

Class Assignment for Dan Fuller Galatians.

First Passage Galatians 1:6-10

6a	6b	6c	7a	7b	8a	8b	9a	9b	9c	9d	10a	10b	10c
	_G		_Ft	_In	_C?	_E			_C?	_E	_Qs	_An C	_E

6a	I am amazed
6b	because you turn so fast from him, who has called you into the grace of Christ to another Gospel
6c	There is no other Gospel!
7a	If not because of some who are confusing you
7b	And want to change the Gospel of Christ
8a	If we or an angel from heaven preaches to you against that, what you received
8b	then he shall be cursed
9a	Like we have said before,
9b	So we now say again
9c	if anyone preaches to you against what you have received
9d	then he shall be cursed
10a	For do I now convince men or God or do I seek the pleasure of men?
10b	If I am still pleasing men
10c	then I am not a servant of Christ.

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Galatians 2:11-14

Reasons why 2:11-14 could be the continuation of 1:13-2:1 in arguing for 1:11-12

- Paul demonstrates that he is not seeking the pleasure of men. He was even ready to rebuke Peter for his not remaining in the "truth of the Gospel". Even when a majority of his own ethnic group was against him, he stood firm for the truth of the Gospel.

- This passage shows that even Peter - the main apostle - did not conform with the requirements of the Jewish law. He just conformed to the Jewish Law for the sake of his fellow Jews. This gave a wrong impression of Christianity therefore Paul accused Peter openly of hypocrisy.

Reasons why 2:11-14 could be a restatement of 1:8-9

- This is an example of an apostle preaching (through his behaviour) something contrary to the Gospel and therefore Peter here stands condemned (2:11). Therefore this passage would be a specific instance of the general instructions given in 1:8-9.

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Galatians 2:15-18

Christoph Lameter

1.A. Calvin's error in concluding that "works of the law" means the whole law.

Calvin takes 2:15- as a separate unit and not as a continuation of verse 14. Calvin cannot see a direct relationship since *"the context shows clearly that the moral law is also comprehended in these words, for almost everything that Paul adds relates to the moral rather than the ceremonial law"* (p.38.5). In other words his theology resonates in this passage therefore it cannot mean anything else.

υ|μει" in Verse 15 relates back to Verse 14 to the conflict between Peter and Paul. Therefore Verse 15 is to be taken as a continuation of the direct discourse Paul started in 2:14. The term ε]ργων νο?μου is consequently related to the issue at hand in Verse 14, which was the reason for Peters separation. The issue was the ceremonial law and not the whole law.

Calvin consciously expands the meaning of ε]ργων νο?μου to include the moral law despite the understanding of the Church Fathers Origin and Jerome, because he supposes that Paul immediately wants to deal with the whole law and not just the ceremonial law.

1.B. What does "works of the law" entail from the context.

The works of the law are referring to Peter's actions in Antioch. This means separation from Gentiles and living according to the Jewish customs thereby forcing Gentile believers to become Jewish to enjoy full fellowship with the Jews.

The important aspect here is the ceremonial law that separates Jewish and Gentile believers. Adhering to the ceremonial law is incompatible with fellowship between both of these groups. If Jews adhere to the ceremonial law and their Jewish distinctives then they force everybody else to also behave according to their ancient customs.

2.A. The transgression Paul was afraid of committing (V18)

This was a transgression against the purposes of God. Paul was afraid of the ceremonial law. By adhering to it he would again build up the wall around the Torah, thereby affirming the necessity to keep the law apart from faith. Again Paul would be relying on his favor earned before God through his adherence to the law and not on his righteousness by his faith in Christ.

Peter had just done that because he upheld the ceremonial law by not eating with the Gentiles. By his actions he was affirming the ceremonial law and thereby the wall around the Torah. Everybody else was shunned and thereby declassified to a second degree of a Christian. To earn favor they would have to adhere to the Jewish customs, then they would again enjoy fellowship with Peter, the head apostle.

2.B. Peter's transgression of the hmc.

Peters transgression was against the purposes of God to bless all nations in Abraham (Genesis 12:3;Gal 3:7-9). The hmc says that there is **one** God. This one God is for all mankind. God is the God of the Jews and the Gentiles alike (Rom. 3:29+30) both are justified by faith. Peter separated Jews and Gentiles again signaling that there was a different way for the Jews than for others, which was never true.

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Galatians 2:19-21

Christoph Lameter

1. The Two Laws in Verse 19

Paul is referring to the Jewish distinctives (ceremonial law) and to the ethical law implicit in the Old Testament.

