

GALATIANS : EXPANDED OUTLINE AND ANALYSIS

Ed Dye

(Credit to Isaiah B. Grubbs and others)

I. Paul's Defense of His Apostolic Independence And Authority, 1:1-2:21. (The Validity of Paul's Gospel)

A. The Apostolic Prelude (Address and Salutation), 1:1-5.

1. The author identified and the source of his apostleship indicated, V.1. (His prerogative, right or privilege)
 - a. Jesus Christ and God the Father made him such. Cf. Rom.1:1-5; 1Cor.1:1; 2Cor.1:1; 2Tim.1:1.
2. Paul's greetings, Vv.2-5.
 - a. Reference to others as uniting in sending the Epistle, V.2.
 - b. The parties addressed, V.2. (His readers)
 - c. His wish or spiritual invocation on their behalf, V.3
 - d. His blessed assurance, the redemptive source in Christ of this grace and peace, V.4.
 - e. Doxology, V.5. (His praise to God)

B. His Energetic Rebuke of the Galatians Because of Their Abandonment of the True, Immutable Gospel, 1:6-10. (Occasion of writing)

1. His expression of surprise at their spiritual fickleness and folly, V.6. (Their lapse from the gospel)
2. Explanation to avoid misconception or misunderstanding, V.7. (Evil perversion of the true gospel)
3. The fearful consequence of such evil perversion of the gospel, V.8.
4. Emphatic repetition of the previously stated consequence, V.9. (Uniqueness of the gospel emphasized)
5. Personal ground of this intolerance, V.10a.
6. Justification of this refusal to conciliate (give favor of) men, V.10b. (Preached with worthy motives)

C. Historic Evidence of His Independence of Men As To His Apostolic Commission And His Knowledge of the Gospel of Jesus Christ, 1:11-24. (The independent revelation. Received by revelation of Jesus Christ, called of God)

1. The ground of his confidence in the truth of the gospel which he had preached to them, V.11. Cf. Vv.6-9.
2. Positive historic evidence of this, V.12. (Exhibiting divine pattern and source) Cf. Eph.3:1-12; 1Cor.9:1,2; 15:1-10.
3. This fact evinced or demonstrated from the historic fact that his previous hostility to the gospel, known to them, precluded its communication from anyone, Vv.13,14.
4. Still further evinced by his subsequent lack of intercourse with any religious teachers, inspired or otherwise, including those who were apostles before him, Vv.15-17. (Achieving his commission and message apart from human counsel)
5. This lack of opportunity to receive his gospel from men expanded into a historic space of three years before seeing any apostle, Vv.18,19.
6. Solemn avowal of truthfulness in giving this record, V.20.
7. Continuation of the narrative showing subsequent lack of intercourse with all the original disciples of Christ, Vv.21-23.
8. Affirmation of their own consequent recognition of an independent divine work in his case, V.24.
(Apostolic authority and independence rendered and recognized to God's glory, Vv.15-24)

D. The Recognition of His Independent Apostleship And Immutable Gospel of Freedom By The Other Apostles In Conference At Jerusalem, 2:1-10. The Validity of Paul's Commission And Gospel Acknowledged By The Other Apostles, And The Controversy With Judaizers)

1. The occasion of his first important interview or visit with several of the original apostles of Christ, V.1.
2. This visit was the result only of divine direction, V.2a.
3. His independent mode of procedure on his arrival, V.2b.
4. His motive in this as to ulterior effect in meeting opposition, V.2c.
5. The wisdom of his procedure indicated through apostolic sanction of his teaching and practice, V.3. (The validity

- of Paul's gospel recognized in a gentile convert). Cf. Ac.15.
6. Source of a legalistic effort over such compulsion, V.4. Cf. 5:1-4.
 7. Emphatic indication of his unyielding opposition to this, V.5a.
 8. The important end in view for his refusal to yield or to compromise, V.5b.(The validity of Paul's gospel defended against false brethren)
 9. Endorsement of his course and recognition of his independent apostleship by the older apostles, Vv.6-8.
 - a. No one at that conference added or imparted anything to Paul, V.6.
 - b. Contrariwise, they recognized that apostleship was committed to him just as it was to Peter, Vv.7,8.
 10. The divine object in their giving Paul the right hand of fellowship in recognition of their perception that God's grace was given to him, V.9.
 11. The one specific obligation they fraternally imposed, and heartily accepted by Paul, respecting the Jews, V.10.

