

An Outlined Study of

GALATIANS

Accompanied with an Introduction

By

Ronald D. Reeves

East Bristol Church of Christ
Bristol, Virginia
2009

An Outlined Study of

GALATIANS

Accompanied with an Introduction

By

Ronald D. Reeves

East Bristol Church of Christ
Bristol, Virginia
2009

An Introduction to Galatians

I Attestation and Authorship

A. External Evidences: Paul penned Galatians.

- | | |
|-----------------------------|---------------------------|
| 1. Clement of Rome | 9. Origen |
| 2. Polycarp | 10. Irenaeus |
| 3. Barnabus | 11. Tertullian |
| 4. Hermas | 12. Clement of Alexandria |
| 5. Ignatius | 13. Old Syriac Version |
| 6. The Epistle to Diognetus | 14. Old Latin Version |
| 7. Marcion | 15. Muratorian Canon |
| 8. Justin Martyr | |

B. Internal Evidences: Paul penned Galatians.

1. The writer calls himself Paul. 1:1; 5:2.
2. The historical references are in harmony with the book of Acts which portrays Paul's opposition to the church, his conversion, and his missionary work.

II Background and Destination

A. Concerning Galatia

1. The term originated with the immigration into Asia of a large body of Gauls from Europe, c. 278-277 B.C.
2. After 232 B.C. their state became known as Galatia.
3. In 189 B.C. Galatia was conquered by Rome but was allowed to remain mostly independent.
4. In 65 B.C. the Galatians were united under one sovereign ruler.
5. In 25 B.C. the king of Galatia bequeathed his kingdom to Rome and it became a Roman province, under a governor.
6. Additions to this province were added as noted below.
 - a. Paphlagonia B.C. 6
 - b. A part of Pontus B.C. 2
 - c. Pontus Polemoniacus A.D. 64
7. During the 1st century after Christ the term "Galatia" was used in two senses.
 - a. Geographically: Of old Galatia in the northern part of the central plateau of Asia Minor, where the Gauls lived.
 - b. Politically: Of the Roman province of Galatia as it varied in extent.

B. Paul's travels in Galatia

1. On his 1st missionary journey he visited Antioch, Iconium, Lystra, and Derbe. Acts 13:14, 51; 14:6, 8, 20, 21. Ref. Gal. 1:8.
2. Having been forbidden to preach in Asia, Paul and his party, having passed through southern Galatia (see above), then went through the region of Phrygia and Galatia (Acts 16:6). This establishes that Paul traveled in northern Galatia during his 2nd missionary journey.
3. On Paul's 3rd missionary journey Paul went through the region of Galatia and Phrygia, in order, establishing the *disciples* (Acts 18:23).
[Note: Luke does not say churches but disciples, thus indicating that Paul's travels recorded here were in northern Galatia; disciples were in the north, while churches were in the south]
4. Luke's use of the term "Galatian" [#1054] (in Acts) is in the old geographical sense (II-A-7-a). He does not use the term "Galatia" [#1053] in the Greek text.

C. Paul's use of the term "Galatia" [#1053] [1 Co. 16:1; Gal. 1:2; 2 Tim. 4:10]

1. Paul's typical pattern of communication: He always used the *provincial* names of the districts under Roman domination, never the geographical, except as the 2 were identical in significance: Achaia, Macedonia, Illyricum, Dalmatia, Judea (Palestine), Arabia, Asia.
2. Luke records the founding of the churches in southern Galatia (Acts 13:14 – 14:23) and Paul writes to the same churches in the book of Galatians.
 - a. Question: Would Luke speak of the churches in the South and Paul say nothing about them?
 - b. Question: Would Paul write a weighty letter to the Galatians in the North whose founding is passed over by Luke?
 - c. Question: Would Judaizers from Palestine pass by the most important cities of Iconium and Antioch in southern Galatia (where Jews abounded) and then go to the remote Galatian northern country to press their message?
 - d. Conclusion: The epistle to the Galatians is primarily addressed to the churches in southern Galatia.
Ref. Acts 13:16-41; 13:42-52; 14:1-6; 14:11-18; 14:19-20; 14:21-23.

