

## Adult Education – St. Luke’s Church – Sedona, AZ

Studies on the Daily Lectionary – Septuagesima – Evening Prayer, Second Lesson – Galatians 1:1 – 3:18  
Week of February 17, 2019

### Introduction:

#### The Road Not Taken

Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveler, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;

Then took the other, as just as fair,  
And having perhaps the better claim  
Because it was grassy and wanted wear,  
Though as for that the passing there  
Had worn them really about the same,

And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way  
I doubted if I should ever come back.

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I,  
I took the one less traveled by,  
And that has made all the difference.

Robert Frost  
(1874-1963)

Paul’s Epistle to the Galatians has been called one of the most important – if not the most important – books in the New Testament. Like the traveler in Robert Frost’s poem, the churches in Galatia – which Paul had founded – were at a fork in the road. One road led to a form of Christianity burdened by the requirements of Jewish Law; the other road led to Christianity based solely on faith in Christ. Powerful and influential people – referred to as **Judaizers** – had attacked Paul’s credentials as an apostle and strongly urged the churches to choose the road leading back to the Law. Even Peter and Barnabas had fallen under the influence of their arguments! Paul, on the other hand, strongly urged the Galatians to take the road to Christian liberty. He knew, like the traveler in Frost’s poem, that the choice they made would likely be irrevocable; there would be no going back. If Paul’s sternly worded letter had not proven to be so persuasive, it is possible that the Christian church as we know it would not exist today.

**Time and Place of Authorship:** Based on the accounts of Paul’s travels through the Phrygian and Galatian regions in Acts, scholars generally date the composition of Galatians as either 48-50 A.D. or 54-55 A.D. (See, “North versus South,” p. 8.) The good news for the general reader is that the precise date and location of authorship have little, if any, impact on the content and the purpose of the letter. What really matters is that Paul was astonished at how far the Galatians had strayed from the Gospel he had preached, and he held nothing back in attempting to set them straight.

**Outline of Contents:** (from the *New American Bible, Revised Edition* (2010), p. 1306)

- I. Address (1:1-5)
- II. Loyalty to the Gospel (1:6-10)
- III. Paul’s Defense of His Gospel and His Authority (1:11-2:21)
- IV. Faith and Liberty (3:1-4:31)
- V. Exhortation to Christian Living (5:1-6:10)
- VI. Conclusion (6:11-18)

**Monday – Galatians 1:1-10. xx**

**1** Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) **2** And all the brethren which are with me, unto the churches of Galatia: **3** Grace be to you and peace from God the Father, and from our Lord Jesus Christ, **4** Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: **5** To whom be glory for ever and ever. Amen. **6** I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: **7** Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. **8** But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. **9** As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. **10** For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

v. 6: *removed from him*: deserting him

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**Exegesis:** For reasons that become apparent later in his letter, Paul finds it necessary to assert at the outset that he was called to be an apostle, not by any man, but by Jesus. The account of his conversion (Acts 9:1-9) makes this clear, but even the men who were travelling with Paul at that time only heard a voice; they did not see Jesus. (Acts 9:7.) However, shortly afterwards, Jesus did tell the skeptical Ananias that Paul was his “chosen vessel” (Acts 9:15). (*See also*, “Paul – Apostle to the Gentiles,” in the Appendix to last week’s class materials.)

Unlike his other letters, Paul does not specifically name the brethren who were with him (v. 2), but his choice of the word “all” implies that his letter is supported by others. Although he is about to launch into strong criticism of the Galatians, he extends his customary (and presumably more than perfunctory) benediction of grace and peace to them, along with a recitation of the Gospel in miniature (vv. 3-4).

Paul is genuinely astonished that the Galatians – keep in mind, he is addressing multiple churches – have fallen prey so quickly to the “another Gospel,” which isn’t *really* another Gospel. As we shall see, he lays responsibility for this disastrous development at the feet of the **Judaizers**. Regardless, anyone who preaches another Gospel – even if it were an angel – is cursed not once, but twice, by Paul (vv.8-9).

Finally, Paul makes it clear that he is only interested pleasing Christ, not men (v. 10). This latter point is readily apparent by the end of this week’s lessons.

