

THE
DISCIPLESHIP
PLACE



Galatians

CHURCH OF  THE NAZARENE

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CLT Bible Study

GALATIANS

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. For example, in Chapter 2, section A entitled "The Vision of Zechariah," read Luke 1:5-25. This is very important. The study outline will help you understand these particular Bible verses, but it does not tell everything in the Scripture.
4. **IMPORTANT:** Note that scriptures from the Book of Galatians do not have the book's name. If the Bible reference is (1:2), this means you will find this verse in Galatians, chapter 1, verse 2. Other books of the Bible will include the name in the reference, for example Acts 9:1-19 and 1 Corinthians 15:3-8 in Chapter 2.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. Mark your Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter you will find a list of the words in the order in which they were introduced. Additionally, at the end of the book, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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CHAPTER 1

Introduction to Galatians



NOTES

A. THE AUTHOR OF GALATIANS

1. The Book of Galatians [guh-LAY-shunz] was written by the apostle Paul. Bible scholars consider this epistle (or letter) to be the most distinctive of Paul's letters. It seems to have the spirit of Paul. And it declares Paul's main message that people can be justified with God only through faith in Jesus Christ.
2. In this book, the many sides of Paul's character and career are displayed—missionary, organizer, theologian, and general superintendent of the Gentile [JEN-tiel] churches. Paul writes as a soldier of Christ in the heat of the battle. There was nothing tame or timid about Paul. His strong statements confront us with a challenge to be loyal, faithful followers of Jesus Christ.

B. THE DATE OF WRITING GALATIANS

1. The time and place of writing this book depend on the destination of this letter, which is a question still undecided.
2. Many scholars say this is the first of Paul's letters. However, many Bible scholars would say that 1 Thessalonians is the earliest. If Galatians is first, it would have been written around A.D. 48.
3. Some scholars say Paul wrote Galatians between 2 Corinthians and Romans. That is because Galatians is closely related to 2 Corinthians psychologically and to Romans theologically. That would give Galatians a date of about A.D. 55.
4. With our present knowledge, it is impossible to make a decision between these two dates.

C. THE DESTINATION OF GALATIANS

1. Who are the Galatians? This is a question that has been debated by Bible scholars. Paul wrote this epistle to "the churches of Galatia" [guh-LAY-shuh] (1:2), and we need to consider what he meant by this.
2. Bible scholars have developed two theories or ideas, known as the North and South Galatian theories. On Paul's first missionary journey, he and Barnabas [BAHR-nuh-bus] landed on the mainland of Asia Minor after visiting Cyprus



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[SIE-pruhs] (Acts 13:4). They went ashore at Perga [PER-guh], a coastal city in the area called Pamphylia [pam-FIHL-ee-uh] (Acts 13:13). The two men traveled over the mountains into the area known as Pisidia [pih-SIHD-ee-uh] to the city of Antioch [AN-tee-ahk] (Acts 13:14). They organized a church there. They then traveled into the southern part of Galatia and organized churches in three cities: Iconium [ie-KOH-nee-um], Lystra [LIHS-truh], and Derbe [DER-bee] (Acts 14:1, 6). The South Galatian theory states that Paul wrote this letter to these churches.

3. On Paul's second missionary journey, he and Silas [SIE-luhs] visited again the cities of Iconium, Lystra, and Derbe. Then the journey took them into the northern part of Galatia (Acts 16:6-7). There were only two or three cities in this area. The largest one was Ankara [AN-kuh-ruh], the capital of modern Turkey, but it is not mentioned in the New Testament. Paul usually traveled on the main Roman highways and started churches in the largest cities. Therefore, it seems best to accept the South Galatian theory.
4. Thus, most Bible scholars accept that Paul's epistle was circulated among the churches in southern Galatia.

D. THE PLACE OF WRITING GALATIANS

1. The actual place where Paul wrote this letter is not known. Bible scholars have suggested Antioch, Corinth [KOHR-unth] in Greece, Ephesus [EF-uh-sus] in Asia Minor, and Philippi [FIL-uh-pie] in Macedonia [MAS-uh-DOH-nee-uh]. The simple truth is that we do not know.
2. Some Bible versions have a small note at the end of Galatians that states "Unto the Galatians written from Rome." This is not part of the inspired text of the Bible. This was the opinion of an scribe/editor many years after Paul wrote the epistle. This note is probably incorrect, and therefore, this information should be ignored.

E. THE PURPOSE OF GALATIANS

1. One of the crucial questions in the Early Church was this: What is the relationship of Christianity to Judaism? Was Christianity another sect within Judaism such as the Pharisees [FAIR-uh-seez] and Sadducees [SAD-yew-seez]? Or was Christianity a new, separate religion?
2. The first Christians in Jerusalem [juh-REW-suh-lum] were all Jews or new converts to Judaism (Acts 2:11). These Christians continued for some time to go to the Jewish Temple for worship (Acts 2:46; 3:1; 5:12; 5:21; 5:42).

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3. The Christian church in Antioch in Syria [SIHR-ee-uh] was a Gentile (or non-Jew) church (Acts 11:20). Also, Paul's missionary journeys took him to share Jesus Christ with the Gentiles. These facts changed the picture completely and abruptly for Judaism. Would these new, non-Jewish converts be required to observe the law of Moses? This disagreement caused the first major conflict in the Early Christian Church.
4. The conflict evidently started at Antioch (of Syria) when some men came from Judea [JEW-dee-uh] and began teaching Jewish doctrine. These men were known as Judaizers [JEW-duh-ie-zerz] or Jews who did not believe in Jesus. They taught, "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved" (Acts 15:1). When Paul and Barnabas objected, it was decided to send them to Jerusalem to get a decision from the apostles there (Acts 15:2). This resulted in the first church council, known as the Jerusalem Council, probably in A.D. 48 (see Acts 15). Some of the believers who were Pharisees stated: "The Gentiles must be circumcised and required to obey the law of Moses" (Acts 15:5). After much discussion James, who was the leader of the Jerusalem Council, gave the decision. The Gentile Christians were to be free from the law of Moses with just a few exceptions (see Acts 15:20). Furthermore, the Jerusalem church stated they had not sent the Judaizers who had taught about circumcision to Antioch (Acts 15:24).
5. This was perhaps the most important decision ever made in the history of the Church. The Gentiles would not be required to become Jews to be Christians. This made it possible for Paul and others to evangelize the world.
6. About this time the Judaizers went to Galatia teaching that Gentile Christians would have to become Jews (Galatians 1:6; 3:1-3; 4:17-20; 5:2-12). When Paul heard this, he was greatly disturbed. He was not able to make a visit to Galatia at that time, so he wrote this very strong letter to the churches there. He pled with them to hold on to their freedom in Christ.
7. The purpose of the letter to the Galatians, therefore, was twofold: (1) to counteract or oppose the work of the Judaizers; (2) to establish the Gentile Christians in their freedom in Christ Jesus. Galatians has sometimes been called the Magna Carta of Christian liberty, or a document that guarantees rights and privileges. The truths in Galatians became part of the inspiration for Martin Luther who began the Protestant Reformation.

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F. THE THEME OF GALATIANS

The theme of this important epistle is justification by faith. The Judaizers emphasized *works* as necessary for salvation. But Paul declared that a person is justified by faith in Jesus Christ separate from the works of the law.

G. THE OUTLINE OF GALATIANS

The outline of Galatians is simple. After a brief greeting (1:1-5), there are three main divisions that describe Paul's writing:

Chapters 1–2: Personal and autobiographical

Chapters 3–4: Doctrinal and theological

Chapters 5–6: Devotional and practical

Galatians [guh-LAY-shunz]

Gentile [JEN-tiel]

Galatia [guh-LAY-shuh]

Barnabas [BAHR-nuh-bus]

Cyprus [SIE-prus]

Perga [PER-guh]

Pamphylia [pam-FIHL-ee-uh]

Pisidia [pih-SIHD-ee-uh]

Antioch [AN-tee-ahk]

Iconium [ie-KOH-nee-um]

Lystra [LIHS-truh]

Derbe [DER-bee]

Silas [SIE-luhs]

Ankara [AN-kuh-ruh]

Corinth [KOHR-unth]

Ephesus [EF-uh-sus]

Philippi [FIL-uh-pie]

Macedonia [MAS-uh-DOH-nee-uh]

Pharisees [FAIR-uh-seez]

Sadducees [SAD-yew-seez]

Jerusalem [juh-REW-suh-lum]

Syria [SIHR-ee-uh]

Judea [JEW-dee-uh]

Judaizers [JEW-duh-ie-zerz]

CHAPTER 2

The Salutation (Galatians 1:1-5)



NOTES

A. THE ADDRESS (1:1-2)

1. Paul begins this letter with a strong statement of his authority as an apostle (1:1). This was very necessary in writing to the Galatians because the Judaizers had challenged his apostleship. Jesus had appointed Peter and 11 other apostles. So, who was Paul, this new man who spoke so boldly?
2. In answer to those who challenged him, Paul declared that he was an apostle. He was “sent not from men nor by man, but by Jesus Christ and God the Father” (1:1). In other words, he did not receive his authority from a human organization. Nor was he ordained by “a man.” (The Greek can be translated either “man” or “a man.”) Rather, his authority as an apostle had come directly from God. Christ had ordained Paul just as truly as He had ordained Peter or John or the other apostles. This had taken place in Paul’s experience on the road to Damascus [duh-MAS-kus] (Acts 9:1-19). It was the risen Christ who had ordained him (1:1). One requirement of an apostle was that he must be a witness of the Resurrection (Acts 1:21-22). Paul fulfilled this requirement (1 Corinthians 15:3-8).
3. In the greeting, Paul also included “all the brothers with me” (1:2). Paul was being generous of spirit in mentioning “the brothers,” but it was Paul who wrote the epistle.