III Occasion and Date

- A. Paul, with Barnabus, had founded these congregations on Paul's 1st missionary journey. Acts 13:14 – 14:23 [Spring, 49 – Fall, 50]
- B. Paul visited them again, accompanied by Silas, on Paul's 2nd missionary journey. Acts 15:36 – 18:22 [Spring, 52 ff]
- C. The churches were strengthened in the faith and increased in number daily. Acts 16:1-5
- D. Paul visited them again on his 3rd missionary journey. Acts 18:23 ff [Fall, 54 – Pentecost, 58]

- E. During Paul's lengthy absence from southern Galatia (about 3 yrs.) Jewish teachers from Palestine (?) came and opposed Paul and his teaching.
Ref. Gal. 4:19-20
- F. Thus, Paul wrote the Galatian epistle to address this problem.
- G. Time markers in the book of Galatians offer hints with regard to the time of writing.
 - 1. Paul abode with Peter 15 days. Gal. 1:17-18 [36 A.D.]
 - 2. Paul came into Syria and Cilicia. Gal. 1:21 [36 – 43 A.D.]
 - 3. Paul took part in the Jerusalem conference. Gal. 2:1 [50 A.D.]
 - 4. Paul withstood Peter in Antioch. Gal. 2:11 [50 – 51 A.D.]
- H. The style of 1 Co., 2 Co., Gal., and Romans is very similar., suggesting that they were penned about the same time. Thus, the book of Galatians was probably written from Macedonia or Greece about 56 – 57 A.D.

IV Paul's Presentation of Christ

- A. Names
 - 1. Jesus Christ Gal. 1:1
 - 2. Lord Jesus Gal. 6:17
 - 3. Lord Jesus Christ Gal. 1:3
 - 4. Lord Gal. 5:10
 - 5. Christ Gal. 2:16
 - 6. Christ Jesus Gal. 2:4
 - 7. Son of God Gal. 2:20
- B. Raised from the dead Gal. 1:1
- C. One who gave himself for the sins of men Gal. 1:4; 2:20.
- D. Loved men Gal. 2:20
- E. One crucified Gal. 3:1
- F. The Redeemer Gal. 3:13; 4:5.
- G. One who was made a curse for men Gal. 3:13
- H. The Seed Gal. 3:16, 19.

V Paul's Presentation of Himself

- A. An apostle, divinely appointed Gal. 1:1
- B. One who called the Galatians into the grace of Christ Gal. 1:6
- C. A servant of Christ Gal. 1:10
- D. His message: Received by revelation Gal. 1:11-19
- E. A past persecutor of the church Gal. 1:13, 23.
- F. Formerly zealous of Jewish traditions Gal. 1:14
- G. Separated from his mother's womb to preach to the Gentiles Gal. 1:15-16
- H. One called by the grace of God Gal. 1:15

VI The Nationality of Those Addressed: Jews and Gentiles

- A. Paul was an apostle to the Gentiles. Gal. 1:16; 2:2; 2:7-9; 3:8.
- B. The greeting is a multi-national greeting. Gal. 1:3
- C. Paul spoke of being entangled “again” in bondage. Gal. 5:1
- D. Some had worshipped false gods. Gal. 4:8
- E. Paul spoke of the blessing of Abraham upon the Gentiles. Gal. 3:14
- F. Paul spoke about Peter eating with the Gentiles. Gal. 2:12-13
- G. Paul spoke of “neither Jew nor Greek.” Gal. 3:28

VII The Context of the Book of Galatians

- A. Jews were persecuting Christians. Gal. 4:29
- B. The brethren were being confronted with a false gospel. Gal. 1:6-7
- C. Someone was hindering the brethren. Gal. 4:7, 10, 12, 17; 5:7, 10, 12.
- D. The brethren were being bewitched. Gal. 3:1
- E. Some brethren had adopted elements of Judaism. Gal. 4:10
- F. Some brethren had “so soon” removed themselves from the truth. Gal. 1:6
- G. False brethren were among the Galatian brethren. Gal. 2:4
- H. Paul was unwilling to please men in the absence of pleasing God. Gal. 1:10

VIII A Summary of Paul’s Discussion of Law

- A. Paul’s discussion of the principle of law
 - 1. Men were kept under law before the coming of the system of faith. Gal. 3:23
 - 2. Christ redeemed those who were under law. Gal. 4:5
 - 3. We are dead to law. Gal. 2:19
 - 4. Those led by the (s)pirit are not under law. Gal. 5:18
 - 5. The works of law are in contrast to the hearing of faith. Gal. 3:2ff; 4:4ff.
 - 6. Justification is not by works of law. Gal. 2:16; 3:11.
 - 7. If one seeks to be justified by law, he is fallen from grace. Gal. 5:4
 - 8. Righteousness is not by law. Gal. 2:21; 3:21.
 - 9. The inheritance is not of law. Gal. 3:18
- B. Paul’s discussion of the Law of Moses
 - 1. The source of the law: The law is not of (εκ) faith. Gal. 3:12
 - 2. The establishment of the law
 - a. It was added because of transgressions. Gal. 3:19
 - b. It was ordained by angels in the hand of a Mediator. Gal. 3:19
 - 3. The function of the law
 - a. The law is not against the promises of God. Gal. 3:21
 - b. The law brought one unto Christ. Gal. 3:24

