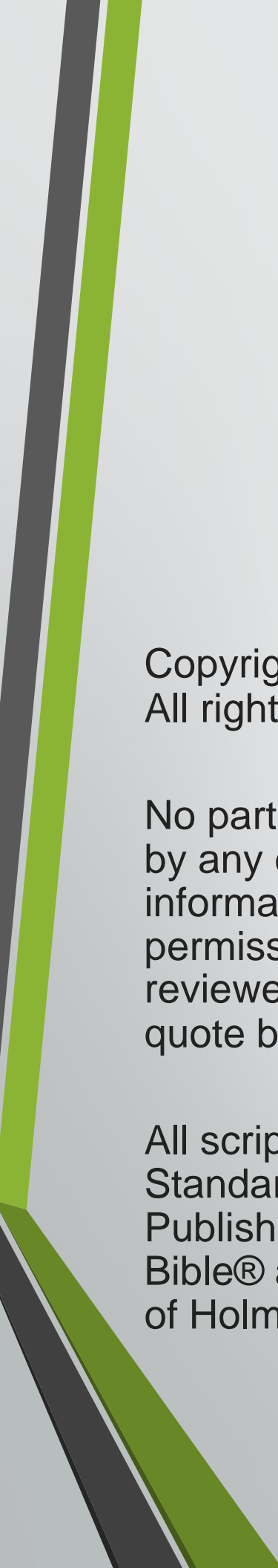




The Book of Galatians

Study Guide-Chapter 4

By Tiffani Davis



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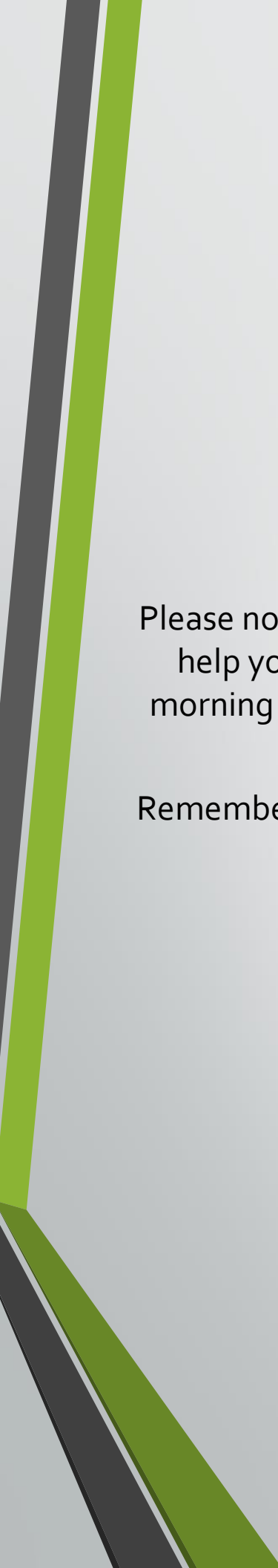
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Book of Galatians' Bible Study Schedule

Galatians	Date
Intro.-	Wed, Jan 10
vv. 1:1-10	Fri., Jan 12
Communion	Mon., Jan. 15
vv. 1:11-24	Wed., Jan 17
vv. 2:1-10	Fri., Jan 19
Communion	Mon., Jan. 22
vv. 2:11-21	Wed., Jan 24
vv. 3:1-14	Fri., Jan 26
Communion	Mon., Jan. 29
vv. 3:15-26	Wed., Jan 31
vv. 3:27-29; 4:1-7	Fri., Feb 02
Communion	Mon., Feb. 5
vv. 4:8-20	Wed., Feb 7
Vv. 4:21-31	Fri., Feb. 9
Communion	Mon., Feb. 12
vv. 5:1-15	Wed., Feb 14
vv. 5:16-26	Fri., Feb 16
Communion	Mon., Feb. 19
vv. 6:1-10	Wed Feb 21
vv. 11-18	Fri., Feb. 23



Please note this study guide is meant to be supplemental material to help you study Galatians. The guide may not be followed by the morning Bible study facilitator. Please feel free to share any of your answers or questions from the guide on the line.

Remember we are learning from each other so don't hesitate sharing what God is showing you throughout the study!