B. THE GREETING (1:3-5)

1. All of Paul’s letters have the greeting “grace and peace” (1:3). The first word “grace” is Greek in its emphasis. The second word “peace” is Hebrew, which is still a common greeting in Israel (IZ-ree-uhl). The apostle combined the two terms. The gospel was for both the Jew and the Greek.
2. This grace and peace comes “from God the Father and the Lord Jesus Christ” (1:3). Grace and peace are not native in the human heart. If we are to enjoy them, we must receive them from the divine source, the Father and His Son.
3. The atonement through Jesus Christ is stated right here at the beginning of the epistle (1:4). Jesus “gave himself for our sins” (1:4). This is the basic doctrine of the Christian faith. This supreme truth distinguishes Christianity from Judaism and all other religions of the world.

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4. Paul closed his greeting with a benediction: “to whom be glory for ever and ever. Amen” (1:5). As Paul thought about the glory of redemption through Christ, he stopped to praise God and give Him the glory.

Damascus [duh-MAS-kus]

Israel (IZ-ree-uhl]

CHAPTER 3

The Introduction (Galatians 1:6-12)



NOTES

A. A DIFFERENT GOSPEL (1:6-10)

1. After the greeting in his letters, Paul usually took time to express some gratitude. He used expressions, such as “I thank my God” or “we always thank God.” He then would say several things for which he was thankful. But Paul was so upset by the situation in Galatia that he did not stop for his usual thanksgiving. Instead, he began by saying: “I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel” (1:6).
2. Paul goes on to say that this “different gospel” (1:6) is “really no gospel at all” (1:7). This was the “gospel” of the Judaizers, who preached legalism. Legalism is the belief that a person may earn salvation by keeping the rules of the law. The Judaizers wanted to force all people, including Gentiles, to become Jews and obey all their laws. Legalism is never “good news,” which is the true meaning of the gospel. It is like being a miserable slave. The persons who depend on their own good works for salvation can never enjoy peace of mind. Legalism always means frustration and failure.
3. What charge did Paul bring against the Judaizers? They were attempting to confuse the Galatians and “to pervert the gospel of Christ” (1:7). The gospel of Christ brings freedom. Legalism with its rules brings bondage.
4. Paul felt strongly about this matter. He stated that he would even condemn an angel from heaven who preached any other gospel (1:8). According to Paul, salvation was through Jesus Christ alone. Paul then repeated this strong statement. If anyone preached any other gospel he or she is to be condemned for all eternity (1:9). Paul could not have used stronger words to show how much he abhorred or detested those who pervert the gospel.
5. Paul also warned against the sin of seeking to please people (1:10). A follower of Christ must strive to please Christ, not people. If our efforts to please people come between us and Christ, we sin. Christians must learn to use tact, wisdom, and grace in dealing with others. Yet, the first priority is to please our Lord and Savior. Otherwise, Paul says, we are not servants of Christ (1:10).

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B. A DIVINE GOSPEL (1:11-12)

1. In the first verse of this chapter, Paul declared that his apostleship and authority was from a divine source. He was sent by Jesus Christ, not from men (1:1).
2. Paul declared the same for the gospel message. It was “not something that man made up” (1:11). It was not of human origin. Paul had not received his gospel from any person nor did anyone teach the gospel to him (1:12).
3. The gospel was a “revelation from Jesus Christ” (1:12). Paul wanted the Galatians to understand that Jesus Christ alone had revealed the gospel message to him.

CHAPTER 4

Personal Implication (Galatians 1:13-2:21)



NOTES

A. PAUL THE PERSECUTOR (1:13-14)

1. Paul never approached what he did in a half-hearted manner. He did everything with passion. Before he met Jesus Christ on the road to Damascus, he persecuted Christians. He fully believed that Christians were heretics, since they no longer followed Judaism, the established religion. Paul, known as Saul at that time, was a Pharisee who was a religious fanatic. He testified that he “persecuted the church of God and tried to destroy it” (1:13). (Acts 7:54–8:1; 9:1-2.)
2. Paul said that he had been progressing or “advancing” in Judaism above other Jews of his age (1:14). The reason? He said he was “extremely zealous for the traditions of my fathers” (1:14). He desired to be the best Jew possible. He was passionate. As a young man, Saul made his name known. If he had continued his studies to be a Jewish rabbi, he probably would have been an outstanding one. But God had greater things for him to do.
3. Martin Luther, the leader of the Protestant Reformation, was much like Paul. Luther commented about Galatians 1:14: “I too may say that before I was enlightened by the gospel, I was as zealous of the . . . laws and traditions of the fathers as ever a man was. I tried hard to live up to every law as best I could.” Like Paul, Luther did what he did with passion.

B. PAUL THE PARDONED (1:15-18)

1. Saul was converted only by divine grace. He neither desired nor deserved to become a Christian. Jesus appeared to Saul on the road to Damascus (Acts 9:3-19). God in His great mercy saved Saul, and this was something that Saul could never forget.
2. God had a purpose for Saul, who became Paul, just as He has for each of us. Paul was probably reminded of Jeremiah, who from birth was separated to a divine mission (Jeremiah 1:5). Paul wrote that God had set him apart from birth (1:15) and called him to preach to the Gentiles (1:16). We cannot understand the sovereign will of God in selecting certain individuals for certain assigned tasks. But we know that God's divine will always acts according to divine wisdom. And this divine wisdom includes foreknowledge of what each person will do. The Lord knows who is best suited to each task.

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3. Before Paul could preach Jesus Christ as Savior, he had to have a revelation of Him in his own heart (1:16). No one can preach Christ until he or she has met Him face-to-face through the forgiveness of sins.
4. When Paul received his call, he did not “consult with any man” (1:16). He did not go to Jerusalem for guidance and instruction from the apostles (1:17). Instead, he went away into Arabia [uh-RAY-bee-uh] to get alone with God in quiet meditation. He had to pray and think through this new gospel before he could preach it.
5. For Paul, this idea of salvation by faith in Jesus Christ alone was revolutionary. His whole education as a Pharisee had taught him that salvation was based on obeying the law of Moses. And, therefore, salvation was based on works.
6. How long was Paul in Arabia? Many Bible scholars say three years. But there is no support in the Bible for this belief. Paul’s travel into Arabia is only mentioned here the Bible. Paul simply stated that he went “into Arabia and later returned to Damascus” (1:17). “Then after three years” (1:18) he went to Jerusalem. We do not know how long he was in Arabia. During the three years, it appears that he was in Arabia and Damascus. But he could have gone other places as well.

C. PAUL AND PETER (1:18-20)

1. Was Paul’s visit to Jerusalem three years after his conversion? Or was his visit three years after his return from Arabia to Damascus? This also is information we do not know. Many Bible scholars believe it was after Paul’s conversion.
2. Paul said that he went to Jerusalem to “get acquainted with Peter” (1:18). Evidently, Paul had never met Peter, and he wished to visit him and get acquainted. It must have been an interesting meeting.
3. Paul was very careful to state that he spent only 15 days with Peter (1:18). Also, he did not see any of the other apostles except for “James, the Lord’s brother” (1:19). James was probably the leader of the church in Jerusalem. Whether or not James was included among the apostles, the Bible does not make clear.
4. Verse 20 suggests that Paul’s honesty had been questioned. He stressed that he was not telling a “lie” (1:20). Apparently, the Judaizers were saying that Paul received his gospel from the apostles, and he had erred from their instructions. The main point Paul made through the first two chapters is this:

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his gospel is not of human origin. He had received his gospel by direct, divine revelation. That is why Paul emphasized his lack of contact with the leaders of the Church in the early days.

D. PAUL THE PREACHER (1:21-24)

1. Paul suddenly left Jerusalem. This is more clearly explained in Acts 9:28-30. His life was threatened by the Grecian Jews (Acts 9:29), who were arguing with Paul about Jesus the Messiah. So the church leaders (Hebrew Christians) sent Paul to Tarsus [TAHR-sus] (Acts 9:30), which was his home (Acts 9:11). Then both Paul and Hebrew Christians could have some peace.
2. Nothing more is said in Acts as to what Paul did for the next few years. But his statement in Galatians was that he went to Syria and Cilicia [sih-LIH-sih-uh] (Acts 9:21). This implied that he spent a period of his life evangelizing his home area. (Tarsus, Paul's home city, was located in the area of Cilicia in Asia Minor.) Paul was not one to sulk or pout because he was removed from a place of ministry. Paul found a wider field for greater activity.
3. The Christian churches in Judea had not known that Paul was now a preacher (1:22). They had only known him as the persecutor. Now, they heard the good report of the change in Paul (1:23), and they praised God (1:24). It was wonderful that Paul preached with the same zeal that he had shown in persecuting the Church. His experience with Jesus Christ had not tamed him to be a passive, do-nothing Christian. Rather, it had turned him around in the right direction with all of his old zeal and passion. Plus, Paul had the new power of the Holy Spirit in his life.

