

WE ARE FREE

A STUDY OF GALATIANS



WEEK 1



www.TheologyClass.org/galatians

Class A: 9:20–10:30

Class B: 10:55–12:05

Snack Sign Up (fruit/goodie)

From: [Golden Hills Community Church](#) >

To: [Vinnie Angelo](#) >

[Hide](#)

GC

Brentwood: Assigned Need Reminder

Today at 1:41 AM

Brentwood: Assigned Need Reminder

Vinnie,

Don't forget about your commitment to the needs below. Thank you for helping.

NEED ASSIGNMENTS

Sun, Sep 1

Test Snack

Snack Rotation



I. READING LETTERS

How do we read NT letters?

II. BACKGROUND

Paul, an apostle—not from men
nor through man, but through
Jesus Christ and God the Father,
who raised him from the dead—
2 and all the brothers who are with
me

To the churches of Galatia:

PAUL'S MISSION TRIP 2: 3 years, 2700 miles (4345 km)



3 Grace to you and peace from
God our Father and the Lord Jesus
Christ, 4 who gave himself for our
sins to deliver us from the present
evil age, according to the will of
our God and Father, 5 to whom be
the glory forever and ever. Amen.

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

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)

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)

i. Mark 1:4

III. 1ST CENTURY JEWISH THEOLOGY

B. GOD'S KINGDOM IS INAUGURATED IN THE COMING OF JESUS

1. John the Baptist & Jesus announce the near presence of the Kingdom

a. Matthew 3:2; 4:17

b. Mark 1:14-15

i. This is the long awaited restoration of Israel and the Kingdom of God

2. Jesus is currently ruling

a. Matt 28:18

b. God's people are to pray for the continued coming of the kingdom

i. Matt 6:10

III. 1ST CENTURY JEWISH THEOLOGY

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 (Wheat and Tares)
3. Exorcisms
 - a. Jesus allowed the demons to enter the swine
 - i. Therefore, the time of their destructive work continues
 - ii. But it's a guarantee and symbol of the definite victory of God
4. The devil still has a place, even after the resurrection
 - a. Rev 12

III. 1ST CENTURY JEWISH THEOLOGY

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

IV. 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

i. The Creator-God seemed to be hiding His face

ii. A time of Israel's misery/exile

iii. Evil-men were flourishing

iv. Israel wasn't perfectly keeping Torah, wasn't being God's true humanity

v. Is in need of a messiah

IV. PRESENT EVIL AGE/AGE TO COME

A. THE “PRESENT AGE”

2. Biblical description

a. Matt 13:39 and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

b. John 12:31 Now is the judgment of this world; now will the ruler of this world be cast out.

c. John 14:30 I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me

IV. PRESENT EVIL AGE/AGE TO COME

A. THE “PRESENT AGE”

2. Biblical description

d. John 16:11 concerning judgment, because the ruler of this world is judged.

e. 1 Cor 2:6 Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.

f. 2 Cor 4:4 In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

IV. PRESENT EVIL AGE/AGE TO COME

B. THE “AGE TO COME”

1. What is it?

a. The Kingdom of God, which has already come by means of Christ's life, death, resurrection, and the coming Spirit.

i. The renewal of the created world

ii. God's people would be restored

iii. Evil men would receive justice

iv. Israel would keep Torah from the heart

v. The Messianic age

IV. PRESENT EVIL AGE/AGE TO COME

B. THE “AGE TO COME”

2. Biblical description

a. Mark 10:30 who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.

b. Matt 12:32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

IV. PRESENT EVIL AGE/AGE TO COME

B. THE “AGE TO COME”

2. Biblical description

c. Mark 3:28-30 Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”—30 for they were saying, “He has an unclean spirit.”

d. Eph 1:21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

e. Heb 6:5 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come

IV. PRESENT EVIL AGE/AGE TO COME

“Virtually all second-temple Jews, with the possible exception only of the aristocracy, believed that they were living in a ‘present age’ which was a time of sorrow and exile, and which would be succeeded by an ‘age to come’ in which wrongs would be righted and Israel’s God would set up His kingdom.”

