

## An Overview of Galatians – Group 1

College and Career Life Class

25 February 2024

**Topic: The Law vs. Covenant**

**Passage: Galatians 3:19-22**

**Time: 15 minutes**

As we saw in the presentation, Paul has spent much of his time explaining why the Law could not save and why we are only saved by grace. The Law was meant to condemn us so that we can be saved by Jesus Christ; it was never the intent for the Law to save.

*“What shall we say then? Is the Law sin? May it never be! Rather, I would not have come to know sin except through the Law. For I would not have known about coveting if the Law had not said, ‘YOU SHALL NOT COVET.’”*

*Romans 7:7 LSB*

Read the passage, **Galatians 3:19-22**, and discuss the following with your group.

1. Discuss why Paul pits the Law against the Covenant.
2. Discuss who benefits from the Law, who benefits from the Covenant, and why this is important.

I don't have a set of questions for you to answer. This time is designed for you and your group to read the scripture and discuss it. Report to the larger group what you discussed.

## An Overview of Galatians – Group 2

College and Career Life Class

25 February 2024

**Topic: The “Child-Attendant”**

**Passage: Galatians 3:23-29**

**Time: 15 minutes**

In the larger discussion time, we talked about justification under the Law... that it doesn't exist. The Law acted as a curse for us, but by the grace of God He sent down His Son to be Messiah for us, becoming the curse so that we can be grafted into this group known as “God's people.” But what is the purpose of the Law? Why did God give the Law?

This is not something that we talked about in the larger group, but I thought it would be beneficial to discuss in a smaller group discussion.

Read the passage, **Galatians 3:23-29**.

The Greek word behind most English translations use of the word “tutor” or “schoolmaster” in verse 25 is the word *paidagōgos* (παιδαγωγός), which literally means a “child-attendant” or “child-conductor”. Thayer's Greek Lexicon defines it as this:

*“[A] guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood;”*

Discuss the following with your group:

1. Re-read the passage with your understanding of *paidagōgos* and discuss how this differs from a typical reading of the passage (using the word “tutor” or “schoolmaster”)?
2. Why are we no longer under a “child-attendant” (v. 3:25)?

My desire for this time is for it to be a discussion around scripture. Don't rush to get through both questions. Whatever you discuss, I want it to be a good (and not rushed) discussion. Report to the larger group what you talked about.

## An Overview of Galatians – Group 3

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**Topic: “Abba! Father!”**

**Passage: Galatians 4:1-6; Mark 14:36; Romans 8:15**

**Time: 15 minutes**

You have likely heard it said that “abba” is analogous to “daddy”. While it is true that “abba” is an endearing word, we completely miss the point of it. The word “abba” is an Aramaic term transliterated into Greek that Jesus sometimes used when addressing the Father (Mark 14:36), and we are told to use this term as well (Galatians 4:6, Romans 8:15) for the same reason. What is often omitted is the reverence associated with the term. Mark records Jesus using this term in the garden of Gethsemane, but Matthew and Luke record it as the Greek *patēr* (πατήρ) which just means “father”. It is possible that Matthew and Luke took an extra step and translated “abba” (Aramaic) to “*patēr*” (Greek) for us.

Why does this matter? Let’s look at the passages and determine what is going on.

Read the passages: **Galatians 4:1-6**, **Romans 8:15**, and **Mark 14:36**. Discuss the following with your group:

1. We see Jesus calling out to the Father as “Abba” in Mark, the Holy Spirit calling out to the Father as “Abba” in Romans, and we call out to the Father as “Abba” in Galatians. Discuss the uses in the passages; what are the authors trying to convey?
2. We are brought out of slavery to freedom in Christ. One of the freedoms we have is that we are now sons and daughters of God, united in Christ. Discuss how good this is after reading the following.
  - Jesus cries out “Abba! Father!” this endearing yet reverent term to refer to the Father (Mark)
  - As a result of the Holy Spirit coming into us, He cries out “Abba! Father!” (Galatians)
  - We receive the Spirit of adoption as sons by whom we cry out “Abba! Father!”
  - The Son, who submits to the Father, is united with the Spirit whom He sent, and we are joined to them by *adoption* as sons. So now we can address the Father in the same way Jesus Himself did. Wow, that is amazing!

## An Overview of Galatians – Group 4

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**Topic: The Covenants and Freedom**

**Passage: Galatians 4:21-5:1, Genesis 15:1-15**

**Time: 15 minutes**

As we discussed in the larger group, Paul allegorizes the slave woman and the free woman. We were given this chart:

<b>Hagar, the bond woman</b>	<b>Sarah, the free woman</b>
Ishmael, a natural birth	Isaac, a supernatural birth
The old covenant	The new covenant
Earthly Jerusalem	Heavenly Jerusalem
Judaism	Christianity

Read the passages: **Galatians 4:21-5:1** and **Genesis 15:1-15**. Discuss the following:

1. It can be dangerous to allegorize Old Testament events (e.g. “Be a David, and go slay your giants” is not a proper exegesis of the passage), but this is precisely what Paul is doing here. Discuss why this is not a fanciful allegory and why Paul correctly uses the Old Testament to make a New Testament point.
2. In **Galatians 5:1**, Paul says “It was for freedom that Christ set us free...” What is this freedom for which Christ has set us free?

## An Overview of Galatians – Group 5

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**Topic: Deeds of the Flesh and Fruit of the Spirit**

**Passage: Galatians 5:16-26**

**Time: 15 minutes**

Here is a list of the “deeds of the flesh” (vv. 5:19-21 LSB):

- Sexual immorality
- Impurity
- Sensuality
- Idolatry
- Sorcery
- Enmities
- Strife
- Jealousy
- Outbursts of anger
- Selfish ambition
- Dissensions
- Factions
- Envy
- Drunkenness
- Carousing
- And things like these...

And here is the list of the “fruit of the Spirit” (vv. 5:22-23):

- Love
- Joy
- Peace
- Patience
- Kindness
- Goodness
- Faithfulness
- Gentleness
- Self-control

Read the passage, **Galatians 5:16-26**, and discuss the following:

1. Why does Paul describe these evil things, for “those who practice such things will not inherit the kingdom of God” (v. 5:21) as “deeds” and the good things of the Spirit as “fruit”?
2. Verse 5:24 says that those who belong to Christ have crucified the flesh. What does this mean? (cf. 2:20)
3. What does it mean to “walk in step with the Spirit” (v. 5:25)?

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## **An Overview of Galatians – Group 6**

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**Topic: Bearing One Another's Burdens and Boasting in Christ Alone**

**Passage: Galatians 6:1-18**

**Time: 15 minutes**

We briefly talked about this during the presentation, but here I want you to go deeper. This is a time where we get to discuss how we interact with each other, knowing what we know now of the book of Galatians.

Read the passage, **Galatians 6:1-18**, and discuss the following:

1. What is the passage saying about the individual?
2. What is the passage saying about the church (multiple individuals together)?
3. The Judaizers wanted the Galatians to be circumcised so that they can “boast in their flesh,” meaning that they wanted to boast in *the work (of circumcision)*. However, Paul says that he would only ever boast in the “cross of Jesus.” Discuss why this is.

My desire for this time is for it to be a discussion around scripture. Don't rush to get through all three questions. Whatever you discuss, I want it to be a good (and not rushed) discussion. Report to the larger group what you talked about.