E. PAUL THE LEADER (2:1-10)

1. There is a question about the incident in this Scripture passage. Did it happen during the time when Agabus [AG-uh-bus] predicted a famine (Acts 11:25-30)? Or did it happen during the time of the Council of Jerusalem (Acts 15)? It is probably best to accept the latter one.
2. It is not clear whether the "fourteen years" (2:1) means after Paul's conversion or after his previous trip to Jerusalem (1:18). Since Paul stressed his lack of contact with the church leaders there, it is preferable to choose the latter. The Council of Jerusalem probably occurred in A.D. 48. This would mean Saul's conversion took place the year after Pentecost in A.D. 31 (14 years plus 3 years). This date may seem early. But the events described in Acts 2-9 could all have taken place in a year or a year and a half. NOTE: Bible scholars disagree on the year of Saul's conversion.

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3. Paul wrote that he went to Jerusalem with Barnabas and Titus [TIE-tus] (2:1). Titus was not mentioned in the Book of Acts by name. However, in Acts 15:2, the writer said that “some other believers” went with Paul and Barnabas. Paul later used Titus as his personal messenger to Corinth (2 Corinthians 7:6-7). At a later time Paul left Titus in charge of the work in Crete [KREET] (Titus 1:5).
4. Paul said that he went to Jerusalem “in response to a revelation” (2:2). He was divinely guided to make the trip. He also said that he had a private conference with the leaders of the Jerusalem church (2:2). He clearly told the church leaders about the gospel he had been preaching among the Gentiles (2:2). He did not want his ministry to be in vain, which would be the case if the Judaizers had won.
5. Some Bible scholars believe that Paul had Titus circumcised (2:3). But this verse along with verse 5 would indicate the opposite. The original Greek is not as clear as the English translation. This lack of clarity is probably because Paul did not want to reflect any criticism on the Jerusalem leaders. It is clear that the Judaizers put pressure on Paul to have Titus circumcised, since he was Greek (2:3). But this would have discounted the truth of Gentile freedom from the Law of Moses. So Paul refused to “give in” (2:5).
6. Why, then, did Paul circumcise Timothy (Acts 16:1-3)? The two cases were very different. Although Timothy’s father was Greek (Gentile), his mother and grandmother were God-fearing Jews. They brought Timothy up with devout, Jewish training in the Scriptures (2 Timothy 1:5). Timothy’s father was evidently opposed to his son being circumcised. But Paul wanted Timothy to be acceptable to the Jews of that area, so he circumcised him. On the other hand, Titus was a Greek Gentile, and he was going to minister mainly to Gentile congregations. The principle of Gentile freedom was involved with both Timothy and Titus. Whether a man was circumcised or not did not affect his salvation. He was saved by faith in Jesus Christ alone, not by the works or the sign of circumcision.
7. Paul wrote about the “false brothers” who sneaked in as spies (2:4). Paul used the metaphor of spies to mean traitors from an enemy camp. These were probably Jewish Pharisees who claimed to be followers of Christ but were not. Their purpose was to learn about the freedom in Christ the Gentile Christians enjoyed. It appeared that some legalistic, Jewish Christians brought in these spies without realizing the serious danger.
8. Paul declared that he did not give in to the Judaizers “for a moment” (2:5). He was determined that the Gentile converts would continue to enjoy the good news of salvation through Christ alone.



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9. Paul seemed to disparage or discredit “those who seemed to be important” (2:6). Evidently he was referring to the Judaizers who kept implying that Paul had no authority. The apostle strongly objected to this accusation. He received his authority as an apostle directly from God (1:1).
10. Paul declared that “God does not judge by external appearance” (2:6). He wanted to emphasize again that a man’s circumcision is not the basis of his salvation. Therefore, the Judaizers were wrong to insist on this outward sign of salvation. The phrase “added nothing to my message” (2:6) probably means that they added no legal requirements to Paul’s interpretation of the gospel. In other words, the Gentiles could be saved by faith alone apart from the law (Acts 15:19).
11. The church leaders also recognized the wisdom of dividing up the work. Paul was to be a special apostle to the Gentiles and Peter to the Jews (2:7-8). Paul mentioned three church leaders who were present at the meeting: James, Peter, and John (2:9). James, a brother of Jesus, was the leader of the church at Jerusalem. Peter, an apostle, was a spokesman of the Early Christian Church. John, also an apostle, was one of Jesus’ close disciples. Paul said that the three leaders gave to him and Barnabas “the right hand of fellowship” (2:9). That meant Paul and Barnabas were accepted and welcomed as brothers in Christ. However, Paul and Barnabas would go to the Gentiles, and the others would minister to the Jews (2:9).
12. In Acts, the writer listed four rules made by the Jerusalem Council (Acts 15:29).
 - a. Abstain from food sacrificed to idols.
 - b. Abstain from blood.
 - c. Abstain from the meat of strangled animals.
 - d. Abstain from sexual immorality.

In Galatians, Paul did not mention any of these. He wrote that the church leaders asked Barnabas and him to “continue to remember the poor” (2:10). This he was glad to do, and he did do (Romans 15:25-27). One of Paul’s great concerns was to gather from the Gentile churches an offering for the poor saints in Jerusalem (Acts 24:17).

F. PAUL THE PROTECTOR (2:11-14)

1. Paul recorded a sad and painful incident that happened in Antioch. This was Antioch in Syria, which was the home base for sending out missionaries. In this incident, Paul “opposed him (Peter) to his face” (2:11).

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2. Peter was visiting the Christian church in Antioch. He enjoyed fellowship with the Gentile Christians, even to eating with them (2:12), which was forbidden by the Pharisees. But when “certain men from James” came to Antioch, Peter separated himself from the Gentile Christians (2:12) by refusing to eat with them. These “certain men” came from the Jerusalem church and were Jewish Christians. Peter was afraid of what the “circumcision group” or the Jewish Christians would think of him (2:12). Since Peter was a prominent leader in the church, the Jewish believers followed his example. They also shunned the Gentile Christians. Even Barnabas “was led astray” (2:13) and evidently shunned the Gentile Christians also.
3. Paul felt strongly that Peter’s behavior was inconsistent, and hypocritical (2:13). Hypocrisy is the act of claiming to be something one is not. It is an attempt to live in a way that deceives people. Paul felt Peter was deceiving the Jewish Christians by pretending he did not eat with the Gentile Christians.
4. So, Paul confronted Peter face-to-face (2:11). He let Peter know that he was wrong in his attitude and actions. Paul also showed that Peter’s authority as an apostle was not superior to his own. Both were apostles appointed by Christ.
5. Paul asked Peter an important question (2:14). But first, he reminded Peter that he had been living like a Gentile, even though he was Jew (2:14). Then came the question: “Why, then, do you force Gentiles to follow Jewish customs and rules?” (2:14, paraphrased). This was a question that evidently Peter did not try to answer. Probably he was too ashamed by Paul’s earnest sincerity and clear logic, and Peter said nothing. Where freedom of his converts was involved, Paul spoke boldly and bravely. He would protect them at any cost.
6. We must not think that Peter and Barnabas were purposely insincere and hypocritical. It is often difficult to know what to do under certain circumstances. Certainly they acted in the way they thought was best for peace in the Church. While they seemed to be more concerned about church “policy” or rules, Paul put principle first. Peter’s hypocrisy was hiding his real convictions while acting if he still followed the strict rules of the Pharisees. Peter had learned on the housetop in Joppa [JAH-puh] that God did not make a distinction between Jews and Gentiles (Acts 10). It was not a matter of race; that is, Jew or Gentile, but it was a matter of rightness with God.
7. There is another important point in this passage. Even though Paul accused Peter of a wrong practice, Paul affirmed they both agreed in principle. There was only one gospel—salvation by faith in Jesus Christ alone. Peter had declared this at the Council of Jerusalem (Acts 15:7-11), probably only a few weeks before. Paul insisted on the fact that God viewed the Jews and Gentiles equally.

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8. The word “force” (2:14) is the key to Paul’s attitude. He was stirred to action by others who “forced” Gentile converts into the legalism of the Jews.

G. PAUL THE PLEADER (2:15-21)

1. Paul, the great apostle, pled the cause of Gentile freedom like a lawyer. He said that “Jews by birth and not ‘Gentile sinners’” know that a person is not justified by keeping the Law (2:15-16). We are justified “by faith in Jesus Christ” (2:16). This was the heart of the matter. Justification or salvation for both Jews and Gentiles was by the same way—the only way—faith in Jesus Christ.
2. Knowing this, Paul wrote, “we” (the Jews) have believed in Jesus Christ that “we may be justified by faith in Christ” (2:16). And justification is “not by observing the law” (2:16). Paul repeated what he had just said. He wanted this truth to be fully and completely understood. This was a clear and bold call to Christian freedom, which was Paul’s whole purpose in writing this epistle.
3. Paul then wrote about the false idea that “Christ promotes sin” (2:17). He asked that if we seek to be justified and find ourselves to be “sinners,” does Christ promote sin? (2:17). He gave an emphatic answer, “Absolutely not!” (2:17). He used this expression again in 3:21. A good translation might be “By no means!” Another expression would be “Perish the thought!” Never, never, never does Christ promote or endorse sin.
4. Paul then wrote, “If I rebuild what I destroyed, I prove that I’m a lawbreaker” (2:18). After Peter’s housetop vision (Acts 10), he had destroyed or torn down the old legal rules; that is, the rules that separated Jews from Gentiles. If Peter should “build again” those things, as he was beginning to do at Antioch, he would be considered a “lawbreaker.” He would break the higher law of love.
5. Verse 19 should be interpreted in the light of Romans 7:7-25. Knowledge of the Law brought death; that is, a sense of guilt and condemnation. But when Paul “died to the law” (2:19), he became alive to God in Christ.
6. Galatians 2:20 is one of the great holiness texts of the New Testament. “I have been crucified with Christ and I no longer live, but Christ lives in me” (2:20). This means that Christ has taken the place of the carnal ego on the throne of my heart. The sanctified life is the Christ-life instead of the self-life. The carnal self or ego is crucified that Christ might control my life. Self is off the throne; Christ is on the throne. Self is crucified; Christ is crowned. This is the heart of the holiness message. Paul then wrote: “I live by faith in the Son of God, who loved me and gave himself for me” (2:20). I no longer have to depend on myself to live this crucified life, but I depend on Christ. This is the secret of victory.