– NT Wright, *The New Testament and the People of God*

IV. PRESENT EVIL AGE/AGE TO COME

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

IV. PRESENT EVIL AGE/AGE TO COME

C. HOW CAN THE KINGDOM OF GOD BE HERE IF THERE IS SO MUCH EVIL?

2. God's children live in two kingdoms

a. We live in the kingdom of the world as aliens

i. 1 Pet 2:11 Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

b. We've been delivered from the present age

i. Gal 1:4 ...who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father

IV. PRESENT EVIL AGE/AGE TO COME

C. HOW CAN THE KINGDOM OF GOD BE HERE IF THERE IS SO MUCH EVIL?

2. God's children live in two kingdoms

c. The present age is passing away

i. 1 John 2:15-17 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. 17 And the world is passing away along with its desires, but whoever does the will of God abides forever.

d. And are already members of the Kingdom of God

i. Phil 3:20 ...(many) walk as enemies of the cross of Christ. 19 Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. 20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

IV. PRESENT EVIL AGE/AGE TO COME

C. HOW CAN THE KINGDOM OF GOD BE HERE IF THERE IS SO MUCH EVIL?

3. Jesus the Messiah is ruling now

a. Eph 1:3-23

i. 1:19-23 the immeasurable greatness of his power toward us who believe, according to the working of his great might 20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. 22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.

IV. PRESENT EVIL AGE/AGE TO COME

C. HOW CAN THE KINGDOM OF GOD BE HERE IF THERE IS SO MUCH EVIL?

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 21:1)

IV. PRESENT EVIL AGE/AGE TO COME

D. CAUTIONS OF HOW WE VIEW THE TWO AGES

1. Over-realized Eschatology

- a. Over emphasis what you already have (since Christ has come)

- i. Ignores the real evil in the world

- b. 1 Cor 4:8-

2. Under-realized Eschatology

- a. Don't appreciate all you have in Christ

- i. Moan and complain about how bad it is, not recognizing God's Kingdom NOW

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WEEK 2

Incarnation, life,
death, resurrection

Return of Christ



Present (evil) Age

Age to Come

6 I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— 7 not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. 8 But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. 9 As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

10 For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

11 For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. 12 For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. 13 For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.

14 And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. 15 But when he who had set me apart before I was born, and who called me by his grace, 16 was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; 17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

I. THE GOSPEL

A. GROUP QUESTION:

If we are going to say that someone is “preaching *another gospel*,” then what are the things that are essential to the gospel?

I. THE GOSPEL

B. THREE C'S OF THE GOSPEL

1. **Context:** The background, biblical theology, the story that frames the need for the gospel
2. **Content:** The Christ Event (the good news of who Jesus is, what He did, and His rule and reign over creation)
3. **Consequence:** How the good news benefits the world

II. TO JUDGE, OR NOT TO JUDGE

A. JUDGE NOT!

1. **Matt 7:1-6** "Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. 3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

II. TO JUDGE, OR NOT TO JUDGE

B. JUDGE YES?

1. **Matt 7:15-20** "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. 16 You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? 17 So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. 18 A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will recognize them by their fruits.

II. TO JUDGE, OR NOT TO JUDGE

C. YES, JUDGE!

1. Biblical theme of judging

- a. **Prov 31:9** Open your mouth, judge righteously, defend the rights of the poor and needy.
- b. **Matt 18:15** If your brother sins against you, go and tell him his fault, between you and him alone.
- c. **John 7:24** Do not judge by appearances, but judge with right judgment.

II. TO JUDGE, OR NOT TO JUDGE

C. YES, JUDGE!

1. Biblical theme of judging

d. **1 Cor 5:12-13** For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? 13 God judges those outside. Purge the evil person from among you.

e. **1 John 4:1** Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world

II. TO JUDGE, OR NOT TO JUDGE

C. YES, JUDGE!

2. Don't be judgmental

- a. Be aware of the standard of righteousness that you're demanding of others

II. TO JUDGE, OR NOT TO JUDGE

C. YES, JUDGE!

2. Don't be judgmental

b. **Rom 2:1-3** Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. 2 We know that the judgment of God rightly falls on those who practice such things. 3 Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?