**Exposition:** Paul wrote his epistle to the Galatians to put out a theological fire that had been started by the Judaizers, and his sense of urgency resulted in some passages that seem almost to tumble from his mind. But, careful reading and re-reading this week will result in appreciation of the epistle’s incredibly rich content, its careful structure, and its impressive use of scripture.

**Questions for Reflection:** Is there another gospel being preached today (v. 9)? How would I describe its message? Do I attempt to please men or Christ more often (v. 10)? Why?

**Spiritual Resolve:** \_\_\_\_\_  
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## Tuesday – Galatians 1:11-24. xx

**11** But I certify you, brethren, that the gospel which was preached of me is not after man. **12** For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. **13** For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: **14** And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. **15** But when it pleased God, who separated me from my mother's womb, and called me by his grace, **16** To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: **17** Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. **18** Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. **19** But other of the apostles saw I none, save James the Lord's brother. **20** Now the things which I write unto you, behold, before God, I lie not. **21** Afterwards I came into the regions of Syria, and Cilicia; **22** And was unknown by face unto the churches of Judaea which were in Christ: **23** But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. **24** And they glorified God in me.

v. 11: *But I certify you*: But I would have you know; *after man*: from man

v. 13: *For ye have heard of my conversation...*: For you have heard of my former life in Judaism

v. 13: *wasted it*: tried to destroy it

v. 14: *And profited in the Jews' religion*: And I advanced in Judaism

v. 15: *who separated me from my mother's womb*: who had set me apart before I was born

v.16: *heathen*: **Gentiles**

v. 19: *the Lord's brother*: in Semitic (Jewish) usage, the word "brother" can encompass nephews, cousins, and half-brothers.

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**Exegesis:** In retrospect, Paul can now see that he was chosen to be "Apostle to the Gentiles" from his mother's womb (v. 15). However, before his conversion he was an exceedingly devout adherent to the smallest detail of Jewish Law, and he did all in his power to destroy the Way and its followers (vv. 13-14). (*See also*, "Saul – Persecutor of the Way," in the Appendix to the class materials for Class 1: Colossians.) The type of turnaround that Paul experienced could not have derived from clever arguments (v. 12). Paul was too smart – and skeptical – for that. Only a revelation from Jesus could have changed him so dramatically and so permanently.

We do not know how Jesus taught the Gospel to Paul, but we do know that Paul did not immediately consult with other apostles or believers after his conversion (v. 16). Instead of making a beeline to Jerusalem to consult with the other apostles, he went "to Arabia" for a long period of time before returning to Damascus (v. 17). Some scholars believe Paul went to "nearby" Arabia to preach. Others believe he went to distant Mt. Sanai to reflect and to receive further revelation from Jesus. The reality is that no one knows exactly what he did during that mysterious time.

Even the account of Paul's fifteen day journey to Jerusalem three years after his conversion is somewhat mysterious in that he saw only Peter and James, and he provides no details of their encounter (vv. 18-19). All we learn is that the churches in Judea had heard of his conversion, and they "glorified God" as a result.

**Exposition:** Given Paul's exceedingly zealous and impetuous nature before his conversion, his post-conversion behavior seems remarkably measured and patient. Clearly, he was a profoundly changed man.

As mentioned in yesterday's Exegesis, Jesus instructed Ananias to go to Damascus to lay hands on Paul so restore Paul's sight. (Acts 9:12). Often overlooked is Jesus' follow-up comment to Ananias: "For I will show him how much he must suffer for the sake of my name." (Acts 9:16 RSV). That revelation must have weighed heavily on Paul's mind during his formative, post-conversion period. Even so, he accepted his calling wholeheartedly.

**Questions for Reflection:** Does anyone glorify God in me (v. 24)? If not, why not? Is my past anything like Paul's? Do I now live the faith which I once attacked (v. 23)?