4. The impact of the law
 - a. It cannot disannul the Covenant of Promise. Gal. 3:17
 - b. It brings a curse upon one. Gal. 3:10-13
 - c. It enslaves one. Gal. 5:1
5. The duration of the law
 - a. "Cast out the bondwoman." Gal. 4:30
 - b. It would endure until the Seed should come. Gal. 3:19
 - c. Paul was crucified with Christ. Gal. 2:20
6. The law currently bound
 - a. We are no longer under a Schoolmaster. Gal. 3:24-25
 - b. One should not be entangled again with the yoke of bondage.
Gal. 5:1
 - c. We must fulfill the law of Christ. Gal. 6:2

IX A Summary of Paul's Discussion of Circumcision as a Religious Rite

- A. The issue under consideration was spiritual liberty vs. spiritual bondage.
Gal. 2:3-4; 4:3, 9; 4:21 – 5:4; 5:13.
- B. There is no spiritual profit from Christ associated with circumcision.
Gal. 5:2
- C. If circumcision is bound, then one is a debtor to do the whole law. Gal. 5:3
- D. Circumcision is of no import religiously. Gal. 5:6, 15.
- E. Some promoted circumcision to save themselves from persecution.
Gal. 6:12-13.
- F. Paul did not preach circumcision. Gal. 5:11
- G. Paul had refused to circumcise Titus. Gal. 2:3-4.
- H. Paul had withstood Peter to the face, illustrating that Paul withstood any action that promoted, directly or indirectly, the binding of the old law upon Christians, including circumcision. Gal. 2:11-14.

X An Abbreviated Outline

Introduction 1:1-5

Part One: The Faith of Christ Contrasted to the Law of Moses

1:6 – 5:12

I The True Gospel Contrasted to a Perverted Gospel 1:6 – 2:21

A. The source of a perverted gospel: Men. 1:6-10

B. The source of Paul's gospel: Revelation. 1:11 – 2:21

II Justification Contrasted to Condemnation 3:1-14

Introduction 3:1

A. Those of faith are blessed. 3:2-9

B. Those of law are cursed. 3:10-14

III Sonship Contrasted to Bond-Service 3:15 – 4:11

A. The promise of sonship 3:15-29

B. The reality of sonship 4:1-11

IV Admonitions in View of Doctrinal Expositions 4:12 – 5:12

A. Paul appealed to the Galatians to turn away from Judaism. 4:12 – 5:1

B. Paul issued warnings to the Galatians concerning Judaism. 5:2-12

Part Two: The Proper Exercise of Christian Liberty

5:13 – 6:10

- I Admonitions Concerning the Abuse of Christian Liberty 5:13-25
 - A. Negative: Do not regard liberty as fleshly license. 5:13-15
 - B. Positive: Walk in the spirit. 5:16-25
- II Admonitions Concerning the Fulfillment of Christian Liberty 5:26 – 6:10
 - A. One should first look to himself. 5:26 – 6:5
 - B. One should have fellowship with others in spiritual and moral good.
6:6-10
- Conclusion 6:11-18

An Outline of Galatians

Purpose: The removal of the influence of Judaizers

Ref. 1:6-7; 3:1-5, 10-25; 4:1-5, 9-11, 17; 4:21 – 5:12; 6:12-15.

Introduction 1:1-5

1. The writers 1:1-2a
 - a. Paul 1:1
 - (1) His identity and office 1:1a
 - (2) His authority 1:1b-c
 - (a) Negative source: Man 1:1b
 - (b) Positive Sources: Deity 1:1c
 - b. Brethren with and in support of Paul 1:2a
2. Those addressed 1:2b
3. The salutation 1:3-5
 - a. The multi-national greeting: Paul's wish for the bestowal of grace and peace. 1:3a
 - b. The Source of blessings 1:3b-5
 - (1) God, the Father 1:3b
 - (2) Christ, the Son 1:3c-5
 - (a) His relationship unto mankind 1:3c-4b
 - (1) As expressed in His Lordship 1:3c
 - (2) As expressed in His vicarious death 1:4a
 - (3) As expressed in His deliverance 1:4b
 - (b) His relationship unto God, the Father 1:4c-5
 - (1) As expressed in His obedience 1:4c
 - (2) As expressed in His glorification of the Father 1:5

