

Galatians—*Leader Workshop*

Dates: 9/8/19—11/24/19

Times: 9:20am—10:30am & 10:55am—12:05pm

Where: Room 247

Class Website: www.TheologyClass.org/galatians

Instructor: Vinnie Angelo (VinnieAngelo@goldenhills.org)

Weekly Notes: Check the class website (Saturday evenings) for notes to print. If you are unable to print, please contact Vinnie (and he will provide for you).

Questions: To help maximize class time (and the needs of the members), please feel free to email Vinnie through the week and ask him text-related questions.

Treats: Please consider signing up to bring treats to a future class. If you sign up, you will receive an email reminder on the FRIDAY before your scheduled week. If for some reason you cannot bring treats for your scheduled week, please email Vinnie (ASAP) and let him know.

I. Reading Letters

II. Background

III. 1st Century Jewish Theology

A. Why Jesus' Baptism? (Matt 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34)

1. OT ends with exile (2 Chron 36)
 - a. Israel in slavery on the land God gave them
 - b. Exile, also the presence of Yahweh
 - i. Immanuel: Matt 1:23 (Isaiah 7:14)
2. God would come to deliver Israel from exile
 - a. Isaiah 40:3
 - b. Mark 1:2-3
3. Israel needed to repent to return from exile
 - a. Ezra 9:6-15
 - b. Neh 9:6-37
4. John's baptism was of repentance (Luke 1:77)
 - a. Luke 1:77 (3:3)

B. God's Kingdom is inaugurated in the coming of Jesus

1. John the Baptist and Jesus announce the near presence of the Kingdom
 - a. Matthew 3:2; 4:17
 - b. Mark 1:14-15
2. Jesus is currently ruling
 - a. Matt 28:18
 - b. God's people are to pray for the continued coming of the kingdom

C. The kingdom of the evil one continues to exist

1. Praying 6:10 affirms the conflict of two existing kingdoms
2. This is expressed in many of Jesus' parables
 - a. Matthew 13:39
3. Exorcisms
 - a. Jesus allowed the demons to enter the swine
4. The devil still has a place, even after the resurrection
 - a. Rev 12

D. Already-Not Yet

1. Tension: we live in the last days, yet the last days are not here; we experience the 'powers of the age to come' and yet we still sin, suffer, and die
2. In the present the believer lives in the tension of the already and not yet

II. Present Evil Age/Age to Come

A. The "Present Age"

1. What is it?
 - a. That which contains sin and sinful people, and is ruled by Satan
2. Biblical description
 - a. Matt 13:39
 - b. John 12:31
 - c. John 14:30
 - d. John 16:11
 - e. 1 Cor 2:6
 - f. 2 Cor 4:4

B. The "Age to Come"

1. What is it?
 - a. The Kingdom of God; already come by Christ's life, death, resurrection & the Spirit
2. Biblical description
 - a. Mark 10:30
 - b. Matt 12:32
 - c. Mark 3:28-30
 - d. Eph 1:21
 - e. Heb 6:5

C. How can the Kingdom of God be here if there is so much evil?

1. Biblical view of the Two Kingdoms
 - a. Not spiritual vs. physical
 - b. Both are spiritual and both are physical
2. God's children live in two kingdoms
 - a. We live in the kingdom of the world as aliens (1 Pet 2:11)
 - b. We've been delivered from the present age (Gal 1:4)
 - c. The present age is passing away (1 John 2:15-17)
 - d. And are already members of the Kingdom of God (Phil 3:20)
3. Jesus the Messiah is ruling now (Eph 1:3-23)
4. D-Day & V-Day
 - a. D-Day has come in the cross, and Jesus' victory over Satan
 - b. V-Day is awaited by God's people, when the decisive victory over Satan and the kingdom of the world finally passes away (Rev 21)

