Find a phrase in verse 8 that is synonymous with "gospel for the circumcised."

It's ironic that the apostle who opened the door of the kingdom to the Gentiles – after all, he had the keys! (Matthew 16:19) – focused his ministry on the Jews. Remember that he stayed in Jerusalem with the other apostles and ministered in and around Jerusalem and Judea (Acts 8:1, 25; 9:32, 36; 11:2) until he fled following his imprisonment and near execution. (Acts 12:19)

It's equally ironic that the apostle who was a true Jew among Jews (Philippians 3:5) and who always went into the synagogues first in each city [Acts 13:5 (Salamis), 14 (Antioch); 14:1 (Iconium); 17:1 (Thessalonica), 10 (Berea), 17 (Athens); 18:4 (Corinth), 19 (Ephesus); etc.] had his ministry characterized as “the gospel for the uncircumcised.” Preaching to the Gentiles was explicitly in Paul's mission (Acts 9:15), and the Jews' rejection of the gospel often resulted in Paul turning to preach to the more receptive Gentiles. (e.g., Acts 13:42-46)

Personal Favoritism

The “respect of persons” has never had a place in the gospel. “My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.” (James 2:1) Rich and poor, smart and simple, beautiful and common, blue and green must all be treated and judged the same. Jesus cautioned,

“Do not judge according to appearance, but judge with righteous judgment.” – **John 7:24**

Making “righteous judgment” involves looking beyond the superficial and the “appearance” (which would be showing partiality). The only basis on which we can make differing judgments is on the basis of people's various behaviors.

“On some have compassion, making a distinction; ²³but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.” – **Jude 1:22-23**

God Himself will judge us all using the same standard, Jesus' words (John 12:48), and we will receive differing judgments based on our response to those words.

God shows no partiality. ³⁵“But in every nation whoever fears Him and works righteousness is accepted by Him.” – **Acts 10:34-35**

Discussing God's righteous judgment, we read that God

“will render to each one according to his deeds”: ⁷eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; ⁸but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, ⁹tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; ¹⁰but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹For there is no partiality with God. – **Romans 2:6-11**

List some times when we're tempted to show partiality in the church.

Two aspects of 1 Corinthians 5:

-
-

Other examples

-
-

I Withstood Him To His Face

Why did Paul rebuke Peter? (Galatians 2:11-12)

Who else “played the hypocrite”? (Vs. 13)

Comment on Joses’ character from the following passages:

Acts 4:36-37 -

Acts 9:27 -

Acts 11:23-24 -

Acts 11:25 -

Acts 11:30 -

Acts 15:37 -

From Galatians 2:13 and 14, write two terms that describe the sin of Peter and those who followed him.

-
-

Think of examples nowadays when peer pressure leads us to sin.

-
-

Help unravel Paul’s rebuke of Peter:

In what way did Peter “live in the manner of Gentiles and not as the Jews”?

In what way did Peter “compel Gentiles to live as Jews”?

What reason does Paul give for the obedience of Jews to the gospel of Christ? (Vs. 15-16)

What does Paul say was his relationship to the Law of Moses? (Vs. 19)

When was Paul crucified with Christ? (Vs. 20)

What would be the consequence of righteousness coming by means of the law? (Vs. 21)

Why?

Peter's Problems and His Position

Many people try to exalt Peter above the other apostles, and give him a position as the visible head of the Catholic Church, the “personal representative of Christ” on earth, i.e., the “vicar of Christ.”⁴ Some, in an attempt to show that Peter does *not* hold such a position, point out Peter’s foibles and mistakes during Jesus’ earthly ministry, which are well documented in the gospel accounts. While he was zealous and devoted – and quicker to speak and act at times – he appears no stronger or more faithful than the other disciples.

But people who would exalt Peter correctly point out that these weaknesses (and even sins such as denying the Lord) were displayed *before* Jesus was resurrected, and before He gave the Great Commission and personal instructions to Peter (in John 21, after the resurrection). They go on to claim that, even after Jesus’ ascension, Peter was not infallible, except when speaking “*ex cathedra* (Latin: from the chair, the Chair of Peter). When a Pope speaks from the chair (*cathedra*) of authority as the visible head of all Christians, his teaching is infallibly Christ’s true teaching.”⁵

But even after the resurrection and ascension, Peter never gave *himself* such a position (in contrast, see 1 Peter 5:1), and actively rejected the type of worship that the Popes (his supposed successors) now expect and accept. (“Stand up; I myself am also a man.” Acts 10:25-26) And *Jesus* didn’t give Peter that position, either, either when the disciples asked Jesus who was greatest in the kingdom (Matthew 18:1-4), or when the Holy Spirit revealed that “[we have] been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*...” (Ephesians 2:20; also 1 Peter 2:4-8)

The concept of a person being Christ’s “representative on earth” – the “vicar of Christ” – is unbiblical at best, and blasphemous at worst. (Paul writes only about “ambassadors” for Christ in 2 Corinthians 5:20, which carries a different idea.) In the first place, the apostles faithfully completed their mission to be witnesses of what they had seen and heard, and to write down what the Holy Spirit revealed to them. God gave “some evangelists, and some pastors and teachers,¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.” (Ephesians 4:11-12) There is no need for further revelation from God, so no one on earth needs to speak for Christ. (See also the other lessons in this series entitled “When God Changes His Mind” and “Revelation and Inspiration.”)

Second, the apostles wanted us to follow their *examples* as well as their teachings. For instance, Paul wrote, “Imitate me, as I imitate Christ” (1 Corinthians 11:1; see also Philippians 4:9; 2 Timothy 3:10-11), and taught preachers, also, to “be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.” (1 Timothy 4:12) No one, not even the apostles, and specifically not Peter, was above sinning. Therefore, no one is above being rebuked for his or her sins. (Note the instructions about rebuking an elder in 1 Timothy 5:19-21.) Peter’s hypocrisy and need to be publicly rebuked for living inconsistently with the gospel (Galatians 2:11-14) demonstrate conclusively that no one is qualified to be Christ’s personal representative on earth. Stated simply, no one can take Jesus’ place, either in heaven or on earth!