Part One: The Faith of Christ Contrasted to the Law of Moses

1:6 – 5:12

- I The True Gospel Contrasted to a Perverted Gospel 1:6 – 2:21
 - A. The source of a perverted gospel: Men 1:6-10
 - 1. The existence and influence of a different gospel affirmed 1:6
 - 2. The character of this different gospel 1:7
 - a. Negative: It is not like the gospel of Christ. 1:7a
 - b. Positive: It is a perversion of the gospel of Christ. 1:7b
 - 3. The status of those who proclaim this different gospel: Denounced 1:8-10
 - a. The denunciation affirmed 1:8-9
 - (1) As applied to heavenly angels and men of God 1:8
 - (2) As applied to any man 1:9
 - b. The basis for the denunciation 1:10
 - (1) Paul seeks to persuade men. 1:10a
 - (2) Paul seeks to please God. 1:10b
 - B. The source of Paul's gospel: Revelation 1:11 – 2:21
 - 1. An affirmation of the source of Paul's gospel: Paul's gospel was not according to man but by revelation alone. 1:11-24
 - a. The affirmation 1:11-12
 - (1) Negative: Paul's gospel was not according to man. 1:11-12b
 - (a) The affirmation 1:11
 - (b) The confirmation 1:12a-b
 - (1) He did not receive it from man. 1:12a
 - (2) He was not taught it by man. 1:12b
 - (2) Positive: Paul's gospel was by the revelation of Christ. 1:12c
 - b. The confirming historical setting 1:13-24
 - (1) Paul's persecution of the church 1:13
 - (2) Paul's advancement and zealousness in Judaism 1:14
 - (3) Paul's calling of God 1:15-16a
 - (4) Paul's lack of conferring with men 1:16b-24
 - (a) Paul's gospel was not from the apostles. 1:17-20
 - (1) Paul did not go to Jerusalem immediately. 1:17
 - (2) After 3 years, Paul went to Jerusalem for 15 days. 1:18
 - (3) Paul saw only James and Peter. 1:19
 - (4) Paul affirmed the truth of these details. 1:20

- (b) Paul's gospel was not from the churches of Judea. 1:21-24
 - (1) Paul's presence was elsewhere. 1:21-22
 - (a) Paul went to the regions of Syria and Cilicia. 1:21
 - (b) Paul was unknown by face to the churches of Judea. 1:22
 - (2) The knowledge of the Judean brethren about Paul was indirect. 1:23-24
 - (a) The affirmation 1:23
 - (b) The result: They glorified God for Paul. 1:24
- 2. An acknowledgement of the source of Paul's gospel 2:1-21
 - a. The general acknowledgement by the apostles 2:1-10
 - (1) The occasion of the acknowledgement 2:1-2a
 - (a) Time, place, and persons 2:1
 - (b) Motivation for trip: Revelation 2:2a
 - (2) The events preceding the acknowledgement 2:2b-6
 - (a) The communication of Paul's gospel 2:2b
 - (b) The refusal to circumcise Titus 2:3-5
 - (1) The affirmation 2:3
 - (2) The basis 2:4
 - (3) The reaction to the false brethren 2:5
 - (c) The lack of adding unto Paul 2:6
 - (3) The acknowledgement by the apostles 2:7-10
 - (a) The basis 2:7-9a
 - (1) The perception of the gospel committed to Paul 2:7-8
 - (a) The affirmation 2:7
 - (b) The evidence 2:8
 - (2) The perception of received grace 2:9a
 - (b) The sign: Fellowship 2:9b
 - (c) The result: Cooperation 2:9c-10
 - (1) In spreading the gospel 2:9c
 - (2) In remembering the poor 2:10
 - b. The specific acknowledgement by Peter 2:11-21
 - (1) The occasion 2:11a
 - (2) The event evidencing the acknowledgement: Peter's acceptance of Paul's withstanding of him 2:11b-21
 - (a) The affirmation of Paul's withstanding of Peter 2:11b
 - (b) The cause of the withstanding 2:11c-13
 - (1) The cause identified 2:11c-12
 - (a) General: Blame 2:11c
 - (b) Specific: Segregation 2:12
 - (2) The results generated: Further dissimulation 2:13