Gal 2:19 *For through the law (implied in the Old Testament) I was released from the necessity of having to obey Jewish customs to earn my righteousness before God, so that I might live for the purposes of God.*

2. Behavioral Righteousness and not forensic righteousness in Verse 21

Verse 20 expresses that Paul is living by faith in Jesus Christ. This also contains the meaning that Paul is behaving according to the Christian Faith. Verse 20 refers to Paul's way of living and therefore behavior. This means that the immediate preceding context demands an understanding as behavioral righteousness. The whole passage (2:15-21) is talking about behavior according to the law. It would be strange for Paul to suddenly jump to a different meaning for νόμος in the same context. Therefore this summarizing verse has to refer to the same behavioral righteousness.

3. Which law is Verse 21 negating? What makes Christ's death worthless?

Submission to the ceremonial law would make Christ's death useless. If righteousness before God is to be attained by nomistic or legalistic conformity to the law, what is the use of Christ's death? Christ is not needed for justification. The point is that obedience to the law does not bring oneself into the right relationship with God. Only through faith in Christ is this possible.

Adherence to additional cultural conditioned purity laws like the Jewish customs bring divisions among the believers from different cultures. Christ has died in vain because there is still separation between different cultures and not oneness.

What is there about compliance with the other law in 2:19 that does not make Christ's death worthless?

Compliance to the ethical law on the other hand is a natural result of the work of the holy spirit in each believer's life and enables the fellowship between believers from different cultures. Without keeping the ethical law (like not betraying each other) trust between people would be impossible and therefore the unity among the believers would again be destroyed.

Christ's compliance with the law in this respect is an example. It is to be followed even to the point of death to be a witness among the nations. Christ's death for the truth is the ultimate example for this.

4. Why is righteousness in Verse 21 requiring forgiveness and forensic righteousness?

Verse 20 expressed a drastic change of the basic condition of Paul's life. οὐκ ἐτι σημαίνει that something has definitely ended and a new state of living has begun. Therefore δικαιοσύνη also describes the state of the new life that has now begun meaning that a person has come into the condition of being basically in the right relationship to God. This entails forensic righteousness as also forgiveness for what has happened before.

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Galatians 3:1-5

Christoph Lameter

1. A. Second Question of 3:3 as declarative Statement

You have begun in the Spirit and so continue in it. Do not finish in the flesh

1. B. Use another Antithesis to "flesh" and "spirit"

You have begun according to the words of faith (ejx ajkh~" pivstew"). Continue in it. You do not need the Jewish distinctives (ejx ejrgwn novmou).

1.C How does one argument in verse 3 argue for the conclusion

The first part of Verse 3 (ouJtw" ajnovhtoiv ejsth) argues for the conclusion in the second part.

To paraphrase it:

You are not foolish. Therefore you should be able to see that it is not rational to continue something in a different way from which you have started.

2. A. Restate 3:5 as a declarative Statement

He, who supports you with the Spirit and works miracles among you, does this by the word of faith and not by the works of the law.

2.B. Verse 5. How can one enjoy a abundant supply of Holy Spirit?

By hearing and acting on the word of faith.

3. What does kaqw" say about whether sanctification comes from a different instrumental cause than justification?

Justification and sanctification come from the same instrumental cause. Verse 5 is speaking about the experience of God's Spirit through the same as the initial justification through the hearing of the word of faith. Similarly (kaqw") Abraham was given righteousness by his faith. This has been this way from the beginning of the world and will be like this till the end.

Class Assignment for Dan Fuller / Galatians.

Galatians 3:6-14

Christoph Lameter

I. Rephrasing of Gal 3:8

Scripture (The Law) foresaw that God justifies Gentiles, proven by the kind of blessing Abraham received .. Genesis 12:3.

Verse 6 argues that Abraham's faith made him righteous. A Judaizer could complain now that Abraham was a Jew and that therefore the promise only valid only for people being Jewish and therefore having Jewish distinctives. Verse 8 proves that Abraham's blessing is valid for the gentiles and not only for the Jews. The conclusion from verse 7 from verse 6 would could imply that righteousness by faith is restricted to Jews. Verse 8 clarifies that Abraham is a model for all nations.

II. It makes no sense since the quotation from Dt 27:26 says just the opposite that Paul wants to use the passage for. It would say . All who obey the law are cursed because the books of the law says that the one who does not obey the law will be cursed. This is clearly nonsensical and self-contradictory.

It makes sense though that the meaning of "works of the law" is something contrary to the "book of the law". Paul has just shown in Verse 6-9 that adherence and reliance upon Jewish distinctives is contrary to Genesis 12:3 a passage from the "Book of the law". His statement in Verse 10 restates the prior statements to make them more evident.