So just what was Peter’s position in the church? He was an elder in a local church. (1 Peter 5:1) Notice that he was not “the” elder, or the “chief” elder, but rather a “fellow elder.” (His being an elder also tells us he was a husband and father.) And of course, he was an apostle, and so was one who worked miracles, had the authority to “bind and loose” (Matthew 18:18), and eye-witnessed to and taught people about Jesus. (Acts 4:33; 8:14-15; etc.) Peter, along with the other apostles and prophets, became part of the foundation of the church, of which Jesus is the chief cornerstone. (Ephesians 2:20) He was one of Jesus’ closest friends on earth (Mark 5:37; 9:2; 13:3; 14:33; etc.), and was given the “keys to the kingdom.” (Matthew 16:19) Using these “keys” he opened the door – *preached for the first time* – to Jews (on the day of Pentecost, Acts 2) and to Gentiles (to Cornelius and his household, Acts 10).

Did You Receive The Spirit By The Works Of The Law?

What is the connection between Galatians 2:21 and 3:1?

Except in the Nestle-Aland text, Galatians 3:1 reads, “Who has bewitched you that you should not obey the truth...” Paul is writing to Christians. In what sense might *they* not be obeying the truth?

What can we conclude from Paul’s twice-stated chiding that the Galatians were “foolish”?

What is Paul's objective in asking the questions of verses 2-5?

From verse 5, identify an interesting difference between Jewish religious services (as practiced under the Law of Moses, and in the synagogues of that time) and New Testament church practices.

In what way was the gospel preached to Abraham? (Vs. 8)

How does Paul describe “those who are of faith”? (Vs. 7, 9)

From Deuteronomy 28, list a few *blessings* promised by the Law of Moses.

-
-
-
-

Who is “under the curse”? (Galatians 3:10)

How does Paul show that no one is justified by the law? (Vs. 10-12)

From verses 13-14, describe a major difference between the law and the promise.

How did Jesus redeem us from the curse of the law?

Some Things We Obey

Not...

Unrighteousness
(Romans 2:8)
The lusts of the mortal body
(Romans 6:12)

But rather...

The word (1 Peter 3:1)
The faith (Acts 6:7)
The truth (Romans 2:8; Galatians 3:1; 1 Peter 1:22)
The gospel (Romans 10:16; 1 Peter 4:17; 2 Thessalonians 1:8)
That form of doctrine to which you were delivered (Romans 6:17)

Getting “In Line” – Being Justified

Definition: “Just/Justify/Justified” – Observing rules; doing what is right; to be (or be pronounced, or to pronounce someone) righteous.

Illustration: With your word processor, you can “align center”, like this,
or

“Align left,” like the text in this definition, with the text lining up perfectly over on the left side, although the text on the right may be jagged or crooked.

You can also “align right,” by putting the text over here.

Or you can

“justify” the margins of something you’re trying to type for a term paper or other project so you can see that the words, which in and of themselves would not naturally fit perfectly from one edge of the page to the other, are *made* to fit. It’s not exactly the justification of faith, but it is, at least, undeserved, and is something that the words could not normally accomplish by themselves.

Justification, then, is the legal and formal acquittal from guilt; declaring something to be completely correct (“perfectly lined up on both sides”), or, in a moral sense, “righteous.”

The basis for our justification . . .

... cannot be our works, because all men, both Gentiles and Jews, have proven themselves unrighteous. (Romans 1 – 3) Left to ourselves, we are jagged on one (or both!) edges. As he does in Romans 4, Paul cites stories of Old Testament men of faith to show that, in fact, the basis for justification has *always* been *faith*, contrary, in spirit and in fact, to what the Judaizers were teaching.

Illustration: “So you want a math certificate...” If you think you’re good at multiplication tables, you might think you deserve a certificate that says you know all the answers. However, as soon as you miss one difficult calculation, you see that you do not know all the answers. But you may receive my “Fancy Math Certificate” *anyway*, if you find someone with a calculator and trust that person to say the right answer for you. (So it is with justification. We cannot earn salvation – *we don’t know all the answers* – but we can trust the Perfect and Sinless One to answer for us in the day of judgment!)

Fancy Math Certificate

You _____
Know All The Answers!

(Okay, *you* don't really know the answers,
but *you know who* does!)

Paul Versus James: A Contradiction in Scripture?

The great religious reformer, Martin Luther, actually wanted to remove the book of James from the New Testament! Apparently he, like many who have lived after him, see a contradiction between the apostle Paul and James. After all, Paul writes that “If Abraham was justified by works, he has something of which to boast, but not before God.” Then quoting from Genesis 15:6, Paul writes, “Abraham believed God, and it was accounted to him for righteousness.” (Romans 4:2-3) However, James writes, “Was not Abraham our father justified by works...?” (James 2:21) Hopefully, the following notes will help us realize that there is no contradiction.

First, we should notice that neither writer tries to exclude faith or “works.” Notice that the two New Testament books which deal with grace perhaps more than any other (namely, Romans and Galatians) also speak of obedience and godly living. (Romans 6; Romans 12; Galatians 5 and 6; etc.) By the same token, the New Testament book that emphasizes the role of our obedience and works (namely, James) also speaks of the importance of maintaining a sincere and confident faith. (Chapter 1:6-8; chapter 2; etc.)

Second, we need to understand how the terms “faith” and “works” are being used, and understand the point of the respective passages. Paul, in Romans 4, for example, is clearly discussing *the basis for justification*. (4:2 “If Abraham was justified by works...”) That basis cannot be works, for all are condemned as sinners; our works are not perfect.