- (c) A more detailed statement of the withstanding 2:14-21
 - (1) A reiteration of the cause of the withstanding 2:14a
 - (2) The details of the withstanding 2:14b-21
 - (a) An appeal to consistency 2:14b
 - (b) An appeal to justification 2:15-20
 - (1) The apostles' background 2:15
 - (2) Their knowledge: Justification is by faith, not law. 2:16
 - (3) Paul's response to an anticipated objection 2:17-20
 - (a) Negative: Christ is not the minister of sin 2:17
 - (b) Positive: Self makes one a transgressor. 2:18-20
 - (1) The occasion 2:18a
 - (2) The affirmation 2:18b
 - (3) The governing principle: Law requires giving up all hope in law. 2:19-20
 - (a) The affirmation 2:19
 - (b) The agency: Crucifixion with Christ to the law 2:20a
Ref. Rom. 7:4; 10:4.
 - (c) The result: Living a new life by faith. 2:20b
 - (c) An appeal to grace 2:21
 - (1) The grace of God should not be set aside. 2:21a
 - (2) The anticipated consequence: Christ died in vain. 2:21b

II Justification Contrasted to Condemnation 3:1-14

Introd.: The Galatians were bewitched concerning the nature of faith & law 3:1

- A. Those of faith are blessed 3:2-9
 - 1. In connection with the Spirit 3:2-5
 - a. The Spirit received by the Galatians 3:2-4
 - (1) The Spirit was received by faith rather than by law. 3:2
 - (2) The Spirit was the agency of perfection rather than law. 3:3-4
 - (a) The affirmation 3:3
 - (b) The consequence of violating this principle 3:4
 - b. The Spirit ministered by the apostles 3:5
 - (1) The Spirit was administered by faith rather than by law. 3:5a
 - (2) The Spirit's power was wrought by faith rather than by law. 3:5b

- 2. In connection with Abraham 3:6-9
 - a. The pattern of Abraham and its application 3:6-7
 - (1) The pattern: Righteousness is reckoned by faith. 3:6
 - (2) The application: Abraham's children are of faith and are thus reckoned as righteous. 3:7
 - b. The supporting testimony of Scripture 3:8
 - c. The conclusion: Those of faith are blessed with Abraham. 3:9

- B. Those of law are cursed 3:10-14
 - 1. The implementation of the curse: By law 3:10-12
 - a. The affirmation and confirmation 3:10
 - (1) The affirmation 3:10a
 - (2) The Scriptural confirmation 3:10b
 - b. The governing principle: Justification is not by law. 3:11
 - (1) The principle affirmed 3:11a
 - (2) The Scriptural confirmation 3:11b
 - c. The basis: The law is not of faith. 3:12
 - (1) The affirmation 3:12a
 - (2) The Scriptural confirmation 3:12b
 - 2. The removal of the curse: By Christ 3:13-14
 - a. The affirmation and confirmation 3:13
 - (1) The affirmation 3:13a
 - (2) The Scriptural confirmation 3:13b
 - b. The purposes served 3:14
 - (1) The 1st declaration: The bestowal of the blessing of Abraham on the Gentiles 3:14a
 - (2) The 2nd declaration: The receipt of the promise of the Spirit 3:14b

- A. The promise of sonship 3:15-29
 - 1. The permanent character of the covenant of promise 3:15-18
 - a. The covenant principle illustrated 3:15
 - (1) The source of the illustration 3:15a
 - (2) The illustration 3:15b
 - b. The specific covenant introduced by the illustration: The Abrahamic covenant of promise 3:16
 - (1) Those to whom the promises were made 3:16a
 - (2) The identity of the Seed to whom the promises were made 3:16b
 - c. The application of the covenant principle: The relationship of the law unto the Abrahamic covenant 3:17-18
 - (1) The relative date of establishment of the law: It followed the confirmed covenant by 430 years. 3:17a
 - (2) The limitations of the law 3:17b-18
 - (a) The limitations enumerated 3:17b-c
 - (1) It cannot annul the covenant of promise. 3:17b
 - (2) It cannot make the promise of no effect. 3:17c
 - (b) The basis for the limitations: If the inheritance be of law, it is no more of promise. 3:18
 - (1) The affirmation 3:18a
 - (2) The historical case: God gave it to Abraham by promise. 3:18b
 - 2. The temporary character of the law 3:19-29
 - a. The establishment of the law 3:19-20
 - (1) The basis: Transgressions 3:19a
 - (2) The time limit imposed: Till the Seed should come 3:19b
 - (3) The ordination 3:19c-20
 - (a) Those involved 3:19c
 - (b) The nature of mediation in contrast to the unity of deity 3:20
 - b. The existence of the law 3:21-29
 - (1) Negative purpose: The spirit and purpose of the law were not contrary to the promises of God. 3:21-22
[no interference; prepared way for discharge of promises]
 - (a) The affirmation 3:21a
 - (b) The basis 3:21b-22
 - (1) Negative: Law is not the source of life. 3:21b
 - (2) Positive: The Scripture has confined all under sin. 3:22
 - (a) The affirmation 3:22a
 - (b) The purpose: So that faith would serve as the agency to receive the promise 3:22b