D. Cautions of how we view the two ages

1. Over-realized Eschatology
 - a. Over emphasis what you already have (since Christ has come)
 - b. 1 Cor 4:8
2. Under-realized Eschatology
 - a. Don't appreciate all you have in Christ

I. The Gospel

A. Defining the Gospel

B. Three C's of the gospel

1. **Context:** The background
2. **Content:** The Christ Event
3. **Consequence:** How the good news benefits the world

II. To Judge, or not to Judge

A. Judge not!

1. Matt 7:1-6

B. Judge yes?

1. 7:15-20

C. Yes, JUDGE!

1. Biblical theme of judging

- a. Prov 31:9 Ope
- b. Matt 18:15
- c. John 7:24 D
- d. 1 Cor 5:12-13
- e. 1 John 4:1

2. Don't be judgmental

- a. Be aware of the standard of righteousness that you're demanding of others
- b. Rom 2:1-3

Week 5—Galatians 3:1-14

3:2

- Works of the Law:

3:3

- Flesh (*Sarx*):

3:6

- Cf. Gen 15:6

3:8

- Cf. Gen 12:3
- Son of Abraham

3:10

- Cf. Deut 27:26
- What about works?
 - James 2:14-26
 - Eph 2:10

3:11

- Cf. Hab 2:4

3:12

- Cf. Lev 18:5

3:14a What was the reason that Jesus came to die?

3:14b

- Joel 2:28-29
 - (Cf. Acts 2; Isa 32:15; 44:3)

Week 6—Galatians 3:15—4:7

3:15

- Covenant (diatheke)
 - man-made covenant/will/testament

3:16 (Biblical Theology of offspring)

- Gen 12:1-3, 7
- Gen 15:1-7, 12-13

NT Application?

- Acts 8:1-3
- Acts 9:1-5
- Matt 25:31-46

3:24 Guardian

- A slave who is responsible for someone who needs guidance

4:1-7 Trinitarian Theology:

- The Economic Trinity: How (the roles) the Father, Son, Spirit relate to one another
 - **Father:** The Father sends/gave the Son (John 3:16; 6:44; 8:18)
 - **Son:** The Son came to do the will of the Father—redemptive works (John 6:36; 2 Cor. 5:21; 1 Pet. 2:24)
 - **Spirit:** The Father/Son send the Spirit (John 14:15-31; Gal 4:6)

Week 9—Galatians 5:2-15

5:3 “*I testify...*”

- μαρτυρομαι (μαρτυς/martus): to affirm something, testify, bear witness (legal matters)
 - martyr (word studies)
 - All Saints Day
 - Pray for Early Rain Covenant Church (et al)
 - Open Doors USA

5:3 “*obligated to keep the whole law*”

- *keep*: carry out/obey
- Obedience to the law represented Israel’s obligation under the covenant they entered into at Mount Sinai. If the Galatians would become circumcised, they would be entering a life under the terms of that covenant, bound to obey all its laws and regulations.
- Circumcision doesn’t have any effect outside of the law...so why are you just attaching yourself to one aspect of the law?
 - Cf. 3:10 *For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”*

5:4 “*you who are severed*” (ἐκπίπτω)

- to change for the worse from a favorable condition (estranged)
 - NIV/NET: alienated
 - KJV: no effect

5:5 “*...eagerly wait for the hope of righteousness.*”

- **NIV**: eagerly await by faith the righteousness for which we hope
 - The righteousness that is hoped for? (future hope of righteousness/justification)
 - The hope that is based on righteousness? (the righteousness that we already have)
- Those with faith in Christ look forward to the day when God will declare them righteous—in Christ—at the last judgment.
 - The declaration is anticipated already in those who respond to the gospel message with faith (Rom 5:1), and is reaffirmed at the last judgment for those whose faith has proved genuine (1 Cor 15:2; Col 1:22-23).