But James is not questioning whether our justification comes by faith, or by the Law of Moses. In other words, he is not discussing *the basis* for justification. Rather, he is talking about whether our faith is dead or alive. Notice that James says, “Faith by itself, if it does not have works, is dead” (2:20) and “faith without works is dead.” (2:26) A key to understanding the different writers’ perspectives is found in James 2:19: “You believe that there is one God. You do well. Even the demons believe – and tremble!” As W.E. Vine says in his *Expository Dictionary of New Testament Words*,

The two writers use the words ‘faith’ and ‘works’ in somewhat different senses. With Paul, faith is acceptance of God’s word; with James, it is acceptance of the truth of certain statements about God (Vs. 19), which may fail to affect one’s conduct. Faith, as dealt with by Paul, results in acceptance with God, i.e., justification, and is bound to manifest itself. ... With Paul, works are dead works; with James they are life works. The works of which Paul speaks could be quite independent of faith; those referred to by James can be wrought only where faith is real, and they will attest its reality.

So with righteousness, or justification: Paul is occupied with a right relationship with God; James, with right conduct....

Third, we should recognize that, as Vine again says, “The two writers have before them different epochs in Abraham’s life – Paul, the event recorded in Genesis 15, James, that in Genesis 22.” Genesis 15 was when God promised that Abraham would have descendants as numerous as the stars, before Abraham even had a son. Verse 6 says Abraham “believed in the Lord, and He accounted it to him for righteousness.” Genesis 22 was after Abraham had had Isaac, and was told to offer him on the altar. When Abraham did according to God’s word, God said, “...Now I know that you fear God.” (22:12) Clearly, God “knew” this before, when He called Abraham out of his country and made the promises in Genesis 11:31 – 12:3. But Abraham’s actions (that is, his “works”), as James argues, *perfected* or completed his faith. And God repeated the promises to Abraham in 22:15-18, explaining, “...because you have obeyed My voice.”

What Purpose Then Does The Law Serve?

What is the point of mentioning human covenants in Galatians 3:15?

[Choose one.] The quotation in verse 16 is from...

a. Genesis 12:1-3

b. Genesis 15:4-6

c. Genesis 22:15-19

What does Paul say was the purpose of the Law of Moses in the following verses?

Galatians 3:22 –

Vs. 23 –

Vs. 24 –

What is one crucial thing the Law of Moses did *not* do? (Vs. 17)

In verse 17, what is “the covenant that was confirmed before by God”? (Compare Genesis 15:17-21)

What was to be the duration of the law? (Galatians 3:19, 23-25)

What evidence is there that “faith” has come? (Vs. 23-26)

How many of the Galatians had “put on Christ”? (Vs. 27)

Contrast Paul’s use of the word “Seed” in verses 16 and 29.

Vs. 16 -

Vs. 29 -

Fill in the blanks: ²⁶For you are all _____ of God through _____ in Christ Jesus. ²⁷For as many of you as were baptized _____ Christ have _____ Christ.

What is the consequence of having been justified by faith rather than by the law? (Vs. 28-29)

Note: For a discussion of Paul’s time reference, “430 years later,” see page 30.

God's Three Laws



Law through the fathers, from the beginning
(Genesis 2; Hebrews 1:1)

- Applied to all families (that is, to all nations, the Gentiles (a.k.a., “Greeks”))
- Adam, Abel, Noah, and Melchizedek lived under this law

Law through Moses, starting at Mt. Sinai
(Exodus 19)

- Applied to *part* of Abraham’s family (that is, to Jacob’s descendants, the “Israelites” or “Hebrews”)
- Moses, Joshua, David, Elijah, and Jesus Christ all lived under this law

Law through Jesus, starting at the cross
(Hebrews 9:15)

- Applies to all families, Jews and Greeks (Romans 1:16)
- All people are reconciled to God in one body through the cross (Ephesians 2:11-18)
- Jesus Christ is Lord of all (Acts 10:36)

1. “I will make you a great **nation**.” Fulfilled by Moses around 1445 B.C..
(Exodus 1:7; 19:6; 33:13)

2. “I will give this **land** [Canaan].” Fulfilled by Joshua & Solomon
around 1440 – 970 B.C.. (Joshua 21:43-45; 1 Kings 4:21)

3. “In you all the families of the earth
shall be **blessed**.” Fulfilled around
A.D. 33 by Jesus who descended
from Abraham. (Galatians 3:29)

(Timeline)



God’s Three Promises to Abraham

(First stated around 1900 B.C., Genesis 12:1-7)

The fulfillment of these promises *was facilitated*, to a large extent, *by the Law of Moses*.

1. The giving of the Law helped define the Israelites as a separate *nation*.

2. Their calling to be a “holy nation” was helped by their having their own *land*.

3. The Law itself was a tutor to bring people to faith in the Christ, who came from that *nation*, was born and raised in that *land*, who lived under that *Law*, and who lived, died, and was raised again to *bless all the families of the earth*.

KEY POINT: Notice that the Law itself did not bring the blessing.

So, while it did not cancel the promise, the Law did not fulfill the promise to Abraham, either.

Do You Desire Again To Be In Bondage?

What is the difference between a son and a slave? (Galatians 4:1-2, 7)

According to verses 4-5, why did God send His Son?

As long as someone is a “slave” he cannot be an heir. At what point in their lives were some of the Galatians “slaves”?

When were they set free and made sons?

Were Gentiles (other than proselytes) ever under the Law of Moses?

Turning again to the weak and beggarly elements (vs. 9) is on par with what practice from verse 8?

Name some “weak and beggarly elements” to which some people are in bondage.

-
-
-
-

From Romans 14, is it wrong to celebrate religious holidays?

List some key principles from Romans 14 which must be remembered on this topic.

-
-
-
-

Now reconcile the answer from Romans 14 with Paul’s statement in Galatians 4:10-11.

What were the circumstances under which Paul had first preached to the Galatians?

In what sense was Paul “in labor” again? (Vs. 19)

Describe Paul’s tone in the book up to this point.

Cast Out The Bondwoman!

According to Paul’s illustration starting in Galatians 4:21, who is the bondwoman?

