

Walking in God's Grace—Week Six, Day One

Read Galatians 4:21-27

21 Tell me, you who want to be under the law, are you not aware of what the law says? 22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. 23 His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. 24 These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. 25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. 26 But the Jerusalem that is above is free, and she is our mother. 27 For it is written: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband."

We all love a good story and Jesus told many of them. He used parables, which were figurative stories where each part represented something and held a deeper meaning—like the parable of the farmer sowing seeds, or the parable of the lost sheep. Paul is wise to use a parable (or allegory) here. The people he is talking about were real historical figures, but he even says in v.24 “*These things may be taken figuratively...*” Abraham, the two wives and the two sons represent spiritual realities and their relationships teach us important lessons.

1. Abraham had two sons: One by the _____ woman; and the other by the _____ woman.
2. The son born of the slave woman was born in the _____ way.
The son by the free woman was born as the result of a _____.

You might remember, there was nothing *ordinary* about Abraham and Sarah producing Isaac. It was quite impossible in their human strength and condition to give birth to this son.

Since this family represents “*two covenants*” (v.24), let’s make a chart of all of these relationships:

	<u>OLD COVENANT</u>	<u>NEW COVENANT</u>
Son’s name		
Mother’s name		
Relationship to Abraham		
Method of birth		
Relational Reality	LAW	GRACE
Spiritual Reality	FLESH	SPIRIT

Circle which wife came first, then circle which son came first.

God did not begin with the power of the law, he began with the promise, with Grace and the Spirit.



Walking in God's Grace—Week Six, Day Two

Read Galatians 4:28-31

28 Now you, brothers, like Isaac, are children of promise. 29 At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. 30 But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." 31 Therefore, brothers, we are not children of the slave woman, but of the free woman.

1. "We", like Isaac, are children of _____. As opposed to children of _____.
2. The son after the flesh, or the son born in the ordinary way responded by _____ the son born by the Spirit.
3. Paul says "It is the same now". How so? What do you think that means?
4. Let's remember that the false brothers were teaching the Christian believers that they should hold to teachings in the Law of Moses to make themselves acceptable to God. That would be like aligning themselves with which wife/son combo?
5. But Paul says the Scripture itself says to do what with the slave woman and her son?
6. Who will the inheritance go to?
7. As believers in Jesus, who are WE children of?

It all makes so much sense, and it's so cool to see how God uses even failures, even the impatience and lack of faith displayed by Abraham and Sarah to minister the deep truths of the gospel to us.

Hagar versus Sarah = Law versus Grace
Ishmael versus Isaac = Flesh versus Spirit

8. Is there a failure, or something that you once did out of impatience; that God, through His grace, has turned around in your life to be useful for you or your family. Think about it and prepare to share with your group.



Walking in God's Grace—Week Six, Day Three

Read Galatians 5:1-3

¹It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. ²Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. ³Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

Praise the Lord! Now we get to move from the doctrinal portion of Galatians to the practical. From Paul's arguments to our personal application and we get to take a look at what Walking in God's Grace looks like in a believer's life. I'm glad you've stuck with us this far because we are on the threshold of connecting all the dots!

1. The first sentence in v.1 tells us that the work of Christ in us is for the purpose of _____.
2. Freedom from what? What do you think we were enslaved by before we came to Jesus? (hint: what type of a nature did we possess before we were born-again?)
3. Since Jesus has now freed us from the bondage to sin that we were born with, he would like us to stay free and "*do not let yourselves be burdened _____ (for a second time around) by a _____ of slavery.*"

Hmmm. Interesting!

- We were born in slavery to sin,
 - we accept Jesus as Savior and are born-again by the spirit,
 - Paul says—STAY that way, do not be burdened again by slavery to laws.
4. What is the yoke of Jesus like? Write out Matt. 11:29-30 and circle the words that describe 'his' yoke.

5. Verse 3 describes the yoke of the law: "Every man who lets himself be circumcised is now _____ to obey the whole law."

Hmm. Which yoke would I prefer: "easy, light" or "obey whole law"?

"Freedom in Christ does not give us the right to do as we please but the power and ability to do as we ought."

—Max Anders



Walking in God's Grace—Week Six, Day Four

Read Galatians 5:4-6

⁴You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. ⁵But by faith we eagerly await through the Spirit the righteousness for which we hope. ⁶For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

Before we can ask 'what does this Scripture say', and 'what does it mean'; we need to talk about this one phrase "**fallen away from grace**" and make sure we understand it. Let's let Warren Wiersbe explain it to us:

"Certainly he is not suggesting that the Galatians had lost their salvation, because throughout this letter he deals with them as believers. At least nine times he calls them brethren. He boldly states, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, "Abba, Father" (4:6) No, to be 'fallen from grace' does not mean to lose salvation. Rather, it means 'fallen out of the sphere of God's grace.' You cannot mix grace and law. If you decide to live in the sphere of law, then you cannot live in the sphere of grace. The tragedy of this fall is that they had robbed themselves of all the good things Jesus Christ could do for them."

1. With that explanation in mind let's work our way through verse four. What does it mean again to be justified? (you can check back to Week 3 where you wrote a definition)
2. So, what does it mean to try to be justified 'by law'?
3. How do I effectively stand justified before a Holy God? Can you find a Scripture to support your answer?
4. How does trying the 'follow the rules' route alienate you from Christ? (re-read Wiersbe's quote again if you want)

Circle the first word of v.5—this signifies a big change in this passage

Circle the words "faith" in v. 5-6.

5. Since what we 'do' has no value (v. 6) What is the only thing that counts, the only thing that has value?
6. Since there is no benefit for us Christians (who are free in Christ) to return to our old lives as prisoners of sin, why do we do it? What's the enticement?

