

GALATIANS

"THE LAW AS A TUTOR"

"Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith." Galatians 3:24

Prepared by James T. Bartsch
March, 2008

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A1 PAUL'S GOSPEL DEFENDED 1 - 2

A2 PAUL'S GOSPEL EXPLAINED 3 - 4

A3 PAUL'S GOSPEL APPLIED: Exhortations 5 - 6

Major Divisions of Galatians
Based on the ANALYSIS OF GALATIANS
Prepared by James T. Bartsch
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A1 PAUL'S GOSPEL DEFENDED 1 - 2

- B1 Paul's Greetings 1:1-5
- B2 Paul's Amazement at the Galatians Departure to a Different Gospel 1:6-10
- B3 Paul's Reception of His Gospel through Revelation from Christ, Not from Man 1:11-24
- B4 Paul's Approval from the Authorities in the Jerusalem Church Concerning His Gospel to the Gentiles 2:1-10
- B5 Paul's Rebuking of Peter's Hypocrisy in Not Eating with Gentile Believers 2:11-21

A2 PAUL'S GOSPEL EXPLAINED 3 - 4

- B1 The Galatians' Initial Reception of the Holy Spirit through Faith, Not Law. (Why should it change now?) 3:1-5
- B2 The Example of Abraham: He was justified by faith, not law 3:6-9
- B3 The Purpose of the Law: Not to provide justification, but to lead to faith in Christ 3:10 - 4:11
 - C1 Christ's redemption of us believers from the curse of the Law 3:10-14
 - C2 The Law's inability to overthrow the promises of God to Abraham 3:15-18
 - C3 The Law's being given as a **Schoolmaster** to **lead** us to **Christ** 3:23-29
 - C4 God's placement of us as **sons**, not **slaves** 4:1-11

- B4 The Galatians' Prior Acceptance of Paul. (What happened?) 4:12-20
- B5 The Allegory: The Law is like Hagar and Mt. Sinai, leading to slavery, while the promise is like Sarah and heavenly Jerusalem, leading to freedom 4:21-31

A3 PAUL'S GOSPEL APPLIED: Exhortations 5 - 6

- B1 Don't Put Yourselves Back into Slavery under the Law Again, or Christ Will Be of No Benefit 5:1-12
- B2 Use Your Freedom to Serve One Another through Love 5:13-15
- B3 Walk By the Spirit and You Won't Carry Out the Evil Desires of the Flesh 5:16-26
- B4 Live to Benefit Others: Restoring, bearing, and supporting 6:1-10
- B5 Paul's Emphatic, Summary Autograph, Emphasizing His Christ-Centered Motivation 6:11-18

Condensed Outline of Galatians
Based on the ANALYSIS OF GALATIANS
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B1 Paul's Greetings 1:1-5

- C1 The writers 1:1
- C2 Beneficent greetings 1:3-5

B2 Paul's Amazement at the Galatians' Departure to a Different Gospel 1:6-10

- C1 The different gospel 1:6-7
- C2 The accursedness of anyone proclaiming a different gospel! 1:8-9
- C3 Paul's insistence upon his endeavor to please God, not men 1:10

B3 Paul's Reception of His Gospel through Revelation from Christ, Not from Man 1:11-24

- C1 Paul's Thesis: His gospel does not originate from man! 1:11-12
- C2 Paul's former life: A zealous, Judaistic persecutor of the church 1:13-14
- C3 Paul's call to Christ 1:15-16a
- C4 Paul's education in the gospel: His virtual isolation from theological influence from others 1:16b-24

B4 Paul's Approval from the Authorities in the Jerusalem Church Concerning His Gospel 2:1-10

- C1 His trip to Jerusalem 2:1-2
- C2 The authorization of Titus' non-circumcision 2:3-5
- C3 The independence of Paul's gospel from the influence of the Jerusalem leadership 2:6
- C4 The endorsement by the Jerusalem leadership of Paul's mission to the Gentiles 2:7-10

B5 Paul's Rebuking of Peter's Hypocrisy in Not Eating with Gentile Believers 2:11-21