Who is the freewoman?

The bondwoman is symbolic of what?

The freewoman is symbolic of what?

From what Old Testament passage is the quotation in verse 27?

Who was the primary audience for that Old Testament book?

Tell the topic of the chapter *before* that Old Testament passage.

Tell the topic of the chapter *after* that Old Testament passage.

From Genesis 21, identify the persecution brought by Ishmael against Isaac:

- a. scoffing (Vs. 9) b. throwing stones (Vs. 11) c. taking his things (Vs. 12)

How does Paul apply the relationship between Isaac and Ishmael to the Galatians? (Vs. 29)

Comment on the use of the contrasting terms “born according to the flesh” and “according to the Spirit.”

How does their relationship apply to us now? (Consider John 15:18-25; 2 Timothy 3:10-13.)

How would the idea, “Cast out the bondwoman” apply to the Galatians?

...to us?

From Genesis 21, show that God did not completely ignore (or hate) Ishmael.

-
-
-
-

In what sense are Christians “children of promise”? (Vs. 28, 31)

Locations of the Red Sea Crossing and Mount Sinai

Although Mt. Sinai played a key role in Biblical history from around 1500 B.C., the traditional site of Mt. Sinai, in what has come to be called the Sinai Peninsula, was not identified until at least A.D. 100 when Jewish pilgrims started visiting the site. Thus, the basis for the site is largely anecdotal, and unlike almost every other Bible place, there is simply no archaeological evidence to support the traditional site.⁶ In fact,

Mount Sinai is both the name of a collection of peaks, sometimes referred to as the Holy Mountains, and the biblical name of the peak [sic] on which Moses received the Ten Commandments. Mount Mousa (or Musa), also referred to as Jebel Musa, Gebel Mousa, Mount Moses or the Mountain of Moses (all of which basically means [sic] the same thing) is considered to be that biblical peak. ... There are other peaks in this range, some of which have also been contested as the true Mount Sinai.⁷

“Within the Sinai Peninsula itself, there are so many possibilities that a rigorous study could only narrow the search to 20 peaks.”⁸

Paul says Mt. Sinai is “in Arabia.” (Galatians 4:25), but just where is/was the “Arabia” to which he refers? In addition to the numerous peaks under consideration in the Sinai Peninsula, in recent decades an alternative location in southwestern Saudi Arabia has been proposed, and a couple of books and a video have been produced supporting these claims.

Here we spill some more ink on the subject, trying to “pique” [Get it? It’s a pun.] your interest in the topic, while summarizing some of the main arguments. Note that there are further points and counter-points and counter-counter-points to be made on almost every hand. Complicating factors to this discussion include the fact that political boundaries have changed. The area’s climate may also have changed significantly, which casts doubts on what would be expected in the way of pasture land, streams, weather patterns on rocks, etc..

For a reference point in our travelogue, we first consider the site for the crossing of the Red Sea:


⁹The Red Sea is usually bright turquoise, but periodically algae grow in the water. When they die, the sea becomes reddish-brown, thus giving it the name, the Red Sea. ...



The name “Red Sea” has found its way into the Bible as a translation of the Hebrew יַם סוּף יָם סוּף, which means “sea of reeds” and not “Red Sea.” The term יָם סוּף comes from the Egyptian סוּף, meaning “papyrus.” This confusion is unfortunate because papyrus reeds and similar vegetation do not grow in the Red Sea or in the Gulf of Suez. This fact excludes them as the area that witnessed the deliverance of the Hebrew captives at the time of the Exodus.

The term יַם סוּף יָם סוּף, however, seems to have been applied from the time of Solomon onwards to some area near to, or identical with, the Gulf of Aqaba. In 1 Kings 9:26 Ezion Geber, Solomon’s port in the Gulf, is described as being on the shore of the יַם סוּף יָם סוּף in the land of Edom. A further possible reference to the Gulf of Aqaba is in Jeremiah 49:21. In this prophecy dealing with Edom, Jeremiah spoke of their desolation being heard as far as the יַם סוּף יָם סוּף.

Perhaps the place-name Suph in Deuteronomy 1:1, where Moses spoke God’s words to the Israelites, was either a shortened form of יַם סוּף יָם סוּף, indicating the Gulf of Aqaba, or some settlement in that area. Just before Korah, Dathan, and Abiram met their end as the result of an earthquake, the Israelites had been instructed to go into the wilderness by way of the יַם סוּף יָם סוּף (Deut. 1:40). At a later stage, after the death of Aaron, the Hebrews left Mount Hor by a route near the יַם סוּף יָם סוּף to go around hostile Edomite territory (Num. 21:4). Such a journey would have brought them to the northeast of the Gulf of Aqaba, which might suggest that this body of water was being described by the term יַם סוּף יָם סוּף.

The article goes on to say that “There is a strong argument against identifying the Gulf of Aqaba with the יַם סוּף יָם סוּף, or ‘Red Sea...’” but this stems from assuming/granting the traditional

site for Mt. Sinai in the Sinai Peninsula, and so the article consequently ends in a surprising conclusion that  refers to the marshy area that was drained when the Suez Canal was constructed.