The proper sense of "law" here is exactly as the text qualifies it. "The book of the law" meaning the text acknowledged as authoritative by Paul and the Judaizers. It is similar to our claim of authority based on the Bible today.

III. Verse 11 refutes a misunderstanding of the "law" and especially the "works of the law". It is not a means to attain righteousness before God (doing something for him). Righteousness comes only through faith and trust in God. This includes following the ethical law.

"He who through faith is righteous". This means that the person trusts in God and obeys him and in this way attains righteousness without a chance of boasting.

IV. "Law" in verse 12 refers to the legalistic use of the law as in the verses before. There is no reason to give a different meaning to the "law" here. The "law" is boasting and building up the ego by suggesting to oneself that one is doing something for God that needs a reward by him. It is an attitude of pride which is totally contrary to the trust and faith that God expects from his people even in the OT.

V. The Curse that was removed by Christ was the warped understanding of the law and its misuse for the pride and selfishness of a person. The Jews could not perform their mission to be a blessing for all nations because of this (The failure is even acknowledged by modern orthodox Jews). The Nations were in desperate need of what God had planned the Jews to provide for them. The removal of this "veil" by Christ made an explosive evangelistic campaign possible that conquered the great Roman Empire in 300 years.

Class Assignment for Dan Fuller / Galatians.

Galatians 3:19-25

Christoph Lameter

1. Transgression

The law - as a law of faith - was given to proud people. To keep their pride they had to pervert the God given law of faith into a law of works thereby sinning beyond all measure against the will of God. Only by turning the law into a law of works were the people able to keep control and to have something to boast in. This led to an ultimate self-deception and self-centeredness the ultimate sin of pride. (C.S. Lewis "*The Problem of Pain*" p.123). The law was given so that the Sin of Israel would become evident.

The Law was not given to make someone righteous but because of transgressions.

Verse 18 refers to the promise (inheritance). The law was "added" to this. It therefore did not change the promise but had auxiliary functions. Righteousness was attained already by faith so there was no need to add anything in this respect. But there was the issue of the unfaithful who needed to be reminded of their need of salvation. Therefore the law was given to add knowledge of "transgressions" especially for the unbelieving and thereby make sin evident.

2. The revelatory law and the promise are both based on faith. (Dt 4:40).

The Law does not add anything to the promises and to the requirements of faith. Verse 21 expresses that the law did not supersede the promises since the law could not make alive. The promise made alive since in it faith focused on something else than the self. The law did nothing of that kind but had the inherent danger of people abusing it for their ego-buildup when not seen in the context of faith and promise. This verse clarifies Verse 19 by stating explicitly that the promises of God have nothing to do with the law. The law never had the function of bringing spiritual life, if this would be the case then righteousness would be by the law. Verse 22 continues explaining that the law (Scripture) brought all under sin quite contrary to justification.

3. The root of the Antithesis is the abuse of the law for boasting in righteousness by the Jews. This is contrasted with the ones believing who will be given these things. Access to the promises is only through faith. The law is no means of access to promises but to the conviction of sin.

Verse 22 is the root of the distinction between the hearts of sinful people and the promises.

Righteousness can only be attained by the believing and trusting. For the rest the Law "consigns all things to sin".

4. The "paidagwgo"

The immediate context of this passage is concerned with the locking up of the Jews under the law (Verse 23). Therefore "paidagwgo" has to be more understood in the historical sense of "*custodian*" as one responsible for the discipline (Longenecker p.146) rather than as one responsible for formal teaching and educational instruction.

Historically a "paidagwgo" was responsible for the discipline and the administration of the fatherly directives as evidenced by a number of historical references in Greek and Rabbinic literature (See Longenecker).

Paul might have used the word here to communicate the role of the law as keeping the Jews in a certain state until the time was ripe for revelation of Christ.

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Galatians 3:26-4:11

Christoph Lameter

1. Exclusions in 3:28

By the negatives any favoritism on God's behalf is excluded. All believers equally enjoy the benefits of being united with Christ. Race, gender and ethnicity do not matter.

Neither Greek or Jew: Applies to current polemic also to the Judaizers. Being an heir to the promise does not mean adherence to Jewish distinctives. Being an heir is independent from ethnicity.

Neither Bond nor Free: No abolitionist standpoint enforced in NT. But in Christ there is no difference between Slave and Master before God.

Neither male nor female: Denial of inequality between the sexes.