- (2) Positive purpose: The law was a legal guardsman and paidagogus 3:23-29
 - (a) The law was a legal guardsman. 3:23
 - (1) The relative time 3:23a
 - (2) The affirmation 3:23b
 - (3) The purpose: To bind one over to the faith yet to come. 3:23c
 - (b) The law was a paidagogus. 3:24-29
 - (1) The affirmation 3:24a
 - (2) The purpose: To bring one unto Christ for justification by faith 3:24b
 - (3) The time limit imposed: Until the faith is come 3:25-29
 - (a) The affirmation 3:25
 - (b) The basis: One is a child of God by faith. 3:26-29
 - (1) The affirmation 3:26
 - (2) The means: Baptism 3:27
 - (3) The results 3:28-29
 - (a) Unity 3:28
 - (b) Seed of Abraham 3:29a
 - (c) Heirs of the promise 3:29b

- B. The reality of sonship 4:1-11
 - 1. The bond-service and sonship of the Jews 4:1-7
 - a. The heir-child principle illustrated 4:1-2
 - (1) General: The heir-child is as a servant. 4:1
 - (2) Specific 4:2
 - (a) He is under tutors and governors until full heir-ship. 4:2a
 - (b) The Father appoints the time of the heir-ship. 4:2b
 - b. The heir-child principle applied 4:3-7
 - (1) The historical bond-service of the Jews 4:3-5
 - (a) The relative time and sphere 4:3
 - (b) The release from the bondage 4:4-5
 - (1) The relative time 4:4a
 - (2) The means: The sending of Christ by the Father 4:4b-5
 - (a) The affirmation 4:4b
 - (b) His incarnation 4:4c
 - (c) His relationship to law 4:4d
 - (d) His purposes 4:5
 - (1) The redemption of those under law 4:5a
 - (2) The adoption as sons 4:5b

- (2) The present sonship of the Jews 4:6-7
 - (a) The affirmation 4:6a
 - (b) The results of the sonship 4:6b-7
 - (1) The indwelling of the Spirit 4:6b
 - (2) The abolition of bond-service 4:7a
 - (3) Full heir-ship 4:7b
- 2. The bond-service and sonship of the Gentiles 4:8-11
 - a. The historical bond-service of the Gentiles 4:8
 - (1) The relative time 4:8a
 - (2) The affirmation 4:8b
 - (3) The objects 4:8c
 - b. The present sonship of the Gentiles 4:9a
 - c. The present defection of Gentiles unto bondage 4:9b-11
 - (1) The affirmation 4:9b
 - (2) The confirming evidence 4:10
 - (3) Paul's consequential fear 4:11

IV Admonitions in View of Doctrinal Expositions 4:12 – 5:12

- A. Paul appeals to the Galatians to turn away from Judaism. 4:12 – 5:1
 - 1. A personal appeal from Paul 4:12-20
 - a. The appeal stated 4:12a
 - b. The basis of the appeal 4:12b-20
 - (1) Paul's departure from Judaism 4:12b
 - (2) Their previous relationship with Paul 4:12c-16
 - (a) They had done Paul no wrong. 4:12c
 - (b) They had received Paul despite his infirmity. 4:13-15
 - (1) Paul preached with an infirmity. 4:13
 - (2) They received Paul. 4:14
 - (a) Negative: No despite nor rejection 4:14a
 - (b) Positive: They received Paul. 4:14b
 - (3) They would have made great sacrifice for Paul. 4:15
 - (c) They received Paul as a preacher of truth. 4:16
 - (3) Their present relationship with the Judaizers 4:17-18
 - (a) They are affected in no good way. 4:17
 - (1) The affirmation 4:17a
 - (2) The Judaizers' motivation 4:17b
 - (b) The governing principle: It is good to be affected in a good thing. 4:18
 - (1) The affirmation 4:18a
 - (2) The time imposed 4:18b
 - (4) Paul's true love for them 4:19-20
 - (a) As a mother, he travails in birth again. 4:19
 - (1) The affirmation 4:19a
 - (2) The purpose 4:19b