E. Final Proof Of His Apostolic Authority And Independence Incidentally Involving Anticipation Or Expectation Of His Argument Against Justification By The Works Of The Law, 2:11-21. (The Validity Of Paul's Gospel Vindicated Against Compromise)

1. The case of dissimulation at Antioch, Vv.1-14.
 - a. Reference to his opposition to Peter, a fellow-apostle, V.11a.
 - b. Explanatory reason, V.11b.
 - c. Ground for the charge, V.12a.
 - d. The cause of this assigned, V.12b.
 - e. The immediate evil effect of this temporizing conduct, V.13.
 - f. Paul justifiably aroused by this to publicly rebuke a fellow-apostle, V.14.
2. Peter's sin of dissimulation exposed on the basis of his hypocritical conduct frustrating the grace of God and resulting in Jesus Christ dying in vain, Vv.15-21. (The

true doctrine of justification by faith as opposed to justification by law explained)

- a. First, an appeal to Peter's obviously correct knowledge for correction of his hypocritically sinful conduct, Vv.15,16a.
- b. Accepted axiom (self-evident truth) warranting their renunciation of seeking justification by the works of the law and seeking it by the faith of Christ, V.16b.
- c. The absurdity of attempting justification by a hypocritical combination of the two systems of justification, V.17.
- d. Citing what would be proof of the connection between such effort and the resulting sinful condition, V.18.
- e. Result by contrast of a complete renunciation of the law as seen in Paul's own case, V.19. Cf. Phil.3:3-14.
- f. Explanatory explanation of this, V.20a.
- g. The anti-legalistic principle of this vital union, v.20b.
- h. Its gracious character as exemplified in Paul, V.21a.
- i. Ground for regarding such nullification of grace as inherent in seeking justification by the Law, V.21b.

II. THE ALL-SUFFICIENCY OF THE GOSPEL AND THE UTTER INSUFFICIENCY OF THE LAW FOR THE JUSTIFICATION OF SINNERS, 3:1-4:31. (The Supremacy of the Gospel)

A. The Evident Foolishness Of The Galatians For Their Abandonment Of The Gospel, The Only Means Of Justification, Resulting In Their Being Under The Curse Of The Law, 3:1-10.

1. Arresting questions pertaining to their folly.
 - a. Question: Folly of their course indicated, V.1.
 - b. Question: Argument manifesting this foolish course based on an appeal to their own previous

- personal spiritual experience in the faith, V.2. Cf. 1:6.
- c. Question: Second argumentative appeal showing the spiritual absurdity of their course, V.3.
 - d. Question: Third appeal to their experience, V.4.
 - e. Question: First argument of V.2 in expanded form, V.5.
2. Confirmation of the implied correct answer to these arresting questions by the case of Abraham as an example of righteousness by faith, V.6. Cf. Gen.15:6; Rom.4:1-3.
 3. Logical conclusion as to all who are of faith, not of the law, V.7. Cf. Mt.3:7-10.
 4. This fact harmonizes with God's plan and promise to Abraham, saying, "In thee shall all nations be blessed," V.8. Cf. Gen.12:1-3.
 5. Conclusion from this, V.9.
 6. Reason why all who are not of faith but of the works of the law are under the curse of the law, V.10.

B. Further Evidence Of The Inability Of The Law For The Justification Of Sinners, 3:11-18.

1. The proposition to be established, V.11a.
2. Scriptural premises from which this is deducible as a conclusion, V.11b,12. See Hab.2:4; Cf. Lev.18:5; Gal.3:8; Rom.4:1-8,13-16; 8:1-4.
3. The gracious procuring means of redemption from the curse of the law, V.13. Cf. V.10; Deut.21:22,23.
4. The blessing procured for both Gentile and Jew by faith in this blessed Redeemer, V.14.
5. The nature and binding force of a covenant promise indicated, V.15. (The rule of a covenant)
6. Relevant example of a covenant with its specific application, V.16. Cf. V.8; Gen.12:1-3.
7. Application of the rule of a covenant (V.15) exemplified in the matter of the law 430 years later, V.17. (The latter cannot disannul the former)
8. Necessary conclusion pertaining to the promise to Abraham and his seed covenant, V.18. Cf. Rom.4:13-16.