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7. The Judaizers mixed law and grace. Paul refused to do this. Paul wrote that if the Law provided righteousness, then what was the purpose of Christ's death (2:21a)? If so, Paul said, "Christ died for nothing!" (2:21). That God gave His Son to die on the Cross is proof positive there was no other way to provide salvation. We can be right with God only by accepting Jesus Christ as our Savior. Anyone who still trusts in the Law for "righteousness" (salvation) denies the death of Jesus (2:21).

Arabia [uh-RAY-bee-uh]

Tarsus [TAHR-sus]

Cilicia [sih-LIH-sih-uh]

Agabus [AG-uh-bus]

Titus [TIE-tus]

Crete [KREET]

Joppa [JAH-puh]

CHAPTER 5

The Controversial Interpretation (Galatians 3:1-4:31)



NOTES

A. BY FAITH, NOT WORKS (3:1-5)

1. Paul showed strong feelings as he wrote this epistle to the Galatians. Consider his words at the beginning of chapter 3: "You foolish Galatians!" (3:1). He might have said, "You are out of your minds." He was not saying that they were mentally stupid, but that they were morally blind. Paul then asked who had "bewitched" them (3:1), or cast an evil spell over them. The Galatians acted as if someone had bewitched them by some evil influence.
2. The last part of verse 1 is significant. Paul declared that Jesus Christ, the crucified, was right before their very eyes. Marvin Vincent, the author of *Word Studies*, said: "Who could have succeeded in bringing you under the spell of an evil eye, when directly before your own eyes stood revealed the crucified Christ?"
3. Paul asked a pertinent question in verse 2: Have you received the Holy Spirit by obeying the Law or by faith? There was only one right answer: by faith. How did the Galatians expect to be made perfect—by works or by "human effort" (3:3)?
4. This question gives us a further hint as to the arguments of the Judaizers. At first, they said the Gentiles must be circumcised to be saved. Probably, some of them said, "But we know we are saved through Jesus Christ, and we have never been circumcised." Apparently, the second approach of the Judaizers was this: "Yes, but if you want to reach perfection, you must carefully obey the Law of Moses." But Paul's belief was that sanctification, like justification, was by faith alone, and not by the works of the Law.
5. Today, there are still people who believe what the Judaizers believed. These people believe to be holy we must live a life of strict self-denial or carefully obey a long list of rules. But neither self-denial nor obeying rules is the path to perfection. Instead, it is the simple way of faith and obedience, that is, supreme love and loyalty to Jesus Christ. That is the way of holiness.
6. The questions Paul asked in these verses—one in each verse—shows how upset he was. The question in verse 4 revealed his hope that their sufferings for Christ—that is, persecution by unbelievers—would not prove to be in vain.

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7. In verse 5, Paul pointed out that God gives us His Holy Spirit and works miracles because of our faith in Him. It is not because of our good works or human effort.

B. THE EXAMPLE OF ABRAHAM (3:6-9)

1. Again Paul made the point of “faith versus works” by mentioning Abraham. This man, who was the father of the Hebrew nation, was justified by faith, not works. His belief in God was “credited to him as righteousness” (3:6). All those who believe are the spiritual “children of Abraham” (3:7). God promised Abraham, “All nations will be blessed through you” (3:8). This is the gospel message. It was through Jesus Christ, the “son of Abraham” (Matthew 1:1), that this promise was fulfilled. So those who believe are blessed because Abraham believed.
2. In a parallel passage (Romans 4:9-12), Paul treated this subject more fully. He showed that Abraham was justified before he was circumcised (Romans 4:10). The example of Abraham was a most effective point for Paul. All Israelites (Jews) were proud of the fact they were children of Abraham.

C. THE CURSE OF THE LAW (3:10-14)

1. In the previous verses, Paul showed that the Old Testament scriptures teach justification by faith. In these next verses, he presented the negative side: those scriptures deny that a person can be justified by the Law.
2. Paul said that those who depend on the works of the Law are under a curse (3:10). He supported his point by saying that everyone who fails to keep the whole Law is cursed (3:10; Deuteronomy 27:26). But no human—except Jesus—ever keeps the Law fully. Therefore, all are under the curse.
3. Paul then quoted a most important scripture from the Old Testament: “The righteous will live by faith” (3:11; see also Habakkuk 2:4b). This was the keynote of Paul’s theology of salvation, as it was for Martin Luther and the Protestant Reformation.
4. In the next verse (3:12), Paul quoted again from the Old Testament. He supported his argument with the sacred scriptures, so his opponents, the Judaizers, would be silenced. The reference is Leviticus 18:5. The point is this: Since no one can keep the whole Law, the Law brings condemnation, not life.



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5. Is there hope? Yes, indeed! How? “Christ redeemed us from the curse of the law” (3:13). This is the gospel message. And what glorious news it is! We are not left helpless and hopeless, knowing that we can never be justified by keeping the Law. Now we discover it is a free gift from God. Christ took upon himself the curse of the Law when He died on the Cross (3:13). The Scriptures declare that the one who hangs on a tree is cursed (3:13; Deuteronomy 21:22-23).
6. Note the two results of Christ becoming a curse for us in verse 14. The first is the blessing of Abraham. Righteousness with God comes to Gentiles through Jesus Christ. The second is that “we” (Jews and Gentiles alike) might receive the “promise of the Spirit” by faith. Pentecost is provided through Christ for every believer. The experience the apostles received at Pentecost is available for everyone through faith, just as is justification. This was the answer to Paul’s question in verse 2.

D. THE PRIORITY OF PROMISE (3:15-18)

1. Paul’s writing is a bit milder in this Scripture passage. He now addresses the “foolish Galatians” (3:1) as “brothers” (3:15). He stated a commonly recognized principle of human life: a covenant once established cannot be changed (3:15). If this is true of a covenant made by humans, how much more is this true of one made by God.
2. Then Paul emphasized one point: God made the promise to Abraham and his seed (3:16). Paul called attention to the fact that the word “seed” is singular, not plural. The promise, therefore, refers primarily to Christ in whom all the world would be blessed.
3. Then the apostle made another important point. God made this covenant with Abraham 430 years before the Law was given at Mount Sinai (3:17). Therefore, the Law cannot do away with the covenant of promise previously made. The promise has priority, and the Law cannot set it aside. And these two principles—the Law and the promise—must not be confused. Under the Law, a person works to earn salvation. Under the promise, a person receives salvation as a free gift. To Abraham, God graciously granted salvation through “a promise” (3:18). And that is the way He gives salvation to us.

E. WHY THE LAW? (3:19-20)

1. A natural question then is this: What is the purpose of the Law (3:19)? If we receive salvation through a promise, why was the Law given?

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2. Paul's answer was that the Law was added because of "transgressions" (3:19). Man and woman sinned, even under God's gracious promise. God gave the Law to awaken in mankind the sense of sin and produce conviction for it. Unless we have an awareness or sense of sin, there is no need to seek a Savior.
3. But the Law was only needed "until the Seed . . . had come" (3:19). When Jesus Christ appeared, the Law was no longer needed.
4. This Law was "put into effect through angels by a mediator" (3:19). There is no hint of this in the account of the giving of the Law at Sinai [SIE-nie] (Exodus 19–30). But there is reference to this in Acts 7:53. The "mediator" is Moses, through whom God gave the Law to the Jews.
5. Verse 20 is one of the most difficult verses in the New Testament to understand. One Bible scholar said there are more than 400 interpretations of this verse. The first part of the verse is fairly clear. The idea of a mediator assumes there are two parties (people) between whom the mediator acts. But the last part of the verse is confusing. Maybe the best way to understand it is to connect it with the last part of verse 19. Since God gave the promise directly to Abraham, no mediator was needed. God alone confronted the patriarch. In this case, there were not two parties or people. God dealt with Abraham alone.

F. LAW AGAINST PROMISE (3:21-22)

Paul constantly had to answer what his opponents concluded from his arguments. He denied emphatically that the Law is opposed to the promise (3:21). Both came from God. They do not conflict because they do not have the same functions or purposes. The Law's purpose was to give a sense or awareness of sin. The promise was to provide salvation from sin. Therefore, they do not contradict each other. But Paul stated that "the Scripture declares the whole world is a prisoner of sin" (3:22). This is like being a slave to sin, and there is only one hope. Salvation "through faith in Jesus Christ" is available to all those who believe (3:22).

G. THE FUNCTION OF THE LAW (3:23-29)

1. We might say that living under the Law was a period of probation. It is like a stage of childhood when we are disciplined. Paul said it was like being "prisoners" who are "locked up" (3:23). The function of the Law was to prepare the way for the coming of Christ. The Law emphasized the reality of sin and the need of a Savior.