Book of Galatians Outline

-Greeting
(Chpt. 1:1-5)

-Introduction
(Chpt. 1:6-10)

-Paul's defense of
his Apostleship
and the Gospel
(Chpts. 1:11-2:10)

-Freedom from the
law
(Chpt. 2:11-21)

-Justified by Faith
in Christ
(Chpt. 3:1-9)

-The Promise
(Chpt. 3:10-26)


-Heirs and Sonship
(Chpts. 3:27-4: 1-
7)

-Don't return to
the Tutor (Chpt.
4:8-20)

-Two Covenants
(4:21-31)

-Freedom
(Chpts. 5:1-6:10)

-Conclusion
(Chpt. 6:11-18)



Chapter Four

*This study guide uses The Christian
Standard Bible*

vv. 1-3 Now I say that as long as the heir is a child, he differs in no way from a slave, though he is the owner of everything. Instead, he is under guardians and trustees until the time set by his father. In the same way we also, when we were children, were in slavery under the elements of the world.

In Chapter four, Paul continues emphasizing to the Galatians how foolish it is to follow the law in an attempt to be accepted by God. Verse three uses the analogy of an heir who is a child. The word child isn't age specific, but it describes someone who's not legally an adult. *Until the time set by his father* was specific to Roman culture which had no specific age in which sons became men; it was when the father thought he was ready. An heir isn't different from a slave until he comes of age. Read Rom. 8:17. Who are we now heirs to and how do we become heirs?

Until the child comes of age, he's under the supervision of the *guardians and trustees* who tells the child what to do. Similarly, the law guided and protected the Israelites by telling them what to do. Believers were enslaved until they came of age by receiving Christ. Jews were slaves to the law and Gentiles to false religion. Verse three refers to these as the elements (*stoicheia*- rudiments or basic principles) of the world. What does Rom. 7:6 and 2 Pet. 2:20 tell us about our former state of being a slave?

vv. 4-7 But when the completion of the time came, God sent His Son, born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba, Father!" So you are no longer a slave, but a son; and if a son, then an heir through God.

The time (God's redemptive plan) has now come that Christ Jesus was born of a woman that would give the opportunity for all who want to share in the inheritance of Jesus. Only Jesus had the ability to redeem (*exagorazo*- buy back) those under the law. Once bought back, we weren't just free; we were made sons and daughters by adoption. Every human is an offspring of God (Acts 17:28-29), but not every offspring is a child of God. Who does John 8:44 & Eph. 2:3 say they are a child of?

Under Roman law, adopted sons were given all the privileges and equal status as natural born heirs. Receiving all the privileges we have the Holy Spirit in our hearts and can now call God *Abba, Father!* What does Rom. 8:12-17 say about our new position with the Holy Spirit dwelling in us?

vv. 8-10 But in the past, when you didn't know God, you were enslaved to things that by nature are not gods. But now, since you know God, or rather have become known by God, how can you turn back again to the weak and bankrupt elemental forces? Do you want to be enslaved to them all over again? You observe [special] days, months, seasons, and years.

Paul reminded the Gentiles of their former state of being a slave, and now he's reminding them of their former spiritual condition. Before they put their faith in Christ, they were slaves to things by nature like Zeus and Hermes. They were held captive by their false gods- false religion and putting themselves under the law and observing the Jewish religious calendar would be putting them back in slavery.

What rudimentary principles or bankrupt elementary forces of this world, tempt you to fall back into slavery?

Paul makes the distinction about being known by God. What does that mean? What warning does Matt. 7:21-23 give us about not being known by God?

vv. 11-12 I am fearful for you, that perhaps my labor for you has been wasted. I beg you, brothers: become like me, for I also became like you. You have not wronged me;

Paul now makes a personal approach to *his brothers*. Paul tell his brothers to be like him, not that he was without sin, but more likely because he was not under the law. Paul was no longer relying on works and self-righteousness. Read Phil. 3:4-10; what did Paul realize about works?

vv. 13-16 you know that previously I preached the gospel to you in physical weakness, and though my physical condition was a trial for you, you did not despise or reject me. On the contrary, you received me as an angel of God, as Christ Jesus [Himself]. What happened to this blessedness of yours? For I testify to you that, if possible, you would have torn out your eyes and given them to me. Have I now become your enemy by telling you the truth?

Paul traveled to the regions of Galatia while suffering from a physical infirmity. He notes in these verses that despite his physical weakness, the Galatians received him honorably.

Paul without prejudice shared the Gospel with the Gentiles. He even ate their foods and stayed in their homes. He came in love, and they received him with so much passion Paul says they would have torn out their eyes to give to him. And now Paul essentially asked what changed; has he become an enemy because he told them the truth?