- C1 The statement of Paul's opposition to Peter 2:11
- C2 The reason for Paul's opposition to Peter: the latter's hypocritical cessation of eating with Gentile Christians 2:12-13
- C3 The discussion of Paul's opposition to Peter: Justification is by faith, not works; those who have trusted in Christ have died with Him to the Law 2:14-21

A2 PAUL'S GOSPEL EXPLAINED 3 - 4

B1 The Galatians' Initial Reception of the Holy Spirit through Faith, Not Law. (Why should it change now?) 3:1-5

- C1 Question 1 -- Who has tricked them? 3:1
- C2 Question 2 -- Did they receive the Spirit through Law-works or faith in what they heard? 3:2
- C3 Question 3 -- Did they start with the Spirit and end with the flesh? 3:3
- C4 Question 4: -- Has their suffering for Jesus been worthless? 3:4
- C5 Question 5 -- How does God provide the indwelling Spirit and miracles -- through Law-works or faith in what they heard? 3:5

B2 The Example of Abraham: He was justified by faith, not law 3:6-9

- C1 The statement of Abraham's justification by faith 3:6
- C2 Faith, not physical descent, binds one to Abraham 3:7
- C3 The prediction in Scripture -- justification of the Gentiles by faith 3:8
- C4 The linkage of those who believe with Abraham 3:9

B3 The Purpose of the Law: To lead to faith, not destroy faith 3:10 - 4:11

- C1 Christ's Spirit-bequeathing redemption of believing Gentiles from the curse of the Law, which could never provide justification 3:10-14
- C2 The Law's inability to overthrow God's prior promises to Abraham 3:15-18
- C3 The purpose of the Law: A condemning, temporary check on sin serving as a disciplinarian to lead us to Christ 3:19-29
- C4 God's placement of us who were formerly in bondage to the world as **sons**, not **slaves** 4:1-11

B4 The Galatians' Prior Acceptance of Paul. (What happened?) 4:12-20

- C1 Paul's urging them to imitate his lifestyle 4:12
- C2 Paul's reminder of their past empathetic acceptance of him 4:13-15
- C3 His torment over their present impasse, manipulated by Judaizers to view him as an enemy 4:16-20

B5 The Allegory: The Law is like Hagar and Mt. Sinai--it doesn't have God's blessing 4:21-31

- C1 The introduction to the allegory 4:21-23
- C2 The analysis of the allegory: Hagar represents the Law of Moses leading to slavery, while Sarah represents grace leading to freedom 4:24-29
- C3 The application of the allegory: Live as children of the free woman, in freedom from, not in slavery to, the Law. 4:30-31

A3 PAUL'S GOSPEL APPLIED: Exhortations 5 - 6

B1 Don't Put Yourself Back into Slavery under the Law Again 5:1-12

- C1 His exhortation to opt for freedom in Christ over slavery to the Law 5:1
- C2 The dangers of receiving circumcision: Christ will be of no benefit, for one who is circumcised obligates himself to keep the entire Law 5:2-3
- C3 The dangers of seeking to be justified by law: Rendering a relationship with Christ non-effective, having fallen from the grace principle 5:4
- C4 The true status of faith in Christ: Waiting for the hope of ultimate righteousness, emphasizing internals (faith with love), not externals 5:5-6
- C5 Paul's query about the Galatians: Their previous reliance upon Christ alone; his question as to who side-tracked them from obedience 5:7
- C6 Paul's warning about the Galatians' false theology 5:8-9
- C7 Paul's assurance about the eventual outcome of this matter 5:10
- C8 Paul's demonstration that he does not preach what they have come to believe 5:11
- C9 Paul's sardonic wish that their false teachers would amputate their organ of procreation! 5:12

B2 Use Your Freedom to Serve One Another through Love 5:13-15

- C1 The fact of our call to freedom, which does not permit licentiousness, and does demand our serving one another through love 5:13a-14
- C2 The results of violating our call to freedom: Viciousness and mutual destruction 5:15

B3 Walk By the Spirit and You Won't Carry Out the Evil Desires of the Flesh 5:16-26