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2. Sometimes, the Law is viewed as a teacher or tutor. But that is not a good interpretation of the phrase “in charge” (3:24). The best Bible scholars agree that we should not make Christ a teacher or tutor. That is not even hinted here. Again Paul indicated that purpose of the Law was to bring people to Christ that we “might be justified by faith” (3:24).
3. Paul then states again when “faith has come,” we are no longer under the Law. (3:25). We have a new freedom in Christ. We are now children of God through “faith in Christ Jesus” (3:26). The Law makes people slaves or prisoners, but Christ makes us free. This was Paul’s main message for the Galatian converts. He did not want them to substitute slavery to the Law for the previous slavery to sin.
4. Does “baptized” (3:27) refer to water baptism? The answer is probably “yes” and “no.” It seems likely, in considering Paul’s other writings, that he had water baptism in mind. But “baptized into Christ” (3:27) is something more than the outward rite or ritual. If only the outward form happens, the person is definitely not “baptized into Christ.” This phrase means also a heart experience that comes only through repentance and faith.
5. Paul said when we are “baptized into Christ” we have clothed ourselves with Christ. What a challenge this is for every Christian! When we look at a person, the main thing we see are clothes. When people look at us, do they see Jesus Christ?
6. Verse 28 declares a favorite doctrine or belief of Paul. With God there are no distinctions of race, color, social status, or gender. All believers are “one in Christ Jesus.”
7. Paul then repeated what he said earlier. Everyone who belongs to Christ is a part of the seed of Abraham (3:29). Furthermore, they are “heirs according to the promise” (3:29). What a heritage is ours in Christ!

H. FROM SLAVES TO SONS (4:1-7)

1. In the previous chapter, Paul spoke of the Jews under the law as in a time of preparation. The people were slaves to the law. But now Paul developed the idea in a different way. He spoke of the limitations of childhood.
2. A child may be an heir to a large fortune or an estate. But as long as he or she is a child, he or she is “no different from a slave” (4:1). The child may potentially be a lord over the fortune or estate. Yet the child does not yet control what he or she is to inherit.

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3. Why is the child no different from a slave? Is it because the child is “subject to guardians and trustees” (4:2). These words, “guardians” and “trustees,” could be translated as “stewards.” It would seem that the first word refers to a personal “guardian” or “steward.” The second word refers to a “steward” or a “manager” (see Luke 8:3). One Bible scholar translates this phrase: “controllers of his person and property.”
4. The custom of the Greeks and Romans (but not Jews) was that a father appointed guardians for his minor children. These guardians would take over the father’s duties in case of the father’s death. The guardians would continue in authority until the time set by the father (4:2). This was not the same in every place. For example, in Athens [ATH-unz], the guardians of Demosthenes [duh-MAHS-thuh-nee] controlled his property until he was a full citizen at age 18. In Asia Minor the stewards sometimes controlled property until the child was 25. However, the steward’s personal authority over the child ended when the child was 14.
5. Here is the point that Paul made: the rule or time of the law was not a permanent matter. It was a time of preparation, like childhood, before the coming of Christ. Men and women reach their full status as children only in Him.
6. When Paul said “we were children” (4:3), he probably meant both Jews and Gentiles. He wrote, “When we were children, we were in slavery under the basic principles of the world” (4:3). What is the meaning of the last phrase? Many answers have been suggested. But one simple way to understand it is to think of it as referring to elementary or basic teaching.
7. The phrase “when the time had fully come” (4:4) is parallel to “the time set by his father” (4:2). It was the time for minors to become sons and daughters, for them to reach a mature age. The phrase in the verse is very significant as we consider history. Never before or after the time of Christ was the world so ready for His coming. This was true in three specific ways.
 - a. *Government.* A person could travel almost anywhere around the Mediterranean [MED-uh-tuh-RAY-nee-un] Sea and still be in the Roman Empire. The peace of the Romans reigned through the entire empire. Paved roads throughout the empire made travel easy. There were no boundaries to keep people from moving about the vast empire.
 - b. *Language.* The Hebrew language, in which the Old Testament was written, uses concrete terms. But it is most inadequate to express abstract ideas. The same was true of the other languages of early times. In contrast, the Greek language was developed in the age of philosophy.

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Much of our vocabulary for science, philosophy, psychology, and related areas comes from the Greek. It was a language very fitting to express the great truths of Christianity. Its ability to distinguish between synonyms was something the world had never seen before. And Greek was the language spoken throughout the world of that day. One could travel all around the Mediterranean Sea and speak Greek all the way. That is the only language Paul had to know to evangelize (Romans 15:19). What a paradise for preaching the gospel! Today, a person would need to know a dozen different languages for the same geographic area.

- c. *Religion.* The Jews were the only consistent monotheists of Old Testament times. (Monotheists believe in only one god.) The Jews worshiped the one true God. In the few centuries before the birth of Christ, the Jews were scattered throughout the Gentile world. This is known as the Great Dispersion. Everywhere they went they carried the knowledge of the one true God. This was so important in preparing the way for Christianity in the polytheistic heathen world. (Polytheists believe in many gods.) Furthermore, the Jews built synagogues in almost every city of the Roman Empire. These provided a starting place for the Christian missionaries in each community.
8. These three assets—government, language, and religion—in the early spread of Christianity were all summed up by the apostle Paul. First, he was a Roman citizen and had special rights, privileges, and protection (Acts 22:25-29). Second, he spoke the Greek language with competence and eloquence. This was evident when he addressed the people in Athens (see Acts 17:16-33). Third, he was a Jew and had received training as a rabbi (Acts 22:3). In every Jewish synagogue, he was welcomed as a traveling rabbi and given the opportunity to teach the people. Never was there a better opportunity to do missionary work on three continents than in Paul's time. Today, the situation in the same area would be far more complicated.
9. Then, when the time was right, "God sent his Son, born of a woman, born under the law" (4:4). The phrase "born of a woman" spoke of Jesus' humanity and His virgin birth. The phrase "born under the Law" spoke to the fact that Jesus fulfilled the Law for us.
10. The purpose of Jesus' coming was to "redeem" people from the bondage of the Law (4:5). That redemption changed people from slaves to sons. In that time, slaves could be redeemed by a ransom paid for their freedom. The one who redeemed a slave could adopt him as his son. That is what God did for us in Christ.

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11. As sons of God, we have “the Spirit of his Son” (4:6)—the Holy Spirit—who makes this sonship real. In our hearts He sounds a new note: “Abba, Father” (4:6). This is the witness of the Spirit that we are the children of God (Romans 8:15-16).
12. No longer are we slaves, but sons. And if sons, we are heirs of God through Christ (4:7). John Wesley was a Christian minister and theologian in the 1700s in England. He described his conversion as a time when he changed from a servant to a son. Up to that time he had been trying to save himself by his own good works and religious life. But on May 24, 1738, in his famous Aldersgate experience, he trusted in Christ alone for his salvation.

I. WHY GO BACK? (4:8-11)

Paul reminded the Galatians of their Gentile background when they served false gods (4:8). Then he asked a question: Why do now turn back to “those weak and miserable principles?” (4:9). He evidently meant Jewish legal observances, as indicated in verse 10. They had left the slavery of heathen gods to enjoy wonderful freedom in Christ. Now, the Galatians were exchanging this freedom for a new slavery to the law. So, Paul wanted to know why they were going back to slavery. He feared that his work for them might prove to be “wasted” (4:11).

J. PAUL’S PERSONAL APPEAL (4:12-15)

1. The apostle pleaded with his readers to become “like me,” because “I became like you” (4:12). What did he mean? He probably was saying to the Galatians: “Become like myself, free from the Law. For I, born a Jew, have become in practice a Gentile like you.”
2. Paul said that “it was because of an illness” (4:13) that he first preached the gospel in Galatia. He may have had an attack of malaria from being in the low swampland of Pamphylia from his first missionary trip. That was the main reason he and Barnabas went over the mountains to preach in the highlands (Acts 3:13-14). This was necessary for Paul’s health and safety.
3. The best Greek text of verse 14 states, “your temptation in my flesh.” Paul’s physical appearance was a temptation for the Galatians to despise him. Instead they received him as “an angel of God,” as if he were “Christ Jesus” (4:14). It’s no wonder the apostle felt a special love for the Galatians.
4. Paul went on to say that if possible the Galatians would have “torn out” their own eyes and given them to him (4:15). This has been used as an argument that Paul’s “thorn in [the] flesh” (2 Corinthians 12:7) was poor eyesight or

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some eye disease. This would have made his appearance gross or offensive. But the same would be true of someone with ongoing malaria. The language is not clear to indicate what Paul's illness was.

K. ZEAL FOR THE WRONG THING (4:16-20)

1. Paul then pleaded, "Am I now your enemy because I told you the truth?" (4:16, paraphrased). This suggests that on Paul's second visit to Galatia (Acts 16:1-5) he may have discovered the Judaizers were already at work. He probably spoke in way that offended some of the people. Today, this is still the case that a person sometimes makes enemies by telling the truth.
2. "Those people" in verse 17 probably refers to the Judaizers. Paul said the Judaizers were eagerly and fervently trying to convince them of their beliefs. But Paul said this was "for no good" (4:17). He knew that the Judaizers' intent was to turn the Galatian believers away from Paul.
3. Paul said it is fine to be eager and fervent, but not if the purpose is wrong (4:18). Paul had zealously sought them for a good purpose when he was with them. But he wondered why they did not continue to respond to his love and care, as they had done at first? In his absence, why had they allowed others to influence them to their harm?
4. Verse 19 is an exclamation of anguish from Paul's heart. He implied that they have lost Christ and need to find him again.
5. In what way did Paul wish to "change [his] tone?" (4:20). Some Bible scholars say from mild to harsh, while others say from harsh to mild. The latter one is probably the better meaning in this context. Perhaps Paul had spoken sternly to them on his last visit. Now, he wished to see them again and use the tender tones of a mother (4:20).