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WEEK 3

GOSPELS CONTRARY TO WHAT WE HAVE RECEIVED...

What are ways that the gospel is currently distorted in our culture?

(this can be general or specific?)

What is the best way to address these issues when we're made aware of them?

False Teachers

Shai Linne

“False Teacher\$”

Lyrical Theology, Pt. 1: Theology

(2013)

18 Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days.

19 But I saw none of the other apostles except James the Lord's brother. 20 (In what I am writing to you, before God, I do not lie!) 21 Then I went into the regions of Syria and Cilicia. 22 And I was still unknown in person to the churches of Judea that are in Christ. 23 They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." 24 And they glorified God because of me.

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. 2 I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. 3 But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. 4 Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery— 5 to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.

6 And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. 7 On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised 8 (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), 9 and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. 10 Only, they asked us to remember the poor, the very thing I was eager to do.

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. 13 And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy.

14 But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?”

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WEEK 4

15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

17 But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! 18 For if I rebuild what I tore down, I prove myself to be a transgressor. 19 For through the law I died to the law, so that I might live to God. 20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

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A STUDY OF GALATIANS



WEEK 5

Gal 3:1 O foolish Galatians!

Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.

Gal 3:2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain—if indeed it was in vain? 5 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— 6 just as Abraham “believed God, and it was counted to him as righteousness”?

“As for me, if I stumble, the mercies of God shall be my eternal salvation. If I stagger because of the sin of the flesh, my justification shall be by the righteousness of God which endures forever....He will draw me near by His grace, and by His mercy will He bring my justification” (1QS 11.11—13).

Gen. 15:1 After these things the word of the Lord came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” 2 But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” 3 And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” 4 And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” 5 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” 6 And he believed the LORD, and he counted it to him as righteousness.

Gal 3:7 Know then that it is those of faith who are the sons of Abraham. 8 And 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.” 9 So then, those who are of faith are blessed along with Abraham, the man of faith.

Gal 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.”

James 2:14-26 What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? 15 If a brother or sister is poorly clothed and lacking in daily food, 16 and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? 17 So also faith by itself, if it does not have works, is dead.

18 But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. 19 You believe that God is one; you do well. Even the demons believe—and shudder! 20 Do you want to be shown, you foolish person, that faith apart from works is useless? 21 Was not Abraham our father justified by works when he offered up his son Isaac on the altar? 22 You see that faith was active along with his works, and faith was completed by his works; 23 and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. 24 You see that a person is justified by works and not by faith alone. 25 And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? 26 For as the body apart from the spirit is dead, so also faith apart from works is dead.

Eph 2:8-10 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Gal 3:11 Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” 12 But the law is not of faith, rather “The one who does them shall live by them.” 13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— 14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

Joel 2:28-29 “And it shall come to pass afterward,
that I will pour out my Spirit on all flesh;
your sons and your daughters shall
prophecy, your old men shall dream dreams, and
your young men shall see visions. 29 Even on the
male and female servants in those days I will pour
out my Spirit.”

(Cf. Acts 2; Isa 32:15; 44:3)

Gal 3:2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? ...Having begun by the Spirit, are you now being perfected by the flesh?...5 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— 6 just as Abraham “believed God, and it was counted to him as righteousness”?

7 Know then that it is those of faith who are the sons of Abraham. 8 And 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.”

9 So then, those who are of faith are blessed along with Abraham, the man of faith.

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.” 11 Now it is evident that no one is justified before God by the law, for

“The righteous shall live by faith.” 12 But the law is not of faith, rather “The one who does them shall live by them.” 13 Christ redeemed us from the curse of the

law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— 14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

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WEEK 6

Gal 3:15 To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 16 Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.