[“Comfort the afflicted, afflict the comfortable”]

Paul’s Eschatology (Soteriology)

- Already/Not Yet (Paul’s inaugurated eschatology)
 - We are **already justified**
 - **Rom 5:1, 9** *Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ... Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.*
 - **Rom 8:30** *And those whom he predestined he also called, and those whom he called he also **justified**, and those whom he **justified** he also glorified.*

- **Gal 3:6, 8** just as Abraham “believed God, and it was counted to him as righteousness”... And the Scripture, foreseeing that God would justify the Gentiles by faith...
- **Final justification** at the final judgment?
 - **Rom 2:13** For it is not the hearers of the law who are righteous before God, but the doers of the law who will be **justified**.
 - **Rom 3:4** By no means! Let God be true though every one were a liar, as it is written, “That you may be **justified** in your words, and prevail when you are judged.”
 - **Rom 3:20** For by works of the law no human being will be **justified** in his sight, since through the law comes knowledge of sin.
 - **Rom 8:33** Who shall bring any charge against God's elect? It is **God who justifies**.
 - **Gal 5:3-5** I testify again to every man who accepts circumcision that he is obligated to keep the whole law. ⁴You are severed from Christ, you who **would be justified** by the law; you have fallen away from grace. ⁵For through the Spirit, by faith, we ourselves **eagerly wait for the hope of righteousness**.
- **Outside of Paul:**
 - James 2:1-26
 - Matt 25:31-46
- **Biblical Judgment/Justification**
 - Conversion: ultimate justification (that won't be reversed)
 - This doesn't erase the reality of a final justification
 - Our lives matter: The people of God are those who demonstrate their faith in the Messiah by a life-lived through a Jesus-ethic.

5:6 “circumcision nor uncircumcision...”

- Broadens the conversation: anything you do, Jew/Gentile practices gets you right with God.

5:6 “faith working through love”

- Reformation view: faith which is demonstrated through love
- RCC view: faith formed by love
 - Your faith only becomes faith once you begin to love
 - The faith is formed by the works (of love)
- (James 2)

⁷You were running well. Who hindered you from obeying the truth? ⁸This persuasion is not from him who calls you. ⁹A little leaven leavens the whole lump. ¹⁰I have confidence in the Lord that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is. ¹¹But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed. ¹²I wish those who unsettle you would emasculate themselves!

5:9 “a little leaven leavens...”

- Yeast spreads through the dough (we can't let people go spiritually unchecked)

- Tolerating a false gospel (leaven) affects the whole community (whole lump)

5:10 *“will bear the penalty...”*

- will suffer condemnation/will bear the judgment

5:11 *“why am I still being persecuted?”*

- Paul was persecuted:
 - Romans opposed Paul because of the turmoil sparked by his mission.
 - Jews opposed Paul for preaching that the Messiah’s mission ended on the cross (1 Cor 1:23), marking the end of the Torah.

5:12 *“emasculate themselves...”*

- *“I wish those agitators would go so far as to castrate themselves!”* (NET)
 - make eunuchs of themselves...(cut themselves off/mutilate/emasculate/)
- Some pagan cults practiced castration
 - Circumcision brings one no closer to God than such pagan practices.
 - Paul: *if you’re gonna rely on circumcision, just go the whole way, CUT IT ALL OFF!*
- The Reformers interpretation
 - Softened the meaning to a figurative “separate themselves” (the agitators withdrawing from fellowship)

¹³For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. ¹⁴For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.” ¹⁵But if you bite and devour one another, watch out that you are not consumed by one another.

5:13 *“freedom...opportunity for the flesh...”*

- Flesh: Not just physical
- Freedom from the Mosaic law (torah), which comes from faith in the Messiah
 - To gratify one’s rebellious human nature. We have freedom so that we can love others.
- [We’re given an inheritance, but not to spend it on whatever we want...this isn’t a bday gift where grandma encourages you to buy X].