¹⁰ Arguments Favoring the Alternative Sites of the Red Sea Crossing (from the beach at Nuweiba, across the Gulf of Aqaba) and of Mt. Sinai (in western Saudi Arabia)	In Defense of the Traditional Sites of the Red Sea Crossing (somewhere along the Suez Canal area) and of Mt. Sinai (in the southern Sinai Peninsula)
<p>The term  , likely refers to the Gulf of Aqaba. The term is translated "Red Sea." (Exodus 15:22) Other passages locate it at the Gulf of Aqaba. (Deuteronomy 1:40; 1 Kings 9:26; Jeremiah 49:21)</p>	<p>Even in Numbers 33:10-11, the Israelites might have returned to the Gulf of Suez, because the Egyptians would have avoided contact with them out of fear, and because their army had been drowned a few years before.</p>
<p>The Red Sea crossing would be too close to (or still inside) Egypt. ... The children of Israel went up in orderly ranks out of the land of Egypt. (Exodus 12:37; Exodus 13:18) [<i>Note: Egypt had military outposts and turquoise and copper mines in the western "Sinai peninsula."</i>] ...They took their journey from Succoth and camped in Etham at the edge of the wilderness. <Then traveled> by day and night (Exodus 13:20; Exodus 13:21) [<i>Note: This suggests some distance.</i>]</p>	<p>The Gulf of Aqaba is too far from Goshen. The mines, although controlled by Egypt, were not active year around, and the Egyptian garrisons were mostly in the northern part of the peninsula.</p>
<p>No place to "turn", and the wilderness would not "close them in." "Turn" ... "Pharaoh will say ... "They are bewildered by the land." (Exodus 14:2-3)</p>	<p>[<i>I did not review specific criticisms on this point.</i>]</p>
<p>Mt. Sinai is "in Arabia." See Galatians 4:25; See also Deuteronomy 33:2; Judges 5:4; and Habakkuk 3:3 which mention nearby mountains thought to be near present-day Saudi Arabia or Jordan.</p>	<p>The term "Arabia" used to include the entire Sinai Peninsula, especially in the first century when Paul wrote, although "Arabia" now means "Saudi Arabia." These other mountains (Paran and Teman) may have extended farther west than most scholars think. See Numbers 34: 3; Joshua 15:1.</p>
<p>The location of Midian [Moses] led the flock to the back of the desert, and came to Horeb, the mountain of God. (Exodus 3:1)</p>	<p>There are difficulties identifying the boundaries of ancient Midian. It may have overlapped into the Sinai Peninsula. Mt. Sinai is actually outside Midian. See Exodus 18:27; Numbers 10:30.</p>
<p>The distance from Mt. Sinai to Kadesh Barnea It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea. (Deuteronomy 1:2)</p>	<p>"It would be impossible to march more than 2 million Israelites through the difficult terrain from Jebel el-Lawz to Kadesh Barnea in the allotted time." Kadesh-Barnea was actually in the <i>northeastern</i> Sinai Peninsula; Edom – especially Mt. Seir – was actually in the <i>western</i> Sinai Peninsula.</p>
<p>There is no archaeological evidence for the traditional site or any of the locations described in the wilderness wanderings, from before or after the stay at Sinai. Many archaeological finds are claimed for the alternative site, including chariot wheels in the Gulf of Aqaba.</p>	<p>One "would not expect to find any" because of the nature of the Israelites' culture and circumstances. Besides, the archaeological evidence for the Arabian site is suspect, and some is misidentified (e.g., Nabatean tombs from the 1st century A.D. which are misidentified as "Caves of Jethro").</p>
<p>The topography of the traditional Mt. Sinai doesn't allow for a great multitude to approach the base of the mountain.</p>	<p>The traditional peak is probably not the true Mt. Sinai, but Mt. Sinai is probably still within the Sinai Peninsula, perhaps Jebel Sin Bishar to the west.</p>

Do Not Be Entangled Again

The concepts of liberty and bondage have been a theme of Galatians since 2:4, and were key in chapter 4. We have liberty in Christ Jesus (2:4) because he has freed us. (5:1)

The epistle to the Galatians has been called the “Magna Carta of Christian liberty.” Christ has freed believers from bondage to the law (legalism) and to sin (license) and has placed them in a position of liberty. The transforming Cross of Christ provides for the believer’s deliverance from the curse of sin, law, and self.¹¹

To what “yoke of bondage” does Paul refer in Galatians 5:1?

What does “circumcision” stand for in verses 2-4? (Reference the discussion surrounding 4:10.)

Is it wrong for a Christian to circumcise his or her children? Explain.

What are the consequences of attempting to be justified by law? (Vs. 2-4)

What “avails” (*be able to define “avails”*) in Christ?

Comment on the questions raised in 3:1 and 5:7 in light of 1:6-9 and 2:4.

In the context of chapter 5, what is the point of the proverb which Paul cites in verse 9?

The fact that Paul still suffered persecution was evidence of what? (Vs. 11)

Comment on “the offense of the cross” in the first century, and today.

Why might Paul have made the comment of verse 13?

“Be Careful What You Ask For”

The Law

- 3:12 Not of faith
- 3:21 Could not give life
- 3:24 Our tutor to bring us to Christ
- 5:1 Yoke of bondage
- 5:23 According to the flesh
- 5:24 Gives birth to bondage

The People Under the Law

- 3:10 Under the curse
- 3:23 Kept under guard
- 4:2 Under guardians and stewards
- 4:3, 9 In bondage under the weak and beggarly elements of the world
- 5:4 Estranged from Christ; fallen from grace

Walk In The Spirit

What is the conflict which Paul said occurs within man? (5:17)

What does it mean to “walk in the Spirit”? (Vs. 16, 25)

What is “sorcery?” (Vs. 20; “witchcraft” in some versions)

What is meant by the word “kindness”? (Vs. 22 - Greek: chrestotes)

[Choose all the right answers.] The works of the flesh ...

- a.** are obvious **b.** involve attitudes **c.** might be illegal **d.** are often enjoyable

For each of the following behaviors, write in the corresponding work(s) of the flesh:

Recreational drug use	Always stirring problems
Profanity	Clubbing/bar hopping
Bestiality	Slow dancing
Road rage	Social drinking
Pornography/exhibitionism	Smoking
Gossip/slander	

List some consequences of living by the works of the flesh.

[Choose all the right answers.] The fruit of the Spirit ...

- a.** is subtle **b.** involves attitudes **c.** is never illegal **d.** is often enjoyable

What is the consequence of belonging to Christ? (Vs. 24; see 2:20 and 6:14)

The churches of Galatia were apparently in crisis. As they confronted Judaizers and struggled to understand their own faith, describe why both “strong” and “weak” brethren would need the admonitions of 5:14-15, and 5:26.