- (b) He desires to change his voice toward them. 4:20
 - (1) The affirmation 4:20a
 - (2) The basis 4:20b
- 2. An appeal from the law 4:21 – 5:1
 - a. The source of the appeal: The law 4:21
 - b. The basis of the appeal 4:22-31
 - (1) The historical facts 4:22-23
 - (a) The two sons 4:22a
 - (b) The two mothers 4:22b-c
 - (1) The bondwoman 4:22b
 - (2) The freewoman 4:22c
 - (c) The two births 4:23
 - (1) The birth according to flesh 4:23a
 - (2) The birth according to promise 4:23b
 - (2) The allegorical meaning of the facts 4:24-27
 - (a) The allegory affirmed 4:24a
 - (b) The allegorical meaning: The two mothers are the two covenants. 4:24b-27
 - (1) The affirmation 4:24b
 - (2) The explanation 4:24c-27
 - (a) Hagar = The bondage covenant of Sinai 4:24c-25
 - (1) The affirmation 4:24c-25a
 - (2) The application: Corresponds to Jerusalem 4:25b
 - (b) Sarah = The freedom covenant of Christ 4:26-27
 - (1) The affirmation 4:26
 - (2) The scriptural confirmation 4:27
 - (3) The allegorical application 4:28-31
 - (a) To the Galatians: They are children of promise as Isaac. 4:28
 - (b) To the Judaizers 4:29-31
 - (1) Their activity: They persecute Christians as Ishmael persecuted Isaac. 4:29
 - (2) Their judgment: They are to be cast out as Ishmael. 4:30-31
 - (a) The source and authority 4:30a
 - (b) The command 4:30b
 - (c) The basis 4:30c
 - (d) The deduced conclusion 4:31
 - c. The content of the appeal 5:1
 - (1) Positive, with respect to the freedom covenant 5:1a
 - (2) Negative, with respect to the bondage covenant 5:1b

- B. Paul issues warnings to the Galatians concerning Judaism 5:2-12
 - 1. A warning against circumcision 5:2-3
 - a. The condition 5:2a
 - b. The consequences 5:2b-3
 - (1) Negative, in connection with Christ: Christ will profit them nothing. 5:2b
 - (2) Positive, in connection with the Law of Moses: They are indebted to keep the whole law. 5:3
 - 2. A warning against the Law of Moses: The consequences of seeking justification by law 5:4-6
 - a. In connection with Christ: They have become estranged from Christ. 5:4a-b
 - (1) The affirmation 5:4a
 - (2) The condition 5:4b
 - b. In connection with grace: They have fallen from grace. 5:4c-6
 - (1) The affirmation 5:4c
 - (2) The basis 5:5-6
 - (a) Faith is the means of fulfilling the hope of righteousness. 5:5
 - (b) The identity of that which prevails 5:6
 - (1) Negative: Circumcision and uncircumcision 5:6a
 - (2) Positive: Faith working through love 5:6b
 - 3. A warning against the Judaizers 5:7-12
 - a. The Galatians had been hindered. 5:7-9
 - (1) The affirmation 5:7
 - (a) The past: They ran well. 5:7a
 - (b) The present: They were being hindered. 5:7b
 - (2) The source of the hindering 5:8
 - (3) The effect of the hindering 5:9
 - b. The anticipated response to the hindering 5:10-12
 - (1) By the Galatians: They will have no other mind than they should. 5:10a
 - (2) By God: Judgment upon the troublers. 5:10b
 - (3) By Paul 5:11-12
 - (a) In connection with himself: He does not and will not preach circumcision. 5:11
 - (1) The rhetorical affirmation in connection with his present persecution by the Jews 5:11a
 - (2) The consequence of preaching circumcision 5:11b
 - (b) In connection with the Judaizers: He could wish they would mutilate themselves. 5:12

