

Bible Study 101:
10. Outline of Galatians

Galatians 1

- 1–5: Opening and greetings
- 6–9: Introduction of main theme of epistle: grace *versus* works
- 10–24 Paul's gospel not from man
- 12 He received the gospel by revelation from Jesus Himself
- 13–14 Paul's former life
- 15 Paul's call when it pleased God, not his own choice
- 16–17 Encompasses Acts 9:19–25
- 18–20 All included within Acts 9:26 (Acts 9:27 must be later)
- 21–24 Between Acts 9:26 and Acts 9:27; Acts 9:27 must have been after Galatians 1:24 but before the first journey, and the first journey must have occurred before Galatians 2:1

Galatians 2

- 1–10: Seeking counsel from leaders in Jerusalem (Acts 15)
- 1: Encompasses first ministry journey, because Jerusalem counsel was after the first journey; so not all this period of 14 years was prior to his active apostolic ministry
- 9: Acts 15:13 must be James the brother of Jesus, because James the brother of John was killed by Herod in Acts 12:2
- 11–19: Paul's confrontation of Peter at Antioch
- 20–21: The entire Christian walk is by grace through faith, just as much as salvation is in the first place

Galatians 3

- 1–3: The error of thinking salvation is by grace, but perfection is by works.
- 4–9: The pattern of Abraham, before the law, by faith
- 10–12: Salvation by law would require flawless performance; the just shall live (not just "get saved") by faith
- 13–14: Christ redeemed us from the curse of the law at the cross; being made a curse for us clearly speaks of bearing the curse of sin in our behalf, not literally himself a curse
- 15–18: The promises made to Abraham could not be disannulled by the law which came 430 years later
- 19–25: Purpose of the law: first, because of sin, and also to bring us to Christ
- 26–29: If we are in Christ, we are Abraham's seed, heirs of all the promises made to Abraham

Galatians 4

- 1–7: No more as little children, but adopted as mature sons

8–10: Now, knowing God, why go back to being servants of the weak and beggarly elements of legalism?

11–20: Special affection for the Galatian Christians because they received him when he came to them in the midst of a serious trial, possibly related the stoning in Lystra (if it was a trial with his eyes, in any case, he was healed)

21–31: Allegory of Hagar and Sarah: Sinai and Jerusalem above (death of Christ on the cross); son of bondwoman persecuted son of the freewoman; children of bondwoman cannot be co-heirs with children of the freewoman

Galatians 5

- 1: Stand fast in liberty (freedom from being under the law); don't be entangled again with yoke of bondage (law)
- 2–4: If circumcision is necessary, must keep the whole law, Christ is of no effect, fallen from grace
- 5–12: Strong language for those who would require circumcision
 - 10: "He that troubleth you," evidently a person: Paul's thorn
- 13–15: Liberty not an occasion for the flesh; love the answer
- 16–18: Not under the law if (only if) led of the Spirit
- 19–21: Works of the flesh; consequences: not in the kingdom
- 22–23: Fruit of the Spirit
- 24–26: Flesh crucified; live in the Spirit, walk in the Spirit; do not seek vain glory for self

Galatians 6

- 1: Not rejoicing if one found in fault, but grieved, desiring him to be restored, but in meek spirit, careful of own walk
- 2: Helping one another in the walk
- 3: Again warning against self-satisfaction, self-confidence, pride
- 4: Don't take credit for accomplishments of others
- 5: Each one carries his own weight (while seeking to help others, as in verse 2)
- 6: Principle of those who are taught sharing with those who teach
- 7–10: Law of sowing and reaping applies to helping one another
- 11: You see how large a letter (with what great emphasis) I have written to you...
- 12–13: Those who press for circumcision are just trying to avoid persecution, want to glory in their power to get their way
- 14–17: Glory only in the cross of Christ; neither circumcision nor uncircumcision avails (can be pride either way!)
- 18: Benediction