Comment to Article:

I have some trouble with the article. Gal 3:28 does not concern itself with the position of these people in the world. The position in Christ is all important. There neither Greek nor Jew in Christ, but there still is Jew and Greek. The same is valid for Slaves and the Free. They are still in their condition, but they have the same value in Christ. I cannot take this over as "slavery" into the present. How about a worker/employer relationship? There is no reason to argue for or against slavery from this passage. The same is valid for female and male. They have the same value before God, but there still are the distinctive roles of male and female. The attempt to get an worldly or physical "equality" from this passage does not only do violence to the passage but also to all the experience of real life. Just because it is fashionable to think like this is no way to change biblical understanding.

I know this is Fuller heresy.

2.

Paul spoke in 3:16 about the promises made to Abraham and his one offspring (member of a group). This one offspring is Jesus Christ. Therefore (29) whoever is in Christ is also Abraham's offspring since the one offspring can also be a reference to a group.

3.

The law held Israel in bondage until Christ came. Israel was to be a lesson book for the nations. Therefore the consequences of sin against God had to become evident in the history of the people of Israel. When this had happened then was the time for Christ to come and make this ready to go to the nations.

4.

Verse 23 says that the Jews were kept under restraint until faith came. In the same way gentile believers are kept under restraint by their respective cultural law. Therefore they too were under "basic principles of the universe".

Class Assignment for Dan Fuller / Galatians.

Galatians 4:12-20

Christoph Lameter

1. The most compelling argument

There was a genuine deep loving relationship between the Galatians and Paul when he was with them (Verse 12c - 14). This relationship has been broken and the Galatians see Paul as an enemy (Verse 15-16) although they would have given everything they could for Paul before.

But Paul is still seeking their well-being and is deeply hurt by their deviation from the Gospel.

The most compelling argument here is that the Galatians have broken their relationship with Paul which was based on mutual good-will and have followed the Judaizers whose intent is evil.

They should become as Paul is, concerned for the other ones well-fare and not divisive like the Judaizers want them to be.

2. Why turn away from the Judaizers

A) Paul is not our enemy and is deeply hurt by our behavior (Verse 18-20)

B) We remember the relationship as it was before as we were in deep fellowship with each other and Paul was the source of so many blessings for us. It would be against his nature to want anything else for us now.

C) We have been ready to sacrifice everything for each other. Should we not now do as we were ready to do at that time? Get rid of the Judaizers!

D) Paul was always truthful to us. It would be strange if he would try to lead us astray now.

Class Assignment for Dan Fuller / Galatians.

Galatians 5:1-12

Christoph Lameter

1. Entangled again

The Galatians once were under the slavery of the "weak and beggarly elemental spirits" (Gal 4:9 *stoiceia*) which they served in fear. Faith in Christ set them free from this bondage. The law was a means for the same spirits to enslave the Jews (Gal 4:3 *stoiceia* again). Choosing to be under the law through circumcision would mean an act to consent to be governed by those spirits again.

This would mean a rejection of the righteousness gained by faith in Christ, but instead opting for their own means of obtaining righteousness through the delusion of the *stoiceia*.

This is a different means to their own righteousness (once through fear and once through the law) but the same agents of the evil one are active.

2. The meanings of circumcision.

Verse 6 emphasizes that in Christ only faith working through love is of any avail. This verse is speaking about a continual action in the life of the believers. Circumcision or uncircumcision does not matter for this. Paul was circumcised, the Galatians were not. There is no reason that Paul should be better than them now (Gal 3:28) and they cannot make themselves more righteous before God by getting circumcised.

Thus verse 6 is speaking about an existing condition of believers in Christ, that is existing *before* they came to believe in Jesus Christ. The first person plural in contrast to the second person used in the context signals that verse 6 refers especially to Paul and Jewish Christians. They do not have any special privileges through their being circumcised, but they were circumcised because of their ethnicity.

Verse 2 is written against the danger of being circumcised *after* coming to faith in Jesus Christ (Gal 5:1 talks about not submitting to the law after Christ has set us free). Under these conditions circumcision is an acknowledgment that the faith in Christ is not sufficient to make a person righteous. The sacrifice of Christ is rejected and another means of obtaining righteousness is put in his place.

Intrinsic Genre of 5:7-12

The passage clearly shows to the Galatians that they have fallen away from the truth with their actions (Gal 5:7). They are following a different Gospel.

7-8 They are following a different persuasion than what Paul gave them.

9-10 There is no way to compromise with these thoughts. They shall adapt Paul's persuasion again.

11-12 The main "stumbling block" of the Gospel has been removed by the Gospel. Which is a sign that this is another Gospel. A symptom of the other Gospel is that they are not persecuted anymore (like Paul is) since they are conforming to the Jews.

Class Assignment for Dan Fuller / Galatians.