Sow To The Spirit

What instructions does Paul give to those who would help “restore” a brother overtaken in a fault? (Vs. 1)

Compare verse 2 with verse 5. In what way(s) can these verses be reconciled?

What responsibility does the “taught” have toward the “teacher”? (Vs. 6)

Think of some ways in which people try to “mock God.” (Vs. 7)

Why might one “grow weary” while doing good? (Vs. 9)

Paul says that we can deceive ourselves in what two ways? (Vs. 3, 7)

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What was the motivation of the Judaizers for preaching their false doctrines? (Vs. 12-13)

Describe the hypocrisy of the Judaizers.

Jesus condemned the hypocrisy of Jewish leaders in Matthew chapter _____. (Especially note verse 4 of that chapter for the Judaizers).

In contrast to the “boast” of the Judaizers, what should be our “boast”? (Vs. 14-15)

Who are the “Israel of God”? (Vs. 16)

Rather than circumcision (a fleshly sign that one belonged to the physical nation of Israel), what “fleshly” evidence did Paul have that he belonged to Christ? (Vs. 17)

Had the Galatians suffered physically?

Does being persecuted automatically mean that you are right(eous)?

What (else) does suffering accomplish in a person? (cp. 1 Peter 4:1-2)

We Are All One In Christ Jesus

It should come as no surprise that race relations were a major issue for the New Testament church. After all, God had chosen one family – Jacob’s, a branch of Abraham’s family – to receive special promises and blessings, as well as a special covenant. The Jews had a great advantage over everyone else in “every way, chiefly because to them were committed the oracles of God.” (Romans 3:2) They were God’s “people for Himself, a special treasure above all the peoples on the face of the earth.” (Deuteronomy 7:6) The other families of the earth – in other words, people from every race other than the Jews – were left out from many of God’s special blessings.

Sadly, the Jews forgot *why* God had chosen them (Deuteronomy 7:7ff), and came to feel superior. They forgot that Abraham was chosen so that in him “all the families of the earth [would] be blessed.” (Genesis 12:3) and apparently overlooked all the prophecies predicting that the Gentiles would flow into the kingdom of God. (E.g., Isaiah 2:1-4; Amos 9, as quoted in Acts 15; etc.)

Fill in the blanks for these passages that show that God’s blessings are now available to all people:

Galatians 3:9 So then those who are of _____ are _____ with believing Abraham.

Galatians 3:28 There is neither ____nor _____, there is neither slave nor free, there is neither male nor female; for you are _____ _____ in Christ Jesus.

Galatians 3:29 If you are _____, then you are Abraham’s _____, and _____ according to the promise.

At least how many New Testament books specifically discuss the change of covenants? _____

Be prepared to discuss each text below.

The Change of Covenants

- Matthew 5:17-18* Jesus fulfilled the law
- Matthew 17:1-8* Jesus supersedes the Law & the Prophets (Moses & Elijah); Hear HIM!
- Acts 10 & 11* The Gentiles may receive the gospel, the same as the Jews
- Acts 15* The law of Moses does not apply to Christians
- Romans 7:1-4* We are under only one covenant at a time
- 2 Corinthians 3:6-9* The veil of the first covenant is taken away in Christ
- Galatians 3:16-29* Faith has come; the promise to bless all nations is fulfilled
- Ephesians 2:11-16* The enmity/separation is done away
- Colossians 2:14* The law of Moses was nailed to the cross
- Hebrews 8, 9 & 10* The new covenant was inaugurated with blood when the testator died

“It’s a Package Deal”

Some people make a distinction between the 10 Commandments (for which they invent the term, “moral law”) and the other precepts and commandments of the Old Covenant (for which they invent the term, “ceremonial law”). They go on to argue that only the ceremonial law was nailed to the cross. If this distinction were true, we would need to keep the Sabbath day holy nowadays, because the 10 Commandments (or “moral law”) would still be in effect.

More than one line of study, however, shows this to be an artificial distinction. First, there are *moral* principles in the so-called *ceremonial laws* (e.g., Leviticus 19:35-36, regarding honesty), as well as some timeless precepts (e.g., Leviticus 16:10-14, the prohibition against eating blood. See Genesis 9:4 and Acts 15:28-29).

Second, study Jesus’ use of the word “law.” Jesus lists “the first and great commandment” of the law as follows: “You shall love the Lord your God with all your heart, with all your soul, and with all your mind” (Matthew 22:34-38) which is a quote, not from the 10 Commandments, but from Deuteronomy 6:5. Jesus, in John 15:25, even quotes from “their law, ‘They hated Me without a cause,’” which comes from Psalms (35:19; 69:4; 109:3; 119:161).

Third, the Jews themselves only spoke of “the law,” not of two laws, or even one law with two parts. (E.g., John 8:5) Remember that Israel entered into a covenant with God which included the 10 Commandments (Exodus 20:1-17) as well as other commandments which touched on a range of topics, including the proper treatment of widows and orphans and even how to lend money. (Exodus 21:1 – 23:19) These commandments – “all the words of the Lord” – were written in a book – “The Book of the Covenant” – and the covenant was then sealed with blood. (Exodus 24:3-8) As prophetic books came along, “the law and the Prophets” were often mentioned together. (E.g., Matthew 5:17; 7:12) Simply stated, everything said to Israel under the Old Covenant, whether from Moses or the prophets or even in the psalms (cp. Luke 24:44), operates as a single unit, a “package deal.”