**Spiritual Resolve:** \_\_\_\_\_

## Wednesday – Galatians 2:1-10. xx

**1** Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. **2** And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. **3** But neither Titus, who was with me, being a Greek, was compelled to be circumcised: **4** And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: **5** To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. **6** But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me: **7** But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) **9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. **10** Only they would that we should remember the poor; the same which I also was forward to do.

v. 5: *To whom we gave place by subjection, no, not for an hour*: to them we did not yield submission even for a moment

v. 6: *who seemed to be somewhat*: who were reputed to be something; *accepteth no man's person*: shows no partiality

v. 6: *who seemed to be somewhat in conference*: who were of repute

v. 9: *heathen*: **Gentiles**

v. 10: *forward*: eager

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**Exegesis and Exposition:** It is not clear whether the fourteen years mentioned in verse 1 should be counted from Paul's conversion or from his previous trip to Jerusalem (2:18). In any event, many years passed after his conversion until we have any record of Paul's evangelistic activities, as reflected in his First Missionary Journey around 44-47 A.D. (Acts 13:13-14:27). Paul states in verse 2 that he gave a sort of "private audition" of his Gospel to those who were "of reputation". This tryout mission, which he undertook "by revelation" (v. 2), included a presentation to the so-called "pillars" – Peter (Cephas), James and John (v. 9), and they expressly approved of his message. Paul's Gospel unquestionably made it clear that Gentiles need not be circumcised in order to be fully accepted as Christians, as reflected by the fact that "the pillars" did not require Titus – a Gentile – to be circumcised (v. 3). Everyone agreed that Peter would lead the evangelization efforts directed towards "the circumcision" (*i.e.*, Jews), and Paul would direct his efforts towards "the uncircumcision" (*i.e.*, Gentiles). This agreement was formalized with "the right hand of fellowship" (v. 9) – as many as seventeen years after Jesus first called Paul to be the Apostle to the Gentiles!

Verses 3 through 9 are not models of clarity in the original Greek or in translation, so it is difficult to determine exactly how the "false brethren" (v. 4) intended or attempted to bring Paul and his companions into the "bondage" of their **Judaizing** influence. Clearly, though, their mission failed, at least temporarily. They – or their functionaries – were likely the ones responsible for later corrupting the Galatians.

The admonition to Paul and his companions to "remember the poor" (v. 10) was in keeping with the mission of the church from its inception to minister to those in need. As stated in that same verse, Paul was "eager" to do so, and he routinely exhorted the churches he established to contribute to the needy, especially the poor in Jerusalem. (*See, e.g.*, I Corinthians 16:1-4; II Corinthians 8:1-9:15; Romans 15:25-31). Historically, the disparity between the rich and the poor was particularly pronounced in Jerusalem. That disparity was likely exacerbated when many of the believers, shortly after Pentecost, sold all their goods and lived in communal fashion in mistaken anticipation of Jesus' imminent return. (Acts 2:42-47.)

**Questions for Reflections:** Have I ever been exposed to "false brethren unawares" in my life (v. 4)? Is the Church still suffering because of such folk?

**Spiritual Resolve:** \_\_\_\_\_  
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## Thursday – Galatians 2:11-21. xx

**11** But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. **12** For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. **13** And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. **14** But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? **15** We who are Jews by nature, and not sinners of the Gentiles, **16** Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. **17** But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. **18** For if I build again the things which I destroyed, I make myself a transgressor. **19** For I through the law am dead to the law, that I might live unto God. **20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. **21** I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

v. 10: *withstood*: opposed

v. 12: *that certain*: certain men

v. 13: *dissembled*: acted insincerely

v. 15: *and not sinners of the Gentiles*: and not Gentile sinners

v. 17: *the minister of sin*: an agent of sin

v. 21: *frustrate*: nullify

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**Exegesis:** Everything following the opening greeting and the benediction has been building up to this point. Paul has systematically established that: 1) he was called to be an apostle by Jesus himself; 2) his conversion was both unexpected and radical; 3) he did not learn the Gospel from man but from Jesus; 3) he did not immediately begin preaching the Gospel but went to Arabia and, fourteen years later, went to Jerusalem to obtain approval of his Gospel from the “pillars” of the church; and 4) all agreed that the Gentile believers did not need to be circumcised or otherwise adhere to the precepts of Judaism. Thus, Paul had established that he was fully justified in rebuking Peter to his face when Peter – under influence from “certain men from James” (*i.e.*, the **Judaizers** who had previously failed in their mission in Jerusalem to bring Paul under “bondage”) persuaded Peter not to eat with the Gentiles. Even Barnabas – his trusted companion – and other Jews, fell under the influence of Peter and the **Judaizers** and withdrew from the Gentiles’ table.