5:14 *“the whole law is fulfilled...”*

- Cf. Lev 19:18 *“You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.”*

Week 11 — Galatians 6:1-10

6:1 “*caught in any transgression*”

- 1 Jn 1:8-10
- Matt 6:13
- Eph 4:32

6:1 “*restore him in a spirit of gentleness*”

- Pastoral requirements:
 - 1 Tim 3/Titus 1/ 1 Pet 5
 - TheGospelCoalition.org (“*thoughts on the restoration of fallen pastors*” — Jared C. Wilson)

6:2 “*Bear one another’s burdens*”

- bear: carry
- **Codependency:** a relationship where one person *enables* another’s destructive behavior

6:2 “*fulfill the law of Christ*”

- The love commandment?
 - Cf. John 13:34
- Scholarly perspectives:
 - 1. The Law of Love
 - 2. The Teachings of Jesus
 - 3. Servants like Jesus (Isa. 42:1-4; 52:13—53:12)
 - 4. Pattern of Christ
 - 5. Borrowed from the Opponents (agitators/Judaizes)

6:7 “*whatever one sows, that will he also reap*”

- Job 4:8
- Prov 22:8; 11:18
- Hos 8:7; 10:12
- Isa 3:10
- Jer 12:13
- 2 Cor 9:6

6:10 “*opportunity, let us do good...especially...the household of faith*”

- We don’t only love one another, but reach out to others
 - Cf. John 13:34; Matt 5:43-48
 - Cf. Matt 25

Homework:

- Go through Galatians and note how the true People of God are described:
 - What defines them?
 - What do they possess?
 - What makes them unique?
 - Other things?

Week 12—Galatians 6:11-18

6:16 “*peace...be upon them*”

Common Jewish phrase

Cf. Ps 125:5; 128:6

Paul’s antithesis to the curse

Cf. 1:8-9

6:16 “*the Israel of God*”

1. National Israel/Faithful Jewish remnant

2. The true sons of Abraham/New Covenant People of God

A. Arguments for the Israel of God as ethnic Israel

1. “and” upon the Israel of God

2. In the NT, “Israel” usually refers to “ethnic Israel”

3. “Israel” isn’t an identification for the church until Justin Martyr (AD 160)

B. Argument for the Israel of God as the true (spiritual) people of God

1. “and” to the Israel of God

2. NT usages of “Israel” usually refers to “ethnic Israel,” Paul also uses “Israel” theologically

Rom 9:6

Rom 2:28

3. The context of Galatians identifies the people of God as those having faith

Introducing an ethnic split in the closing would only ignite tension

4. This fits with Paul’s theology of unity

Phil 3:3

5. Paul has already redefined who the true offspring of Abraham are, so why can’t he redefine Israel?

Galatians Identity Statements

1 ⁴[Jesus Christ] gave himself for our sins to deliver us from the present evil age

2 ¹⁶we know that a person is not justified by works of the law but through faith in Jesus Christ

3 ²...Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?

⁷Know then that it is those of faith who are the sons of Abraham.

⁸And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." ⁹So then, those who are of faith are blessed along with Abraham, the man of faith.

¹¹...for "The righteous shall live by faith."

¹³Christ redeemed us from the curse of the law by becoming a curse for us...

¹⁴...in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

²²...the promise by faith in Jesus Christ might be given to those who believe.

²⁴...the law was our guardian until Christ came, in order that we might be justified by faith...²⁶for in Christ Jesus you are all sons of God, through faith. ²⁷For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

4 ⁴But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵to redeem those who were under the law, so that we might receive adoption as sons. ⁶And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" ⁷So you are no longer a slave, but a son, and if a son, then an heir through God.

⁹But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more?

³¹So, brothers, we are not children of the slave but of the free woman.

5 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

⁵For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. ⁶For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

¹³For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.

¹⁸But if you are led by the Spirit, you are not under the law.

²⁴And those who belong to Christ Jesus have crucified the flesh with its passions and desires