But in case there is any remaining doubt that the 10 Commandments were done away with along with the other commandments of the Old Covenant, notice the terms that are used interchangeably in **2 Corinthians 3**:

- :3** On tablets of stone [Clearly, the 10 Commandments]
- :7** Ministry of death, engraved on stones [Again, the 10 Commandments]
- :14** Until this day the same veil remains unlifted in the reading of the Old Testament [Passages other than the 10 Commandments]
- :15** Even to this day, when Moses is read, a veil lies on their heart. [Again, passages other than the 10 Commandments]

As pointed out previously, if someone lives by an Old Testament practice, s/he must take *all* of the practices:

“I testify again to every man who becomes circumcised
that he is a debtor to keep the whole law.” – **Galatians 5:3**

Some aspects of the Old Law are appealing; others are not. But we cannot pick and choose the practices we like while leaving others out. To borrow a modern executive-branch analogy, there is no “line-item veto” when it comes to covenants! (Remember Galatians 3:15 and 5:3.) We study the Old Testament to learn about God and His mighty works and to appreciate our heritage and to understand our place in the scheme of redemption (Romans 15:4), but we leave Old Covenant practices off, and follow only the New Covenant. However, the changes might not be as great as we might expect! Notice how many of the Old Covenant practices have a New Covenant equivalent (or corresponding concept):

Old	New
Circumcision the 8 th day	Circumcision made without hands, when we are baptized (<i>Colossians 2:11-12</i>)
Burnt offerings	The sacrifice of Christ (<i>Hebrews 8-10</i>)
Tithing (of food) / Firstfruits	Free-will offerings/The collection (of money) (<i>1 Corinthians 16:1-2</i>)
Clean and unclean foods	We may eat anything (<i>1 Timothy 4:4-5; Acts 10:9-16</i>)
Levitical priesthood	Jesus is our high priest (<i>Hebrews 7:11-18</i>), and we are all priests (<i>1 Peter 2:5, 9</i>)
Feast days / New moons	We break bread the first day of the week (<i>Acts 2:42; 20:7</i>)
Sabbaths / Days of rest	Our rest is in heaven (<i>Hebrews 4:1-11</i>) We are not judged regarding days (<i>Colossians 2:16-17</i>)
Incense	Prayers (<i>Hebrews 13:15-16</i>)
Musical Instruments	Singing (<i>Ephesians 5:19; Colossians 3:16</i>)
Both	
Man’s Faith	Faith (<i>Romans 1:16; Galatians 3:22-25</i>)
Man’s Obedience	Obedience (<i>Romans 6; Galatians 3:27; Matthew 28:18-20</i>)
God’s grace	Grace (<i>Romans chapters 3-6</i>)

“430 Years Later”: A Contradiction in Scripture?

“Now to Abraham and his Seed were the promises made. . . . And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.” – *Galatians 3:16-17*

This passage dates the Law of Moses 430 years after the promise to Abraham. Unfortunately, this makes for an apparent contradiction with a passage in Genesis, which suggests that the Israelites’ *bondage in Egypt* lasted 400 years. (There were many more than 30 years from Abraham to the start of the captivity, so the time spans do not add up.)

“Then [God] said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions.’” – *Genesis 15:13-14*

There are several difficulties to sorting out Old Testament chronology, especially before the Exodus, given the fact the writer of Genesis does not always give us specific reference points. So it doesn’t help to be dogmatic, but it *is* always helpful to see how Bible passages can be reconciled, particularly in the face of apparent contradictions.

There are two key points which yield a shorter captivity and reconcile the accounts:

1) **Punctuation** was not used in the original documents of the Old Testament. By simply adding a dash, the “400 years” of Genesis 15:13-14 would cover the time from Abram to the captivity, rather than the captivity itself:

“... Your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them – four hundred years....”

Or by moving a period, the passage gives the same meaning:

“... Your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them. Four hundred years, and also the nation whom they serve I will judge; afterward they shall come out with great possessions.”

2) **An alternate reading:** In the Samaritan Pentateuch and the Septuagint (two of the three major texts from which we get our Old Testament books), Exodus 12:40-41 reads as follows, which fits perfectly with Paul’s statement in Galatians:

“Now the sojourn of the children of Israel who lived in Egypt and Canaan was four hundred and thirty years. ⁴¹And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt.” (*Most English Bibles omit “and Canaan.”*)

So God’s prediction in Genesis 15:13-14 probably means 400 years from Abraham to the captivity. This rounded number is consistent with Paul’s “430 years later” in Galatians 3. One final clue suggesting this same idea comes from that same passage in Genesis, two verses later:

“But in the fourth generation they shall return here....” – *Genesis 15:16*

There were *more than four* generations between Abram and Moses, so “the fourth generation” that God refers to here must mean *the fourth to live in Egypt*.

(For a complete discussion, including charts of the genealogies from Exodus, Numbers, Deuteronomy and 1 Chronicles, see the Appendix of “A Simplified Summary of Old Testament Events” by Vicki Copeland.)

Ancyra/Ankyra/Angora/Ankara

¹ I found two cities by the name of Ancyra in Asia Minor. One was in northwestern Asia Minor, due north of Patara (on the Mediterranean coast) and on a line with Mitylene, and Pergamum. The other, apparently this ancient capital of Galatia (modern Ankara) lies far to the north and slightly to the east of Iconium, on the border with Bithynia.

Located in an arid steppe region, in the heart of the Anatolian plateau, Ankara went through centuries of conquests. The Hattis and the Hittites settled in the region. Then in the 8C BC, the Phrygians built a city which was conquered by the Persians and later by Alexander the Great in 334 BC. The **Galatians**, who were part of the great Celtic migration which invaded Macedonia and Greece, crossed over from Thrace to Asia Minor in 278-277 BC. They settled in this part of Central Anatolia which they called Galatia. These seafaring people gave the city the name "**Ankyra**" ("anchor"), making it their capital and they built a citadel.

In 25 BC, Galatia was incorporated by Augustus in the Roman Empire. The Romans adorned the city with monuments. Probably very soon after his second visit to Galatia, St Paul, inspired by the local population who was strong worshipers of pagan idols, wrote the famous "Epistle to the Galatians".