C. The Design, Purpose And Significance Of The Law, 3:19-29. (The parenthesis of the law, Vv.19-25; the sphere of spiritual relationship, Vv.26-29)

1. Natural inquiry as to the purpose and intent of the law, V.19a.
2. Answer indicating its relation to sin on the one hand and to grace on the other, V.19b. See Rom.3:20; 7:7,13; Gal.3:13,14,16.
3. Manner of its establishment, V.19c.
4. Argument based on this fact revealing the superiority of the promise as without mediation, V.20.
5. False inference obviated, as to the law and the promises of God, V.21a.
6. Justification of this negative answer, V.21b.
7. The real purpose of the law as preparatorily set forth, V.22.
8. Consequent description of the state of the Jews under the law before the faith came, V.23.
9. Conclusion as to the office or function of the law, V.24a.
10. The blessed end thus to be gained, V.24b.
11. Consequent description of one's state after the faith has come, Vv.25,26.
12. Explanatory reason for the preceding description, V.27.
13. Consequent spiritual oneness and equality of all who are in Christ Jesus, V.28.
14. Obvious conclusion from this, v.29. Cf. 3:7-9,16-18; Rom.4:13-16.

(Ch.3: There is no justification by the Law)

(Ch.4: Christ delivers from the bondage of the Law)

D. Legal Analogy Discussed And Applied To The Case At Hand, 4:1-11.

1. The legal analogy, Vv.1-7.
 - a. Primary condition of the under-age legal heir described, Vv.1,2. (Childhood Vs Manhood Condition)
 - b. Spiritual application.
 - c. Consequent divine intervention on the sinner's behalf, V.4. Cf. Gen.3:15
 - d. The gracious or blessed end in view, V.5.
 - e. The blessing consequent on the bestowal of sonship, V.6.
 - f. Logical conclusion from the whole legal analogy argument, V.7.

2. Their foolish abandonment of the truth and relapse to Judaism indicated, Vv.8-11.
 - a. Contrast between their former state in serving God and their present position of apostasy into Judaism to indicate their backward movement, Vv.8,9 (their falling away).
 - b. Specific evidence of their apostasy, V.10.
 - c. Expressed fear for their ultimate spiritual state, V.11.

E. Affectionate Personal Appeal For An Earnest Hearing Based On Past Personal Association And Fellowship, 4:12-20.

1. Appeal to past association and fellowship, Vv.12-16.
 - a. Dissuasion from Judaism through the force of his own example, V.12a.
 - b. Enforcement of his entreaty by reference to their past deportment, V.12b.
 - c. Proof of their former attitude and kindness, Vv.13,14.
 - d. Reference to the transitory character of this good disposition, or more evidence of their fickleness, V.15a.
 - e. Evidence of their past sacrificial attitude toward him, V.15b.
 - f. The inexcusableness of the change in their regard for him, V.16.
2. Appeal to quality of goals, Vv.17,18.
 - a. The biased, selfish, evil course or purpose of their Judaizing leaders described in contrast with his own candid way of dealing with them, V.17. Cf. V.16.
 - b. The proper method of dealing described, V.18.
3. Appeal to love and concern, Vv.19,20.
 - a. Tender expression of travailing concern due to their undeveloped spiritual state, V.19.
 - b. Consequent expression of earnest desire concerning them, V.20a.
 - c. Source of this wish, V.20b. Cf. V.11.

F. The Law And The Gospel In Allegory, 4:21-31 (The dual allegory. Sarah and Hagar)

1. Intimation that the law itself condemns the course of the Judaizing legalists, V.21.
2. Confirmatory reference to its teaching introduced through allegorical use of Abraham's two sons by two different women, V.22.

3. Instructive difference between the birth's of the two sons, V.23.
4. Spiritual significance of these mothers and their sons pertaining to the matter at hand, V.24a.
5. Explanation as to what they represent, V.24b.
6. Description of the first under this point of view, V.24c.
7. Resulting contrast between the two, Vv.25,26.
8. Scriptural confirmation, V.27.
9. Isaac, the son of promise, analogous in birth to Christians, V.28. Cf. V.23b.
10. Ishmael analogous in birth and in spirit to the Judaizers, V.29. Cf. V.23a.
11. Consequent rejection of the latter and admission of the former to the inheritance, V.30.
12. Conclusion, V.31.