L. SARAH AND HAGAR (4:21-31)

1. This Scripture passage presents an allegory of Sarah and Isaac and Hagar [HAY-gahr] and Ishmael [ISH-may-ul]. Paul said, "If you wish to live under the law, consider what the law tells you in Genesis" (4:21, paraphrased).
2. Hagar is called the "slave woman" and Sarah is called the "free woman" (4:22). The latter is a strong term, meaning "free, not fettered, not constrained, independent." Paul used the strongest possible contrast between slavery of the Law and the freedom in Christ. Thus, he chose the story of Hagar and Sarah.

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3. Ishmael's birth was "in the ordinary way" (4:23). Isaac's birth, on the other hand was "as the result of a promise" (4:23; Genesis 17:15-19). Abraham was 100 years old when Isaac was born (Genesis 21:5). Sarah was old and could not give birth to children. Yet God's promise was fulfilled in a miraculous way.
4. Paul treated this story in Genesis as an allegory (4:24). That is, he gave it a spiritual interpretation. In an allegory each detail is given a spiritual meaning.
5. So Hagar and Sarah represent the two covenants of law and grace. "Hagar stands for Mount Sinai in Arabia" (4:25). This was represented by the city of Jerusalem with its legalism. But legalism means bondage and slavery (4:25). Sarah represents the "Jerusalem that is above" (4:26), a place of perfect freedom. This probably refers to the Church of Jesus Christ.
6. Verse 27 contains a quotation from Isaiah 54:1. The "barren woman" is Sarah. The woman "who has a husband" is Hagar. Both Isaiah and Paul made the same contrast between the natural seed (descendants) of Abraham and the spiritual seed. Because Isaac's birth was a miracle in fulfillment of a promise, it represents the spiritual seed. Christians, as Isaac was, "are children of promise" (4:28).
7. Ishmael (4:29) persecuted Isaac (Genesis 21:8-10). Likewise, the Judaizers were persecuting the Christians. But God told Abraham to "get rid of the slave woman and her son" (4:30). The application is obvious. The Judaizers should be cast out of the Church and not allowed to damage it further.
8. Paul repeated the truth that we are the spiritual descendants of freedom, not bondage (4:31). To go back under the Law is to give up our freedom in Christ, which He purchased for us and offers to us freely.

Athens [ATH-unz]

Demosthenes [duh-MAHS-thuh-neeZ]

Mediterranean [MED-uh-tuh-RAY-nee-un]

Hagar [HAY-gahr]

Ishmael [ISH-may-ul]

Sinai [SIE-nie]

CHAPTER 6

Practical Application (Galatians 5:1-6:10)



NOTES

A. FOR FREEDOM (5:1)

1. This verse provides a transition between what comes before it and what comes after it. The first phrase “for freedom” was used commonly in that day about slaves being set free. This happened when a ransom price had been paid for their release. In the same way, Christ paid the price for our redemption by His death on the Cross. We, therefore, can be released from the bondage of sin.
2. Paul knew that the Galatians were under pressure from the Judaizers. The Galatians were ready to put their necks into the “yoke of slavery” (5:1). Paul used a figure of speech to compare what would happen with that of a yoke for oxen.

B. CHRIST OR CIRCUMCISION? (5:2-6)

1. In the second verse, Paul gave a solemn warning. If the Galatian converts submit to circumcision, then redemption through Christ will profit them nothing at all. The Judaizers’ idea of salvation through the law was a denial of the death and resurrection of Christ.
2. The seriousness of the situation is revealed in verse 3. The person who chose circumcision was “obligated to obey the whole law.” But no one could ever keep the entire law. So, it was hopeless.
3. If a person seeks to be justified by the Law, this means the person renounces Christ. That person has no further claim on Christ for salvation. That person has “fallen away from grace” (5:4). That is, the person has substituted law for grace as the way of salvation. Paul said the person is “alienated from Christ” (5:4) or separated from Him. Paul wanted his readers to realize the tragic seriousness of what they were doing.
4. Paul pointed out the difference between the Jewish way of righteousness with the Christian way. The Jewish law was based on works and obeying the Law. But the Christian way is “by faith” (5:5). Through the Spirit, Paul said, we patiently wait for “the righteousness for which we hope” (5:5). This obviously means our final salvation, which comes at the end of our life here on earth.

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5. Paul then emphasized again that before God there is no difference between Jew and Gentile. Circumcision does not give a person status in heaven. It has no value for one's salvation (5:6).
6. What does have value? "Faith expressing itself through love" (5:6). This is the Christian dynamic. There is no stronger power in human life. In verses 5 and 6, Paul mentions "faith, hope, and love." Compare this with his words to the Christians in Corinth (1 Corinthians 13:13).

C. A RACE HALF RUN (5:7-12)

1. The Galatians had made an excellent start in their Christian life. They had run well for a while. But then the Judaizers "cut in on" them (5:7) and caused them to stop running the race. Paul reminded them this "persuasion" did not come from God (5:8). It was from Satan.
2. Verse 9 seems to be unrelated to the context. Paul used the same proverb about yeast in 1 Corinthians 5:6, where the meaning is more obvious. So, what does it mean here? There are two possible meanings:
 - a. Although only a few had turned aside from faith in Christ, their influence might lead others astray.
 - b. Though the heresy had just begun, the leaven of its influence might finally spoil the whole Church.
3. Graciously Paul declared his faith and confidence in the Galatian Christians (5:10). He believed they would accept the truth he presented to them. But the Judaizers must receive their judgment and "penalty" (5:10).
4. It appears that Paul's opponents were accusing him of preaching circumcision (5:11). This may have been because he circumcised Timothy (Acts 16:1-3). But Paul did this only because Timothy's mother was Jewish.
5. Paul had a simple answer: "Why am I still being persecuted?" (5:11). If he were preaching circumcision, the Jews would not be persecuting him everywhere he went. This persecution was mentioned over and over in the Book of Acts. What Paul's critics accused him of did not make sense. If he preached circumcision, the Cross would not offend anyone and the persecution would cease (5:11).
6. The literal meaning of verse 12 is this: "I wish the people who trouble you would mutilate themselves." That is, they would go beyond just circumcision. Self-mutilation was a common practice in some worship practices of false

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gods in Paul's time. Therefore, his readers would know what he meant. Probably, Paul's words reflected irony and sarcasm. Since there was so much emphasis on the physical rite of circumcision, they might as well go the whole way as the heathens do.

D. LOVE IS LIBERTY (5:13-15)

1. Some people do not know the difference between freedom to love and free love. This is a constant danger of a religion of freedom, such as Christianity. There are always some people who take their liberty to excess. This has been a problem with every great revival of Christianity.
2. So, Paul warned his readers. The fact that they are freed from the Law of Moses does not mean they can use this "freedom to indulge the sinful nature" (5:13). They must not give into the temptations to sin against God. Instead, Paul said to "serve one another in love" (5:13).
3. Freedom must always be limited by love. The person whose heart is filled with perfect, Christlike love is the freest person on earth. People who are fully dominated and controlled by love can safely do what they please. All their desires are for the highest good of others. This is glorious freedom, which is possible only in Christ, who is divine love.
4. Paul then said that all the Law is summed up in the one word—love. To love your neighbor as yourself is to keep or obey the whole Law (5:14). This is Christian freedom. What a happy substitute for trying in vain to obey a lot of rules and regulations! Love is the answer—the only answer—to legalism.
5. Apparently, the Judaizers were causing a lot of strife and trouble in Galatia. Paul gave another warning to his readers. If they, like animals, bite and devour each other, they will all be consumed and destroyed (5:15).

E. THE SPIRIT VERSUS THE SINFUL NATURE (5:16-18)

1. Paul told the Galatians to "live by the Spirit" (5:16). That is the way to avoid fulfilling the desire of the sinful nature (5:16). We can only escape sinful living by living in the Spirit.
2. The desires of the sinful nature and of the Spirit are complete opposites (5:17). The strong pressures and temptations of the sinful nature pull a person into sin. This prevents us from doing what we want to do (5:17).

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3. In verse 18 Paul declared that the Spirit-filled life delivers us from the sinful nature and the Law. That is because the Christian who is filled and led by the Spirit actually fulfills the Law and is not under the control of the Law. Praise the Lord!

F. THE ACTS OF THE SINFUL NATURE (5:19-21)

1. To make his point quite graphic, Paul painted a picture between the acts or works of the sinful nature and the fruit of the Spirit. In this way he made the point specific and concrete.
2. What an ugly and sordid picture Paul painted! He said the acts of the sinful nature are obvious (5:19). First, he mentioned sexual sins—immorality, impurity, and debauchery (5:19). Next, he mentioned the sins of superstition and evil spirits—idolatry and witchcraft (5:20). These are followed by the so-called sins of the self-centered human ego—hatred, discord (strife), jealousy, fits of rage, selfish ambition, dissensions (quarreling), factions (self-seeking), and envy (5:20-21). Last, he mentioned evil desires—drunkenness, orgies (destructive appetites), and the like (5:21). These horrible products of the sinful nature need no comment. The thing to note is that hatred, strife, jealousy, and envy are in very “bad company.” Paul warned that people who “live like this will not inherit the kingdom of God” (5:21).