Paul was appalled and enraged at Peter’s hypocrisy, and he must have felt betrayed by the “pillars,” having previously received their blessing for the Gospel that he had been preaching. This event in Antioch served as a springboard for the full expression of Paul’s theology of justification solely by faith in Jesus Christ, and not by the works of the Law (v. 16). Apparently, this Antiochan incident was not particularly well known to the Galatians, so Paul let them know in no uncertain terms that they, too, were in danger of succumbing to the same error. The broad geographical reach of the Galatian churches made that threat even more dire to the future of Christianity.

Verses 16-18 and 21 state, in advance, the conclusions supported by Paul’s scripture-based reasoning contained in the lessons for Friday and Saturday.

**Exposition:** Verse 20 is striking in its poetic power and beauty, and it is a worthy verse for reflection and memorization.

**Questions for Reflection:** Have I frustrated God's grace in my life this past week (v. 21)? How so? Why? How often do I do so?

**Spiritual Resolve:** \_\_\_\_\_

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## Friday – Galatians 3:1-9. xx

**1** O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? **2** This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? **3** Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? **4** Have ye suffered so many things in vain? if it be yet in vain. **5** He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? **6** Even as Abraham believed God, and it was accounted to him for righteousness. **7** Know ye therefore that they which are of faith, the same are the children of Abraham. **8** And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. **9** So then they which be of faith are blessed with faithful Abraham.

v. 1: *hath been evidently set forth, crucified among you*: was publicly portrayed as crucified

v. 2: *This only would I learn of you*: Let me ask you only this

v. 3: *made perfect by the flesh*: now ending with the flesh

v. 4: *be yet*: really is

v. 5: *ministereth to you the Spirit*: supplies the Spirit to you

v. 8: *heathen*: Gentiles

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**Exegesis:** Paul can hardly believe that the Galatians seemed to be willing to exchange the freedom of faith for slavery to the Law (*e.g.*, circumcision, adherence to Jewish customs, etc.). To Paul, it was almost as if the Galatians had been bewitched (v. 1).

Starting with verse 6 and continuing through tomorrow's lesson, Paul undertakes a masterful but somewhat dizzying "proof" of his position on justification by faith by citing multiple passages of scripture – what we would call the Old Testament. Paul reminds the Galatians that in Genesis 15, Abram (later Abraham) complained to God that he had no heirs other than a slave born in his house. God, in response, promised Abraham that despite his advanced years (99) – and his wife Sarai's (Sarah's) advanced years (90) – Abraham would have a natural heir and that his descendants would be as numerous as the stars of heaven. As Paul notes, Abraham believed God, and it was reckoned to him as righteousness. (Gen. 15:1-6.) This point was absolutely critical to Paul: God regarded Abraham as righteous not because of his strict adherence to the Law, which had not yet been given to Moses, but because of Abraham's faith. Furthermore, according to Paul, the example of Abraham provided prophetic assurance that the Gentiles were to have equal access to God's blessing without the benefit of, or the need for, Jewish Law (vv. 8-9). Otherwise, God's promise to Abraham that "in thee shall all nations be blessed" (Genesis 22:18) could not have been true.

**Exposition:** Paul's primary reliance on scripture to prove his case underscores precisely what he meant when he later wrote to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16-17.) What if Paul had not possessed such a thorough command of scripture when he wrote to the Galatians? Where would we be today? Almost certainly, the authors of the passages that Paul cites in the lessons for today and tomorrow had no idea that their writings would be used centuries later by a devout Jewish Pharisee to prove that faith, rather than the Law, was the path to salvation! This demonstrates what Paul meant when he said that the Gospel, previously "hidden" in scripture had now been revealed by the Holy Spirit – a message "decreed before he ages for our glorification." (I Corinthians 2:7 RSV.)

**Questions for Reflection:** Is my faith strong like Abraham's? Am I, then, "blessed with faithful Abraham" (v. 9), or have I been bewitched by the world to not obey the truth (v. 1)?