Galatians 5:13-25

Christoph Lameter

1. Pitfalls to be avoided

We have been freed from the slavery of the *stoiceia* by Christ. Being enslaved to them is to be avoided (Gal 4:9-10). This would be the case if we would work for our own rewards and acknowledgment again through keeping petty laws to gain favour with God (Gal 4:11). Instead we need to work for the purposes of God (Gal 5:18).

The other pitfall is not to abuse the freedom, by using it as a pretense to commit sins (5:13)

2. Paul for the law (Refers to 5:14 and not 5:18 as given in the assignment)

The best thing to start this is with 1 Tim 1:8+9 "Now we know that the law is good if any one uses it lawfully, understanding that the law is not for the just but for.... [the sinners]"

According to this utterance of Paul the law is not bad and therefore Gal 5:14 is consistent with Paul's view in recommending to fulfill the law by loving the neighbour. The negative position that Paul takes in Gal 5:3 against the law must be conditioned by an *unlawful* use of the law. Gal 5:3 is concerned about the misuse of the Law to gain more favour with God. The Galatians were already in a right relationship with God. The attempt to be someone even better through being under petty laws is a sign of *unbelief* against God. They demonstrate that they are not satisfied with their relationship with God. They also want to do something on their own, some righteousness of their own (Gal 5:3) to hold onto.

The just cannot gain anything from the law. The law is for the sinner to make his living in sin all the more evident.

3. How to tap into the Power of the Holy Spirit

Galatians 5:6 expresses that circumcision is of no use before God. But "faith working through love"

Walking according to the Spirit means trusting him and trusting God for that his righteousness will work through my life. Listening to him to see what really is important in life.

Walking according to the flesh means trying to erect my own righteousness by obeying "gimmick" laws so that I can be proud of how much I have done for God. And then I can count on God because he has an account to settle with me.

4. Fruit and not work of the Spirit.

If Paul would have spoken about the "works of the Spirit" then there would be the danger of setting up another system that can be abused to boast in. One could say: "See what works of the spirit I have done!" and this again were a way to be proud of one's own accomplishments and favour in God's eyes. Fruit means that it is something that grows out of faith in Christ.

Another argument is the style. Paul has constantly argued against the works of the law. To use the "works" in a positive way could possibly confuse his message.

Class Assignment for Dan Fuller / Galatians.

Galatians 5:26-6:10

Christoph Lameter

1. The point of 6:3-5

Verses 3-5 explain how to exactly accomplish 6:2 fulfill the law and bear each others burdens.

One hindrance is if somebody becomes inflated and thinks that he himself is big although he is in fact nothing at all (6:3).

A Christian should check his own work rather than depend on the works that others accomplished. If he enjoys what he has done then it should really be something that he himself did(6:4).

That way also everybody will know what his own burden is and carry it(6:5).

These ways of accomplishing also implicitly speak about humbleness. One should not get inflated with his own glory or with the glory of others. Each one has his own problems with getting his search for his own glory under control. That burden of each has to be borne by others.

2. What does it mean to sow to the flesh and to the spirit

It means seeking reward and fulfillment from the flesh (being concerned about one's own skin, this world, the human nature, law) or from the spirit (by faith, promise).

Paul has build a dichotomy between flesh and spirit in 5:17. Therefore to sow in the flesh means following the desires of the flesh and likewise for the spirit.

3. Reaping eternal life through patience in well-doing

The works done by faith are an expression of the spirit in us, and therefore a sign of the already existent grace of God towards us. The works are not done to gain more grace from God.

The works are an expression of our having been renewed before God and an expression that we do not seek something to boast in ourselves.

They are not actual works but a fruit growing out of our faith and trust in Jesus Christ.

Class Assignment for Dan Fuller / Galatians.

Galatians 6:11-18

Christoph Lameter

1. What caused hostility to arise against Paul?

The persecutions in Acts were all caused by people who felt incensed by Paul's message of faith in Christ alone. This hurt their pride - because there was nothing anymore to take religious pride in - and possibly hurt economic interests (Acts 19 Revolt of Demetrius).

The Jews started some of these because they additionally felt that Paul was threatening their religion and their heritage through this message. Circumcision like the Statues of Artemis were not necessary for faith in Christ or faith in God.

The Jews felt that Paul taught them to disobey the law and not circumcise their children anymore (Acts 21:21) and the current violent zeal for the law lead to attacks against Paul.

2. How were the Galatians protected from persecution through Circumcision?

With Circumcision the Galatians would signal that they are obeying (outwardly) the law like the rest of the Jews. There would have been no reason anymore to persecute them.

With Circumcision the Galatians would probably have attained the protected status of Jews in the Roman empire and also enjoyed the protection by the Jews of their common interests.