- C1 The way to bypass domination by the flesh -- Walking by the Spirit 5:16
- C2 The opposition of the flesh to the Spirit 5:17
- C3 The result of the opposition by the flesh: internal conflict
- C4 The release from Law-jurisdiction for those led by the Spirit 5:18
- C5 The deeds of the flesh 5:19-21
- C6 The fruit of the Spirit 5:22-23
- C7 The death of the flesh for those who are Christ's 5:24
- C8 The obligation to walk by the Spirit 5:25-26

B4 Live to Benefit Others 6:1-10

- C1 Circumspectly restoring a sinning brother 6:1
- C2 Carefully bearing one another's burdens -- the obligation of all 6:2-4
- C3 Generously supporting your teachers 6:6-10

B5 Paul's Emphatic, Summary Autograph 6:11-18

- C1 Paul's use of large script to emphasize his Apostolic authority 6:11
- C2 The complex motivation of the advocates of circumcision 6:12-13
- C3 The Christ-centered motivation of Paul 6:14-17
- C4 Paul's benediction emphasizing grace 6:18

Outline of Galatians

Based on the ANALYSIS OF GALATIANS

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A1 PAUL'S GOSPEL DEFENDED 1 - 2

B1 Paul's Greetings 1:1-5

- C1 The writers 1:1
- C2 Beneficent greetings 1:3-5
 - D1 The blessing 1:3a
 - D2 The benefactors 1:3b-4
 - D3 The praise 1:5

B2 Paul's Amazement at the Galatians' Departure to a Different Gospel 1:6-10

- C1 The different gospel 1:6-7
 - D1 Paul's amazement at the Galatians' desertion of God 1:6
 - D2 The gracious character of God
 - D3 The object of their attraction -- a false gospel 1:6b-7a
 - D4 The proponents of the different gospel 1:7b
- C2 The accursedness of anyone proclaiming a different gospel! 1:8-9
 - D1 The first statement 1:8
 - D2 The second statement 1:9
- C3 Paul's insistence upon his endeavor to please God, not men 1:10
 - D1 The rhetorical questions
 - D2 The conclusion

B3 Paul's Reception of His Gospel through Revelation from Christ, Not from Man 1:11-24

- C1 Paul's Thesis: His gospel does not originate from man! 1:11-12
 - D1 Not anthropic 1:12
 - D2 Not didactic
 - D3 But Christ-revealed

- C2 Paul's former life 1:13-14
 - D1 A Judaistic persecutor of the church 1:13
 - D2 His zeal in Judaism 1:14
- C3 Paul's call to Christ 1:15-16a
 - D1 God's pre-natal selection 1:15
 - D2 God's gracious calling
 - D3 God's revelation of His Son 1:16a
 - D4 God's purpose
- C4 Paul's education in the gospel 1:16b-24
 - D1 His isolation from educational contact 1:16b-17
 - D2 His brief contact after three years only with Peter and James, brother of Jesus 1:18-20
 - D3 His continued isolation in Syria and Cilicia from the ecclesiastical hub of Judea, where excited believers only heard of his conversion 1:21-24

B4 Paul's Approval from the Authorities in the Jerusalem Church Concerning His Gospel to the Gentiles 2:1-10

- C1 His trip to Jerusalem 2:1-2
 - D1 The time 2:1
 - D2 The destination
 - D3 Those accompanying him
 - D4 His reason -- God had revealed to him he should go 2:2
 - D5 His submission of his gospel to the church authorities
- C2 The authorization of Titus' non-circumcision 2:3-5
 - D1 The Jerusalem leadership's endorsement of Titus' non-circumcision 2:3
 - D2 The source of the attempt to force Titus' circumcision -- false "brothers in Christ" 2:4
 - D3 Paul's refusal to yield to the false "brothers' " demands 2:5

- C3 The independence of Paul's gospel from the influence of the Jerusalem leadership 2:6
- C4 The endorsement by the Jerusalem leadership of Paul's mission to the Gentiles 2:7-10
 - D1 Their observation of Paul's God-blessed ministry to the uncircumcised alongside Peter's ministry to the circumcised 2:7-9a
 - D2 Their official endorsement of Paul's ministry to the uncircumcised 2:9b
 - D3 Their only official request concerning Paul's ministry: an emphasis upon contributions toward poverty-stricken Israelis 2:10