In the 4C Ankyra became Byzantine, but between the end of the 6C and the beginning of the 9C, the prosperity of the city declined after the raids of the Persian Sassanids and the Arabs who destroyed it. In 1071, after the Battle of Manzikert, the city was taken from the Byzantines by the Seljuks who were conquering Anatolia. This is when the name Ankyra was transformed into "Engüriye" or "**Angora**". ...

In 1930, old Angora was officially given the name **Ankara**.

– <http://www.guide-martine.com/centralanatolia.asp>, 10/20/05

An excellent internet resource for the history of Asia Minor

<http://www.guide-martine.com> is a rich web site – a travel guide to Turkey – with loads of clear history, excellent photos of ancient coins and artifacts, maps, data, cultural tips, and more!

² Ronald F. Youngblood, general editor; F.F. Bruce and R.K. Harrison, consulting editors, *Nelson's new illustrated Bible dictionary: An authoritative one-volume reference work on the Bible with full color illustrations [computer file], electronic edition of the revised edition of Nelson's illustrated Bible dictionary, Logos Library System*, (Nashville: Thomas Nelson) 1997, c1995.

³ From **Nelson's 3-D Bible Mapbook**, ©1985, Lion Publishing, in *Logos Library System* (ibid).

⁴ "Jesus told his prodigal son Peter, Jn 21:15 "Feed My lambs ... Tend My sheep ... Feed My sheep." Jesus had earlier said, Jn 10:11 "I am the good shepherd." By directing that Peter become the good shepherd, Jesus gave Peter the keys to the kingdom, ordaining his office and primacy. Peter became Christ's vicar, or personal representative, on earth. Peter's prestige as the head apostle was so great ..." – <http://www.secondexodus.com/html/catholicdefinitions/pope.htm>, 10/29/05.

⁵ From <http://www.secondexodus.com/html/catholicdefinitions/excathedra.htm>, 10/29/05.

⁶ "Currently there is no archaeological evidence that the granite peak of Jebel Musa/Mount Sinai on the Sinai Peninsula is the actual Mount Sinai of the Old Testament and various scholars, such as Emmanuel Anati, writing in his comprehensive study, *The Mountain of God*, have proposed several alternative locations. The association of Jebel Musa with the Biblical Mount Sinai seems to have first developed in the 3rd century AD when hermits living in caves on the mountain began to identify their mountain with the ancient holy peak. ...

In 1884, a manuscript was discovered that relates a visit to the area by Aetheria between 372 and 374 AD. ... She relates finding a small church on the summit of Mount Sinai, another one on Mount

Horeb and a third one at the site of the Burning Bush, near which there was a fine garden with plenty of water. -- <http://www.touregypt.net/featurestories/catherines1.htm>, 10/31/05.

There is some question as to the date of Aetheria's travels. See *The Author's Notes #80*, on http://penelope.uchicago.edu/Thayer/E/Roman/Texts/secondary/BURLAT/20*.html.

There are also questions as to her background and homeland. Her partial diary, *Peregrinatio Aetheriae*, relates some her travels. For an English translation, see <http://www.ccel.org/m/mcclure/etheria/etheria.htm>.

See <http://chass.colostate-pueblo.edu/history/seminar/egeria/reyes.htm> for a discussion of her "controversial biography." For many more links, see <http://ancienthistory.about.com/cs/people/p/egeria.htm>.)

⁷ From <http://www.touregypt.net/mountmoses.htm>, 10/31/05

⁸ From <http://www.geographia.com/egypt/sinai/biblicalsinai01.htm>, 11/02/05.

⁹ Ronald F. Youngblood, general editor; F.F. Bruce and R.K. Harrison, consulting editors, *Nelson's new illustrated Bible dictionary: An authoritative one-volume reference work on the Bible with full color illustrations [computer file], electronic edition of the revised edition of Nelson's illustrated Bible dictionary, Logos Library System*, (Nashville: Thomas Nelson) 1997, c1995.

¹⁰ The arguments in this table in favor of Mt. Sinai being inside modern Saudi Arabia are based on claims by Larry Williams, *The Mountain of Moses: The Discovery of Mount Sinai* (Wynwood Press, New York, 1990; reprinted as *The Discovery of Mount Sinai*, 1997) He and his colleague, Bob Cornuke, have made a fascinating video, also, available at <http://explorationfilms.com/folders.asp?action=display&record=20>, inspired by some explorations by Ron Wyatt, who was repeatedly thwarted – even jailed for 78 days! – by the Saudi government. The arguments in favor of the traditional site are based on internet articles by Brad Sparks, "Problems With Mt. Sinai In Saudi Arabia," <http://www.ldolphin.org/sinai.html>, and by Gordon Franz, <http://www.ldolphin.org/franz-sinai.html>.

Note that almost everyone "has a dog in this fight." Scholars want credit, as do explorers. Several people have a book or video to sell, while the Egyptian government profits from tourism. Sparks and Franz seem intent on de-sensationalizing the claims of the explorers, and seem to revel in pointing out their lack of scholarly tone and inconsistencies, trying to discredit the men by calling them "treasure hunters." Everyone would like for a team of geologists to go to the site, but we take what we can get in the way of information, especially considering the difficulties dealing with the Saudi government who probably do *not* want a Jewish religious holy site – *especially Mt. Sinai!* – within their borders. Sparks and Franz (understandably) take exception to some of the explorers' tactics, but in their fervor to bash Williams, almost run to the other extreme of lauding the Saudi Arabian government. And so it goes.... My advice? Remember Deuteronomy 29:29.

Some key web sites (all active as of November 2005):

<http://www.wyattmuseum.com/>, Ron Wyatt's web site, plus <http://njministries.org/njm/redsea.html>, and <http://www.pinkoski.com/redsea.html>, all with pictures of coral-encrusted chariot wheels from the Gulf of Aqaba, as well as photos and maps of the beach at Nuweiba (the alternative Red Sea crossing site).

http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=33168, responding to the above claims.

¹¹ Thomas Nelson, Inc., *Nelson's complete book of Bible maps and charts: Old and New Testament [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1996.