G. THE FRUIT OF THE SPIRIT (5:22-23)

1. Perhaps Paul’s contrast between “acts” (plural) and “fruit” (singular) was intentional. Maybe he wanted to emphasize the fact that the sinful nature brings division, while the Holy Spirit bring unity. This is true both in a person’s inner life and outer life. A person’s personality can only be fully integrated in the Spirit-filled life. On the other hand, the sinful nature is the source of all divisions—in the home, church, community, nation, and world.
2. Paul named nine characteristics of the fruit of the Spirit. Love (5:22) is first, which is the supreme Christian virtue. This is so because God is love. Love for God and love for others are at the top of the list. John Wesley, a Methodist leader and theologian, said that love is “the root of all the rest.”
3. Next comes joy (5:22). A joyless Christian is certainly not a Spirit-filled Christian. Yet some who claim to be sanctified look sad and unhappy. Joy and grace come from the same root word in the Greek language. Genuine joy is always the fruit of God’s grace.



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4. The third fruit is peace (5:22). Full or total peace comes only by full surrender to God's will. Peace is love at rest in the heart. A noted theologian said, "True peace comes not from the absence of trouble but from the presence of God."
5. The first three—love, joy, and peace—are inward graces. The next three relate more to the outward life and our relationships with others.
6. Patience (5:22) is a virtue that all of us struggle with at times. Some Bible translations use the term longsuffering. This means suffering long with the treatment we sometimes receive from others. It also means holding steady when pressures of life overwhelm us.
7. Kindness (5:22) is an important virtue for believers. We think of people who are kind as being gracious and considerate of others. Being kind and gracious are marks of the Spirit-filled life.
8. Goodness (5:22) has no substitute. One Bible scholar calls it "love in action." John Wesley said that the Greek word for goodness is: soft, winning, tender, either in temper or behavior.
9. Perhaps, the first three virtues have to do with our relationship to God; the second three, our relation to others; and the last three, our relation to ourselves. Yet, the divisions are not as sharp and clear as this indicates.
10. Faithfulness (5:22) demands that we be true to our redeemed selves and keep faith with our inner spiritual nature. Loyalty and fidelity, which are synonyms for faithfulness, are essential Christian virtues.
11. Gentleness (5:23) or meekness does not mean weakness. Rather it describes the strength of those who are fully committed to Christ. William Barclay, a Bible scholar and writer, said that the Greek word had three meanings: submitting to God's will, being teachable, and being considerate of others.
12. Self-control (5:23) or self-discipline means that a person exercises restraint over emotions, impulses, and desires. Self-control is one of the main secrets of success in life.
13. We can make two observations about this passage. (1) It takes time for fruit to grow. (2) A good tree will finally bear fruit. We should give a newly, sanctified Christian time to produce the fruit of the Spirit. At the same time, if filled with the Holy Spirit, a person will manifest or show this fruit in some measure.

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H. LIVING IN THE SPIRIT (5:24-26)

1. A fully committed Christian is one who has been crucified with Christ, so that the sinful nature is dead (5:24). But we can live the sanctified life only by walking in the Spirit every day (5:25). This means living more and more under the control of the Spirit.
2. Paul then interjected another plea for love and peace among the Galatian Christians (5:26). He gave them specific instructions not to be “conceited” nor to provoke and envy each other (5:26).

I. CARRYING BURDENS (6:1-5)

1. Two principles are stated in these five verses:
 - a. “Carry each other’s burdens” (6:2)
 - b. “Each one should carry his own load” (6:5).
2. On the surface, it seems these principles contradict themselves. But the words “burdens” (6:2) and “load” (6:5) do not mean the same in the Greek language. In verse 2 the word “burden” comes from a root word meaning “heavy.” It refers to a crushing weight that presses one down. The term “load” in verse 5 comes from the verb that means “to carry.” So it simply means “something that is carried.”
3. This helps us understand the difference. In verse 2 Paul said to bear one another’s extra heavy burdens. For example, if you see a man staggering down the street with a piano on his back, put your shoulder under one corner. When crushing burdens of financial loss, sickness, or death overwhelm a person, fellow Christians should help lift the heavy weight or burden.
4. In verse 5 Paul said that every person must carry his or her own load. This means we are not to shirk our regular responsibilities. We are not to expect others to do our work for us. But each person should take care of her or his own tasks. There is no place for laziness in the Christian life.
5. The context of these two principles is clearly indicated. In verse 1 Paul said that a believer may be tempted and then commit a sin. The spiritual ones in the church should quickly come to his or her rescue. What are they to do? Talk about the sinner? No, they are to pray for the person who sins. With loving concern, they help the backslider return to the Lord. Too often in the church when a new convert falls into sins, the tendency is to ignore the



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person. But this is not the Christian way. Paul said that “the law of Christ” (6:2) is love. Also, Paul reminded the Galatian Christians to “watch” out, as they, too, might be tempted to sin (6:1).

6. Paul then warned the readers not to think of themselves as “something” when they are “nothing” (6:3). If they do, they only deceive themselves (6:3). Any good that is in us is a gift of God. So, we have no right to take credit for the good.
7. Rather than boasting, all people should prove themselves by their own work (6:4). If we are doing well, we don’t need to tell everybody about it. If we are not doing well, no amount of boasting will make up for our lack of doing well.

J. SOWING AND REAPING (6:6-10)

1. In verse 6, Paul gave a principle about sharing. He said that those who receive spiritual food should share “all good things” with the teacher.
2. In verse 7, Paul gave a warning, which is often used as an evangelistic text for sermons. And this is right. “Do not be deceived” (6:7) means don’t try to fool yourself. “God cannot be mocked” (6:7), but people try to mock God. They may do it by sheer carelessness, or they may purposely reject the gospel message.
3. In the last part of verse 7, Paul stated a well-known law of life: we reap what we sow. But it is even more tragically true that we reap more than we sow. If a farmer sows a bushel of oats, he expects to reap several bushels of oats. And if one sows a bushel of wild oats (sinful living), that person will reap many bushels of wild oats (the consequences of sin). Too many people have learned this “law” too late.
4. The phrase “sows to please his sinful nature” (6:8) suggests sensual, sinful living (5:19-21.) Paul said that the person who sows in this manner will “reap destruction” (6:8). The people who have engaged in sin give testimony to the truth of this statement. Sometimes their bodies are damaged or destroyed by sinful living. Sin is costly and destructive. In this verse the term “nature” means more than the physical body. It also means the inner nature. The person who follows his own selfish interests and desires will reap a sad harvest of regret and remorse.
5. In contrast, “sowing to please the Spirit” means reaping “eternal life” (6:8). This spiritual sowing includes walking in the Spirit and letting the Holy Spirit guide a person’s daily life. The context also suggests that “sowing” means

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giving generously for the building of the Kingdom. The opposite, of course, is spending money selfishly. People who are stingy in giving to the Lord's work will reap a barren harvest of spiritual blessing in their own souls.

6. Paul then gave another warning: "Let us not become weary in doing good" (6:9). Sometimes we may feel that our "sowing" is not doing anything good and is not producing results. But if we do not get discouraged and quit, we will finally reap the rewards "at the proper time" (6:9).
7. Paul finally urged the Galatians to "do good to all people" (6:10), but especially their fellow Christians. Generosity is one of the main ways we grow in grace. The Bible says, "A generous man will prosper" (Proverbs 11:25). People who are stingy in their giving will find their already small souls will shrink even further. Doing good to others is one of the greatest assets in successful soul-winning. It often opens the door to a witness for Jesus Christ.

CHAPTER 7

The Conclusion (Galatians 6:11-18)



NOTES

A. WITH LARGE LETTERS (6:11)

1. Paul said that he was writing with “large letters” with his “own hand.” This implies he was writing with large, scrawling letters. This could be because of poor eyesight, or it could be because of his disturbed emotions. Or, it could have been both.
2. If Paul meant this statement for the entire epistle, and not just the conclusion, this suggests something more. Paul wrote the book in such urgency that he did not wait for a secretary to help him. Bible scholars agree that the apostle usually dictated his letters to a secretary. This is also evidence of the strong feelings under which Paul wrote this epistle.

B. THE CROSS OF CHRIST (6:12-16)

1. The Judaizers were stressing circumcision to “avoid being persecuted for the cross of Christ” (6:12). Today, people emphasize baptism and church membership without repentance and regeneration for the same reason. They don’t want to be persecuted. They know that people look down on any good, respectable citizen who confesses to being a sinner. But only the self-confessing, self-acknowledged sinner is saved.
2. Paul again condemned the Judaizers for being inconsistent. He charged them with failure to keep the Law themselves (6:13). Yet, they would put the Gentile converts under bondage to the Law, requiring them to be circumcised (6:13).
3. Then Paul made his great declaration that he would boast only in the Cross of Jesus (6:14). By the Cross, Paul was crucified to the world. This self-crucifixion (2:20) is what every Christian needs who is not yet dead to the world and the sinful nature. With our eyes on the Cross, the world looks cheap and even disgusting.
4. Again, for the last time in this letter, Paul affirmed that circumcision does not improve a person’s status with God (6:15). Circumcision has no spiritual value at all. The only thing that counts is being a “new creation” (6:15). The old creation sinned. The Church of Jesus Christ is His new, redeemed creation.