**Spiritual Resolve:** \_\_\_\_\_  
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## Saturday – Galatians 3:10-18. xx

**10** For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. **11** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. **12** And the law is not of faith: but, The man that doeth them shall live in them. **13** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: **14** That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. **15** Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. **16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **17** And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. **18** For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

v. 12: But the law does not rest on faith, for “He who does them shall live by them” (RSV)

v. 15: To give a human example, brethren: no one annuls even a man’s will, or adds to it, once it has been ratified. (RSV)

v. 16: *seed*: offspring

v. 17: This is what I mean: the law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. (RSV)

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**Exegesis:** Continuing to make his case from scripture, Paul quotes, in verse 10, the last of many “curses” conveyed to the people by Moses after they had been given the Law. (Deuteronomy 27:15-26.) In contrast to this curse which applies to everyone living under the Law, “the just” (as Paul notes in v. 11) “shall live by faith.” (Habakkuk 2:4.) Everything else in Galatians hinges around this verse. Paul’s reference to Leviticus 18:5 in verse 12 establishes that the Law has nothing to do with faith: “Ye shall therefore keep my statutes, and my judgments: which, if a man do, he shall live in them.” Paul’s next proof text, in verse 13, refers to Christ: “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God.)” (Deuteronomy 21:22-23.) Once God had made his promise to Abraham (which Paul compares to an unchangeable Last Will and Testament in verse 15), nothing – like the Law – could later nullify that promise. Finally, as Paul points out in verse 17, the Law and the attendant “curses” were given to the people by Moses 430 years after the promise made to Abraham. (Exodus 12:40.) Thus, God’s unalterable promise to Abraham trumped the Law. In summary:

The superiority of faith is attested by the Law itself. To prove this, Paul quotes the case of Abraham, and argues that the true sons of Abraham are not his physical descendants, the Jews, but men of faith. That these would in fact be Gentiles is shown by the blessing of ‘the nations’ in Genesis 22:18 [*see Friday’s lesson, 3:8*]. To rely on the Law, however, makes one liable to the curse of Deuteronomy 27:26, instead of blessing, while Habakkuk 2:4 (as Paul understands it) proves that to rely on the Law is vain, since it is faith that ensures God’s gracious verdict of acquittal. Leviticus 18:5 moreover shows that the Law has nothing to do with faith but only with the performance of its commands. So, if men were left to the Law, they would (being sinners) fall under its curse. But Christ intervened on our behalf, and by his death on the Cross took upon himself the curse pronounced in Deuteronomy 21:23, in order that the Gentiles might inherit the blessing of Abraham, which Paul identifies with the promise of the Spirit, to the fulfilment of which he has already appealed (3:1-5). No doubt Paul, in his pre-Christian phase, made a great deal of Deuteronomy 21:23. He now sees that its truth is on a profounder level than he then realized. *Peake’s Commentary on the Bible* (1962), p. 976.

**Exposition:** Today’s lesson presents a dizzying and formidable display of Paul’s intellect and his phenomenal ability to synthesize scripture to prove his point. The Galatians – and the **Judaizers** – must have felt they had run into a theological buzz saw until they had time to digest all of this.

**Questions for Reflection:** How do I respond to God’s calling – as if it is a response to the law of God, or of His promise in Christ Jesus? How would I act differently if I responded to God in the opposite way?

**Spiritual Resolve:** \_\_\_\_\_

## Glossary

**Gentile** (n.) – a person who is not Jewish.

**Judaizers** (n..) – those who insisted that Gentile Christians must accept Mosaic law as binding and observe Jewish customs.

## North versus South

Through the centuries, scholars have attempted to solve the mystery of when and where Paul wrote the Epistle to the Galatians. We know that Paul traveled through Phrygia and Galatia on each of his three missionary journeys. (Acts 13:13-14:27; 16:6; and 18:23.) Today, scholars are generally divided into two camps, one of which asserts that Paul addressed his letter to the Galatian churches in the south (among the first churches he established), and the other asserts that he wrote to the churches in the north (which he established later). The “northern” camp seems to have more adherents, but new archeological or textual discoveries could easily swing the pendulum.