B5 Paul's Rebuking of Peter's Hypocrisy in Not Eating with Gentile Believers 2:11-21

- C1 The statement of Paul's opposition to Peter 2:11
- C2 The reason for Paul's opposition to Peter 2:12-13
 - D1 Peter's former practice -- eating with Gentile (Christians) 2:12
 - D2 Peter's altered practice after the arrival of representatives from James
 - D3 Peter's fear
 - D4 Peter's hypocritical influence on the other Jews and even Barnabas 2:13
- C3 The discussion of Paul's opposition to Peter 2:14-21
 - D1 The occasion of Paul's comments: their not living out the truth of the gospel 2:14
 - D2 His question as to Peter's requiring of Gentiles what he as a Jew was not practicing
 - D3 His acknowledgment of the fundamental difference between Jews and Gentiles 2:15
 - D4 His affirmation of the doctrine of justification by faith, not by works of the Law, which justify no one 2:16
 - D5 His denial that justification by faith leads to licentiousness, which would only place oneself back under the Law 2:17-18
 - D6 The status of the believers united with Christ by faith: with regard to the Law, deceased; with regard to God, alive through Christ's life lived out through them 2:19-20
 - D7 The outcome of Paul's doctrinal position: Not setting aside God's grace, but maximizing Christ's death 2:21

A2 PAUL'S GOSPEL EXPLAINED 3 - 4

B1 The Galatians' Initial Reception of the Holy Spirit through Faith, Not Law. (Why should it change now?) 3:1-5

- C1 Question 1 -- Who has tricked them? 3:1
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- C4 The linkage of those who believe with Abraham 3:9

B3 The Purpose of the Law: Not to provide justification, but to lead to faith in Christ 3:10 - 4:11

- C1 Christ's redemption of us believers from the curse of the Law 3:10-14
 - D1 The total disadvantage of those placing themselves under the jurisdiction of the Law: They are cursed if they do not keep it all! 3:10
 - D2 The inability of the Law to provide justification, which has always been by faith 3:11
 - D3 The antithesis of the Law toward faith 3:12
 - D4 Christ's substitutionary redemption from the damnation of the Law of believing Gentiles, who inherit the Abrahamic blessing and the promised Holy Spirit 3:13-14
- C2 The Law's inability to overthrow God's promises to Abraham 3:15-18
 - D1 The inviolable nature of even a human covenant 3:15
 - D2 The impossibility that the Mosaic Law should set aside God's prior promise in the Abrahamic Covenant, fulfilled in Christ 3:16-18

- C3 The purpose of the Law 3:19-29
 - D1 A temporary check on sin, showing all doomed under sin until the promise came for those believing in Christ! 3:19-22
 - E1 The purpose of the Law: Given to highlight transgression: (i.e. given to enable God to prosecute evil -- a good Judge cannot prosecute the breaking of Laws that are not on the books!) 3:19
 - E2 The establishment of the Law: ordained by angels, enacted with the help of a mediator, Moses
 - E3 The tenure of the Law: until the promised seed
 - E4 The implication of a mediator: The mediation of Moses implied that under the Law, both parties (God and man) had responsibilities (works) 3:20
 - E5 The implication of no mediator: God's unilateral obligation of Himself in the Abrahamic Covenant / Promise implied the operation of grace alone
 - E6 The function of the Law: Condemning all to sin; enabling access to the promise culminating in Christ to all who exercise faith in Him! 3:21-22
 - D2 A disciplinarian to lead us to Christ 3:23-29
 - E1 God's method of governance before Christ had come: Keeping all under the custody of the Law, which served as a Disciplinarian until Christ came 3:23-24
 - E2 God's method of governance now that Christ, the object of faith, has come: released from the custody of the Law, becoming status-free sons of God through faith in Christ 3:25-29
- C4 God's placement of us as **sons**, not **slaves** 4:1-11
 - D1 The condition of a small child in the Roman Empire: Kept under guardians and managers by his father 4:1-2
 - D2 The former bondage of Christians to the world 4:3
 - D3 The redemption of God: Sending forth His Son as a human to redeem to intimate sonship and heir-status humans born under the Law 4:4-7
 - D4 The former slavery 4:8
 - D5 The danger of re-enslavement to the Law 4:9