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5. Paul then pronounced a blessing on those who follow “this rule” (6:16). John Wesley said that “this rule” means boasting only in the Cross, being crucified to the world, and being created anew. These people are the true “Israel of God” (6:16; Romans 9:6-7).

C. THE MARKS OF JESUS (6:17)

1. The interesting word “marks” in this verse is only found here in the New Testament. “Marks” is the Greek term “stigma,” which has become an English word. According to one Bible scholar it means “a brand burned into” or “the mark of a cut made in the skin of a slave.” Paul had been branded as Christ’s slave. Everybody who knew Paul could recognize the brand marks.
2. To what does Paul refer? Since he said “on my body,” Bible scholars believe that Paul meant the wounds he received. For example, the stoning at Lystra (Acts 14:19) and the beating in Philippi (Acts 16:22-23). Paul said he was lashed five times, beaten with rods three times, and stoned once (2 Corinthians 11:24-25).

D. THE FAREWELL (6:18)

1. Paul’s closing benedictions are always a blessing. They make an interesting study in themselves. See the benediction in which he mentions the Trinity—Jesus Christ, God, and Holy Spirit (2 Corinthians 13:14).
2. In this benediction, Paul reminded these Gentile converts, tempted by Judaizers, that they are still “brothers” in Christ. He prayed that the “grace of our Lord Jesus Christ” might be with them. This is his favorite benediction. Grace is God’s goodness and mercy to us, which we don’t deserve. It is a fitting benediction to this epistle where Paul contrasts grace and law. He wishes God’s grace on those who are in serious danger of falling from grace.

STUDY QUESTIONS

NOTES

CHAPTER 1. INTRODUCTION TO GALATIANS

1. Paul wrote the Book of Galatians, which is an epistle.
 - A. True
 - B. False
2. Bible scholars speculate the date of the writing of Galatians was _____.
 - A. 48 A.D.
 - B. 55 A.D.
 - C. 60 A.D.
 - D. undecided
3. Most Bible scholars believe that Paul wrote the letter to the churches in southern Galatia.
 - A. True
 - B. False
4. The first Christians in Jerusalem were _____.
 - A. Jews
 - B. converts to Judaism
 - C. Gentiles
 - D. none of the above
 - E. A and B
5. The conflict in the Early Christian Church was about Gentile Christians having to become Jews and obeying the Law of Moses.
 - A. True
 - B. False
6. Judaizers were false teachers who _____.
 - A. were willing to accept Gentile Christians without them becoming Jews
 - B. taught unless you are circumcised you cannot be saved
 - C. both A and B
7. The purpose of the letter to the Galatians was to _____.
 - A. oppose the teaching of the Judaizers
 - B. to ask the Galatian church for an offering
 - C. establish the Gentile Christians in their freedom in Christ
 - D. A and B
 - E. A and C

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8. The decision by the Jerusalem Council _____.
A. one of the most important decisions in the history of the Church
B. made it possible for Paul and others to evangelize the world
C. both A and B
D. neither A or B
9. The theme of Galatians is _____.
A. people are justified by faith in Jesus Christ
B. let's just all get along and be tolerant of each others' beliefs
C. when in Rome do as the Romans do

CHAPTER 2. THE SALUTATION

10. Paul declared his authority as an apostle of Jesus Christ on the fact that _____.
A. he had been circumcised and became a Jew
B. he had witnessed the risen Lord on his way to Damascus
C. the church at Jerusalem had ordained him
11. Paul states the basic doctrine of the Christian faith as _____.
A. follow the Law of Moses
B. many paths lead to salvation
C. Jesus gave himself for our sins

CHAPTER 3. THE INTRODUCTION

12. Paul accused the Judaizers of _____.
A. attempting to confuse the Galatians
B. perverting the gospel of Christ
C. neither A or B
D. both A and B
13. Although Paul was upset with the Judaizers, he did not condemn them.
A. True
B. False
14. Legalism is the opposite of salvation through Jesus Christ alone.
A. True
B. False

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CHAPTER 4. PERSONAL IMPLICATION

15. Before Paul was converted, he was a Pharisee and a religious fanatic.
 - A. True
 - B. False

16. God's divine purpose for Paul was to _____.
 - A. teach others how to get along
 - B. preach to the Gentiles
 - C. be the head of the Early Church
 - D. persecute Christians

17. For Paul, the idea of salvation by faith was strange and revolutionary.
 - A. True
 - B. False

18. Paul had _____ circumcised since he was Greek.
 - A. Titus
 - B. Timothy
 - C. Both of the above

19. No matter what the pressure, Paul was determined that Gentile converts would continue to enjoy the good news of salvation through "Christ alone."
 - A. True
 - B. False

20. Paul felt very strongly about inconsistent living (hypocrisy) and confronted which of the leaders of the Early Church and this issue?
 - A. James
 - B. John
 - C. Peter
 - D. Barnabas

21. Paul and Peter agreed in principle that _____.
 - A. Salvation is by faith in Jesus Christ alone
 - B. Salvation is by observing the Mosaic Laws
 - C. Salvation is by baptism

22. Galatians provides some of the great "holiness" texts of the New Testament.
 - A. True
 - B. False

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23. The heart of the holiness message is _____.
A. self is off the throne
B. Christ is on the throne
C. self is crucified
D. Christ is crowned
E. all of the above

CHAPTER 5. THE CONTROVERSIAL INTERPRETATION

24. The Judaizers argued that the Gentiles must be circumcised to be saved.
A. True
B. False
25. Paul argued that Abraham was justified by his works and obeying God to be circumcised.
A. True
B. False
26. "The righteous will live by faith" was the keynote of Paul's theology of salvation.
A. True
B. False
27. The gospel message is that Jesus redeemed us from the curse of the Law.
A. True
B. False
28. The purpose of the law was to _____.
A. give a sense or awareness of sin
B. to prepare the way for the coming of Christ
C. to bring people to Christ
D. none of the above
E. all of the above
29. Being "baptized into Christ" means both water baptism and a heart experience that comes from repentance and faith.
A. True
B. False
30. As children (sons) of God, we have His Spirit, who makes our status as children (sons) real.
A. True
B. False

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CHAPTER 6. PRACTICAL APPLICATION

31. The Judaizers' idea of salvation was through faith in Jesus Christ.
- A. True
 - B. False
32. To live by the Spirit means to avoid fulfilling the desires of the sinful nature.
- A. True
 - B. False
33. The acts of the sinful nature include sins of sex, sins of the evil spirits, and sins of the human spirit.
- A. True
 - B. False
34. Love is the supreme fruit of the Spirit in the list that Paul provided.
- A. True
 - B. False
35. A Christian can live the sanctified life only by walking in the Spirit every day.
- A. True
 - B. False
36. Paul instructed the Galatian Christians to help carrying others' burdens by _____.
- A. quickly coming to the rescue and "restore him gently"
 - B. talking about the sinner with other church members
 - C. ignoring what the sinner is doing
 - D. all of the above
 - E. none of the above
37. Paul said that the law of life, "we reap what we sow," also applies to our spiritual lives.
- A. True
 - B. False

CHAPTER 7. THE CONCLUSION

38. Bible scholars generally agree that Paul wrote at least a portion of Galatians with his "own hand"; without the help of a secretary.
- A. True
 - B. False

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39. Paul's great declaration was that he boasted in the Cross.
- A. True
 - B. False
40. Paul's "marks" in verse 17 probably refer to his wounds for beatings and a stoning for the sake of Jesus Christ.
- A. True
 - B. False
41. Paul's benediction extended grace to the Galatians, who were his brothers in Christ.
- A. True
 - B. False

PRONUNCIATION GUIDE



NOTES

Agabus [AG-uh-bus]
Ankara [AN-kuh-ruh]
Antioch [AN-tee-ahk]
Arabia [uh-RAY-bee-uh]
Athens [ATH-unz]
Barnabas [BAHR-nuh-bus]
Cilicia [sih-LIH-sih-uh]
Corinth [KOHR-unth]
Crete [KREET]
Cyprus [SIE-prus]
Damascus [duh-MAS-kus]
Demosthenes [duh-MAHS-thuh-neeZ]
Derbe [DER-bee]
Ephesus [EF-uh-sus]
Galatia [guh-LAY-shuh]
Galatians [guh-LAY-shunz]
Gentile [JEN-tiel]
Hagar [HAY-gahr]
Iconium [ie-KOH-nee-um]
Ishmael [ISH-may-ul]
Israel (IZ-ree-uhl)
Jerusalem [juh-REW-suh-lum]
Joppa [JAH-puh]
Judaizers [JEW-duh-ie-zerz]
Judea [JEW-dee-uh]
Lystra [LIHS-truh]
Macedonia [MAS-uh-DOH-nee-uh]
Mediterranean [MED-uh-tuh-RAY-nee-un]
Pamphylia [pam-FIHL-ee-uh]
Perga [PER-guh]
Pharisees [FAIR-uh-seez]
Philippi [FIL-uh-pie]
Pisidia [pih-SIHD-ee-uh]
Sadducees [SAD-yew-seez]
Silas [SIE-luhs]
Sinai [SIE-nie]
Syria [SIHR-ee-uh]
Tarsus [TAHR-sus]
Titus [TIE-tus]