Gen 12:1-3, 7 “Now the LORD said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed... 7 Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him.”

Gen 15:1-7 “After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” 2 But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” 3 And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” 4 And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” 5 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” 6 And he believed the LORD, and he counted it to him as righteousness. 7 And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.”

Gen 15:12-13, 18 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. 13 Then the Lord said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years... 18 On that day the LORD made a covenant with Abram, saying, “To your offspring I give this land...”

Acts 8:1-3 “And Saul approved of his execution. And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 Devout men buried Stephen and made great lamentation over him. 3 But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison...”

Acts 9:1-5 “But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest
2 and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.
3 Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him.
4 And falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” 5 And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting.”

Matt 25:31-46 When the Son of Man comes in his glory...he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. 33 And he will place the sheep on his right, but the goats on the left. 34 Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' 37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry/thirsty/ stranger/naked/sick/in prison?' 40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' 41 "Then he will say to those on his left, 'Depart from me, you cursed...42 For I was hungry/thirsty/stranger/naked/sick/ in prison...45 Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.'

THESE BROTHERS OF MINE

A Biblical Theology of Land and Family
and a Response to Christian Zionism



ROB DALRYMPLE

“These Brothers of Mine”

by Rob Dalrymple
(2015)

Gal 3:17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.

18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

Gal 3:19 Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. 20 Now an intermediary implies more than one, but God is one.

21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. 22 But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Gal 3:23 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.

24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There 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. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

Gal 4:1-7 I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, 2 but he is under guardians and managers until the date set by his father. 3 In the same way we also, when we were children, were enslaved to the elementary principles of the world. 4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” 7 So you are no longer a slave, but a son, and if a son, then an heir through God.

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)

WE ARE FREE

A STUDY OF GALATIANS



WEEK 7

ANNOUNCEMENT

SMALL GROUP LEADER DATABASE TRAINING

11/10/19–9:20am–W248

11/17/19–10:55am–W129/130

Let Pastor Matt know if you plan on attending.

QUESTION?

THE OFFSPRING OF ABRAHAM?

Questions from last week?

As you personally processed?

From your small groups?

Gal 4:1-7 I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, 2 but he is under guardians and managers until the date set by his father. 3 In the same way we also, when we were children, were enslaved to the elementary principles of the world. 4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” 7 So you are no longer a slave, but a son, and if a son, then an heir through God.

8 Formerly, when you did not know God, you were enslaved to those that by nature are not gods. 9 But 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? 10 You observe days and months and seasons and years! 11 I am afraid I may have labored over you in vain.

SLAVERY

Egyptian:

Authoritarian

Based on race

Slaves as property (non-human), no rights

Hebrew:

Humane practice

A form of debt-payment

Mainly for fellow Hebrews (Gentiles allowed)

Not organized by race (but by circumstance/economic situation)

Rights?

Freed every 7th year (Ex. 21:2)

SLAVERY

Roman:

Diversity in practice

Prisoners of war (either slaughtered or made slaves)

Not based on race

Employees (domestic servants)

Rights?

- Protected under Greek law.

- Masters could beat them, but there were restraints.

- Had opportunities for emancipation.

Trans-Atlantic :

Authoritarian

Based on race

Slaves as property (non-human), no rights

12 Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong.

13 You know it was because of a bodily ailment that I preached the gospel to you at first, 14 and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. 15 What then has become of your blessedness? For I testify to you that, if possible, you would have gouged out your eyes and given them to me.

16 Have I then become your enemy by telling you the truth? 17 They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. 18 It is always good to be made much of for a good purpose, and not only when I am present with you, 19 my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! 20 I wish I could be present with you now and change my tone, for I am perplexed about you.

DISCUSSION QUESTION:

4:11, 12 *"I am afraid I may have labored over you in vain...become as I am, for I also have become as you are..."*

To avoid laboring in vain, what are ways that we can "become as you are" when engaging our culture?

[in evangelism and discipleship]