How far are you willing to go to share and live out the truth? What warning and comfort does Jesus give concerning this in John 15:18-27?

vv. 17-20 They are enthusiastic about you, but not for any good. Instead, they want to isolate you so you will be enthusiastic about them. Now it is always good to be enthusiastic about good-and not just when I am with you. My children, again I am in the pains of childbirth for you until Christ is formed in you. I'd like to be with you right now and change my tone of voice, because I don't know what to do about you.

The Judaizers went out their way to court the Gentiles, *but not for any good*. They were almost like cults who praise and isolate prospects to lure them in. Enthusiasm about something isn't bad, when the object of the enthusiasm is good. Read Acts 7:58- 8:4, how can our enthusiasm or zeal be misplaced? Read 1 Cor. 15:9 and 1 Tim. 1:15, how did this misplaced zeal impact Paul?

In these verses, Paul refers to the Gentiles as his children, and says he was in *pains of childbirth* with the labor ending when *Christ was formed in them*. What does 1 Cor. 4:15 reveal about his relationship with the Gentiles?

What do Col. 1:27 and Eph 3:17 help us to understand about the phrase when *Christ is formed in you*?



vv. 21 Tell me, you who want to be under the law, don't you hear the law?

Paul poses a question to the Gentiles; do you hear the law? Which means have you actually listened to it? How many times have you adopted a principle or belief and applied it to your lives without even knowing if its true or not? Think about some of the religious traditions and customs the world has and begin to ask the Holy Spirit if you need to repent and separate yourself from any of them.

vv. 22-23 For it is written that Abraham had two sons, one by a slave and the other by a free woman. But the one by the slave was born according to the flesh, while the one by the free woman was born as the result of a promise.

The false teachers argues they were children of Abraham and as such they were blessed. Paul doesn't argue, instead he reminds them what the Word says, Abraham had two sons. One was birthed by a slave, Hagar, and was named Ishmael. The other was born of a free woman, Sarah, who gave birth to Issac. How is the contrast between Ishmael and Isaac similar to Christianity and legalism or freedom and slavery?

vv. 24-26 These things are illustrations, for the women represent the two covenants. One is from Mount Sinai and bears children into slavery- this is Hagar. Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother.

Paul explains he is using illustrations in the Old Testament to support his point about *two covenants*. Hagar represents the covenant from Mount Sinai, where the law was given (read Ex. 19). Ishmael was born into slavery because of his mother. What happens to anyone born under the Mount Sinai covenant?

Anyone born of the free woman, Sarah, is free. Read Is. 54:1, what promise was mentioned?

v. 27 For it is written: Rejoice, O barren woman who does not give birth. Break forth and shout, you who are not in labor, for the children of the desolate are many, more numerous than those of the woman who has a husband.

Paul referenced Is. 54:1. Isaiah said the desolate will be more. Meaning there would be more believers in Christ than Jews. Review the chart below. What stands out to you?

<i>The "Ishmaels" - Legalism</i>	<i>The "Isaacs" - True Christianity</i>
Slavery and bondage	Freedom
Ishmael: born according to the flesh	Isaac: born by God's promised miracle
Coming from the earthly Jerusalem	Coming from the heavenly Jerusalem
Many children	Many more children
Persecuting	Persecuted
Inheriting nothing	Inheriting everything
Relationship based on law-keeping	Relationship based on trusting God

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vv. 28-30 Now you, brothers, like Isaac, are children of promise. But just as then the child born according to the flesh persecuted the one born according to the Spirit, so also now. But what does the Scripture say? Throw out the slave and her son, for the son of the slave will never inherit with the son of the free woman.

All believers in Christ Jesus should identify with Isaac. What do Rom. 9:8 and Gal. 3:29 remind us about who we are because of our faith in Christ Jesus?

The modern day persecution of believers should not be a surprise because it is seen in our history with Ishmael and his descendants persecuting Isaac and his descendants. Paul dates this back to Gen. 21: 8-10. What was the result of Ishmael mocking Isaac? What must we do with ideas, beliefs, philosophies or even people in our lives who stand in opposition to the Gospel?

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

No matter what, a false gospel and works with the expectations of acceptance of God will never result in sonship.

The fact will never change, trying to earn our way to God will lead to bondage. Paul had firsthand knowledge of this because he was born into legalism. Now having known freedom, he wants others to know it also. Do you understand your freedom? How can you help others who are in bondage.