Part Two: The Proper Exercise of Christian Liberty

5:13 – 6:10

- I Admonitions Concerning the Abuse of Christian Liberty 5:13-25
 - A. The negative admonition: Do not regard liberty as fleshly license. 5:13-15
 - 1. Christian liberty affirmed 5:13a
 - 2. The admonition concerning Christian liberty 5:13b
 - 3. The principle supporting Christian liberty: Mutual service through love. 5:13c-15
 - a. The principle affirmed 5:13c
 - b. The confirming testimony of the law 5:14
 - c. The danger invoked in its absence 5:15
 - B. The positive admonition: Walk in the spirit. 5:16-25
 - 1. The admonition concerning Christian liberty 5:16a
 - 2. The results of the applied admonition 5:16b-23
 - a. Prospective: One will not fulfill the lust of the flesh. 5:16b-17
[use of timeless subjunctive]
 - (1) The affirmation 5:16b
 - (2) The basis 5:17
 - (a) The relationship between the flesh and the spirit. 5:17a
 - (b) The result of that relationship 5:17b
 - b. Present: One is not under the condemnation of law. 5:18-23
 - (1) The affirmation 5:18
 - (2) The confirmation 5:19-23
 - (a) The condemnation of law in connection with works of the flesh 5:19-21
 - (1) An enumeration of works of the flesh 5:19-21a
 - (2) The associated condemnation 5:21b
 - (b) The liberty in connection with fruits of the spirit 5:22-23
 - (1) An enumeration of fruits of the spirit 5:22-23a
 - (2) The associated liberty 5:23b
 - 3. The retrospective basis: One has crucified the flesh. 5:24-25
 - a. The affirmation 5:24
 - b. The means of continuance: Walking in the spirit. 5:25

II Admonitions Concerning the Fulfillment of Christian Liberty 5:26 – 6:10

- A. One should first look unto himself. 5:26 – 6:5
 - 1. Negative: One should avoid vain glory and practice meekness. 5:26 – 6:2
 - a. One should not become conceited. 5:26
 - (1) The affirmation 5:26a
 - (2) The basis: The resultant provocation and envy 5:26b
 - b. One should practice meekness in dealing with others. 6:1-2
 - (1) The setting / context: A brother's transgression 6:1a
 - (2) The admonitions 6:1b-2
 - (a) The basic admonition: Restore the erring brother with gentleness. 6:1b
 - (b) The broader admonition: Bear one another's burdens. 6:2
 - 2. Positive: One should properly evaluate himself. 6:3-5
 - a. One may deceive himself in his personal evaluation. 6:3
 - (1) The basis 6:3a
 - (2) The affirmation 6:3b
 - b. Proper evaluation requires the testing of one's own works. 6:4-5
 - (1) The affirmation 6:4a
 - (2) The result of proper evaluation: One stands in accord with his own deeds. 6:4b-5
 - (a) The affirmation 6:4b
 - (b) The supporting principle: Individual accountability. 6:5
- B. One should have fellowship with others in spiritual and moral good. 6:6-10
 - 1. The affirmation 6:6
 - a. The admonition unto fellowship 6:6a
 - b. The sphere of fellowship 6:6b
 - 2. The supporting principles 6:7-8
 - a. The general universal law 6:7
 - b. The specific universal laws 6:8
 - (1) In regard to the flesh 6:8a
 - (2) In regard to the spirit 6:8b
 - 3. The supporting encouragement 6:9-10
 - a. Negative, in regard to strength: Let us not grow weary. 6:9
 - (1) The admonition 6:9a
 - (2) The basis 6:9b
 - b. Positive, in regard to breadth of action 6:10
 - (1) In connection with all men 6:10a
 - (2) In connection with children of God 6:10b

Conclusion 6:11-18

1. Paul evidenced his personal interest in the Galatians. 6:11
2. Paul contrasted the motives of the Judaizers with his motives. 6:12-17
 - a. The motivation of the Judaizers 6:12-13
 - (1) Their secondary motive 6:12a
 - (2) Their corresponding action 6:12b
 - (3) Their primary purpose: Avoidance of persecution 6:12c-13
 - (a) The affirmation 6:12c
 - (b) The evidence 6:13
 - (1) Negative: They did not keep the law. 6:13a
 - (2) Positive: They sought to boast in the circumcision of Christians. 6:13b
 - b. The motivation of Paul 6:14-17
 - (1) The rule: Paul did not desire to boast. 6:14a
 - (2) The exception: Paul glorified in the Cross of Christ. 6:14b-17
 - (a) The affirmation 6:14b
 - (b) The basis: The dual crucifixion 6:14c-15
 - (1) The affirmation 6:14c
 - (2) The basis 6:15
 - (c) The consequential blessing and plea 6:16-17
 - (1) The blessing 6:16
 - (2) The plea 6:17
3. The benediction 6:18