See Chart: The Twelve Analogies And Twelve Antitheses Of This Allegory.

III. Encouraging Enforcement Of Duties Connected With The Possession Of Freedom In Christ, 5:1-6:18. (The Way Of Freedom, Or The Gospel In Daily Life)

A. Enslavement To The Law Through The Enforced Rite Of Fleshly Circumcision Involves A Practical Abandonment Of Christ And The Gospel, 5:1-12. (Freedom protected against the yoke of bondage)

1. The maintenance of their liberty (freedom) in Christ enjoined, V.1.
2. Argument exhibiting the folly of the opposite course, V.2.
3. Additional argument from the obligation assumed in binding fleshly circumcision, V.3.
4. Spiritual consequence of the truth just affirmed in Vv.1-3, V.4.
5. Ground on which the apostasy from Christ is prevented, V.5.
6. Explanatory reason for this righteous action, V.6.
7. Consequent censure of their contrary course as inexcusable, V.7.
8. Their spiritual falling from grace further accounted for, Vv.8,9.
9. Expressed hope for their future recovery, V.10a.

10. Assurance that their leaders in the trouble shall answer for their work, V.10b.
11. Disclaims for himself any responsibility or guilt in the case, V.11.
12. Expression of a personal wish regarding the seducers, V.12.

B. Liberty In Christ Not To Be Perverted Into Licentiousness, But Maintained Through Walking By The Spirit And Crucifying The Flesh, 5:13-26.

(Maintain freedom in Christ without license; freedom protected from license)

1. True use and spirit of liberty in Christ, V.13. Cf. V.1.
2. Scriptural enforcement of this injunction, V.14.
3. Consequence of the neglect of this duty held up as a warning, V.15.
4. Adequate power or means by which to fulfill the liberty to which called, Vv.16-18.
 - a. The only way to avoid the occasion of the flesh, V.16.
 - b. Explanatory reason for the previous statement, V.17.
 - c. Result of being led of the Spirit negatively stated, V.18.
5. The works of the flesh, or specific evils resulting from a failure to follow the leading of the Spirit, Vv.19-21a.
6. Reminder of the ultimate spiritual consequence of fulfilling these lusts of the flesh, V.21b.
7. The contrasting vintage and virtues of the Spirit, Vv.22,23a.
8. The holy character of these virtues as the direct opposite of unlawful carnal works, V.23b.
9. The spiritual basis for crucifying the flesh, V.24.
10. Consequent exhortations to all who are Christ's, Vv.25,26.

C. Freedom Or Liberty In Christ By Means Of The Gospel Expressed Through Humble Service Rendered, Or Exhortations To Mutual Helpfulness, 6:1-10.

1. Mutual burden bearing, Vv.1-5.
 - a. Duty to the erring brother, V.1a.
 - b. Caution to the spiritual thus charged, V.1b.

- c. The spiritual basis for the previous duty enjoined, V.2.
 - d. Condemnation and true character of self-exaltation V.3.
 - e. Means of avoiding imaginary superiority on account of another's fault, V.4.
 - f. Ground of this personal obligation, V.5.
2. Exhortation concerning service rendered to teachers of the faith and to active beneficence in general, Vv.6-10.
- a. Duty to religious instructors, V.6.
 - b. Caution against assuming all is well regardless of action, V.7a.
 - c. Justification of this statement by reference to a divine law in nature, V.7b.
 - d. Spiritual application of the same principle of law, V.8.
 - e. Admonitory enforcement of this principle of law in reaping eternal life, V.9.
 - f. Consequent application of the principle to beneficence to one and all, V.10.

D. Final Reference To The Judaizers Exposing Their Hypocritical Vainglorious Purposes, Vv.11-18.

- 1. Reference to his manner of composing the Epistle, somehow indicative of his personal interest in them, V.11
- 2. Exposure of the Judaizer's hypocritical interest in your being circumcised, V.12.
- 3. Further description of their dishonest motives for binding fleshly circumcision on you, V.13.
- 4. By contrast, his own, the only true ground for glorying, V.14.
- 5. Explanatory reason for his previous statement, V.15.
- 6. Prayer for all who glory only in the cross of Christ, V.16.
- 7. Expression of his desire for exemption from further trouble from Judaistic adversaries, V.17a.
- 8. Proof of the trouble heretofore referred to endured, V.17b.
- 9. The doctrinal benediction, V.18.