

Galatians - Outline

I. Greetings – Two important themes introduced (1:1-4)

- A. Paul identifies himself as an apostle sent from God, thereby validating his credentials (1:1)
- B. Paul stresses the redemptive work of Christ which is the answer to the Judaizer's doctrine (1:3-4)

II. Paul rebukes the Galatians (1:6-10)

- A. The Galatians have quickly abandoned the original gospel that Paul preached to them (1:6)
- B. Let those who preach a different gospel be anathema (cursed) (1:7-9)
- C. Those who preach a different gospel are not trying to please God but men (1:10)

III. Paul's divine authority to preach the gospel (1:11-2:21)

- A. Paul received the gospel as a divine revelation and not by humans (1:11-12)
- B. Paul recounts how he once persecuted the church (1:13-14)
- C. Paul did not consult with men or apostles after he received his call (1:15-24)
- D. Paul defended the true gospel before the apostles in Jerusalem from those of the circumcision (2:1-5)
- E. Paul is recognized as apostle to the Gentiles by the apostles at Jerusalem (2:6-10)
- F. Paul defends the true gospel before Peter at Antioch who refused to eat with Gentiles (2:11-14)
- G. We are justified by faith in Christ and not the works of the law (2:15-21)

IV. Paul defends his gospel with Old Testament examples (3:1-4:31)

- A. Paul introduces the figure of Abraham to emphasize that justification before God is by faith (3:1-29)
 - 1. Galatians have been bewitched since God's work is by faith and not the law (3:1-5)

2. In a reference to Abraham's attempted sacrifice of Isaac, Abraham had faith that God would give him an heir (3:6)
 3. Those who live by faith are Abraham's sons (3:7-9)
 4. Christ redeemed us from the curse of the law (3:10-14)
 5. The promise to Abraham was given before the law (3:16-18)
 6. The law was given to lead us to faith in Christ and is now invalid (3:19-25)
 7. We are now clothed in Christ by faith and are heirs of the promises to Abraham (3:26-29)
- B. You are no longer slaves (to the law and its elemental things) but sons of God (4:1-11)
- C. Paul fears that he has labored in vain (4:12-20)
- D. Paul introduces the figures of two women, Sarah and Hagar (4:21-31).
1. Hagar represents the Mosaic covenant, Mount Sinai and her children are born into slavery
 2. Sara represents the Jerusalem above and her children are born of the promise
 3. Those who live under the law are children of Hagar, while those who live by faith are children of the promise (like Isaac)

V. Paul defines our freedom in Christ (5:1-26)

- A. Do not be subjected to a yoke of slavery once again (5:1)
- B. If you receive circumcision you are separated from Christ (5:2-12)
- C. Do not turn your freedom in Christ into an opportunity for the flesh but serve one another in love (5:13-15)
- D. There is a distinction between those who live under the law and those who walk in the Spirit (5:16-26)
1. The deeds of the flesh lead to sensuality, divisions and drunkenness
 2. The fruit of the Spirit is love, joy, peace, patience, gentleness and self control against

which there is no law

3. Let us not boast or envy one another

VI. Instructions for healthy fellowship / relationship with others in the church (6:1-10)

- A. Restore a brother who has erred in a spirit of gentleness (6:1)
- B. Bear one another's burdens and fulfill the law of Christ (6:2)
- C. Do not think too highly of yourself with respect to others. Each is responsible for his own work (6:3-6)
- D. A man reaps what he sows (either to the flesh or to the Spirit); therefore we should not lose heart in sowing good (6:8-10)

VII. Final warning about Judaizers and farewell (6:11-18)

- A. Circumcision is no longer important. Paul boasts only in the cross of Christ and its affect on his life (6:12-16)
- B. Blessings and final greetings (6:18)