- B4 The Galatians' Prior Acceptance of Paul. (What happened?) 4:12-20**
 - C1 Paul's urging them to imitate his lifestyle 4:12
 - C2 Paul's reminder of their past acceptance of him 4:13-15
 - D1 His having brought the gospel to them while having an illness 4:13
 - D2 Their not having rejected him because of his illness 4:14
 - D3 Their positive acceptance of him
 - D4 His wonderment at their loss of acceptance of him 4:15
 - D5 His description of their past zealous empathy
 - C3 His torment over their present impasse 4:16-20
 - D1 Their erroneous view of him as an enemy 4:16
 - D2 Their ignorance that the Judaizers wish to manipulate them, excluding them from Paul and the truth 4:17
 - D3 Their two-faced treatment of him 4:18
 - D4 His agonizing to solidify their relationship to Christ 4:19
 - D5 His desire to be present with them 4:20
- B5 The Allegory: The Law is like Hagar and Mt. Sinai, leading to slavery, while the promise is like Sarah and heavenly Jerusalem, leading to freedom 4:21-31**
 - C1 The introduction to the allegory 4:21-23
 - D1 The source of the allegory: the Law 4:21
 - D2 The stipulations of the allegory 4:22-23
 - E1 Concerning Abraham's sons and their mothers 4:22
 - E2 Concerning the contrast of their births: one by the flesh; the other through a promise 4:23

- C2 The analysis of the allegory: Hagar represents the Law of Moses leading to slavery, while Sarah represents grace leading to freedom 4:24-29
 - D1 The covenant represented by Hagar: She represents the Law of Moses leading to slavery -- the present Jerusalem 4:24-25
 - D2 The covenant represented by Sarah: She represents grace leading to freedom -- the Jerusalem above, but presently, the 4:26-29
 - E1 The components of the second woman part of the allegory 4:26-27
 - E2 The application of Sarah's lineage: The Galatians, Gentile Christians, are yet children of promise, whereas the Jewish people under the Law, born according to the flesh, are persecuting the Galatians under grace, born according to the Spirit 4:28-29
- C3 The application of the allegory 4:30-31
 - D1 The Scripture authorizes casting out the bondwoman and her son: 4:30 (quoting Gen. 21:10)
 - D2 The implicit conclusion -- Live as children of the free woman, in freedom from, not in slavery to, the Law. 4:31

A3 PAUL'S GOSPEL APPLIED: Exhortations 5 - 6

- B1 Don't Put Yourself Back into Slavery under the Law Again, or Christ Will Be of No Benefit 5:1-12**
 - C1 His exhortation to opt for freedom in Christ over slavery to the Law 5:1
 - C2 The dangers of receiving circumcision 5:2-3
 - D1 Christ will be of no benefit 5:2
 - D2 One obligates himself to keep the entire Law 5:3
 - C3 The dangers of seeking to be justified by law 5:4
 - D1 Rendering a relationship with Christ non-effective
 - D2 Having fallen from the grace principle
 - C4 The true status of faith in Christ 5:5-6
 - D1 Waiting for the hope of ultimate righteousness 5:5
 - D2 Emphasizing internals (faith with love), not externals. 5:6

- C5 Paul's query about the Galatians 5:7
 - D1 Their previous reliance upon Christ alone
 - D2 His question as to who side-tracked them from obedience
- C6 Paul's warning about the Galatians' false theology 5:8-9
 - D1 His assertion of the false origin of their present belief 5:8
 - D2 His warning that their false soteriology will adversely affect their whole belief system 5:9
- C7 Paul's assurance about the eventual outcome of this matter 5:10
 - D1 His confidence they will rectify their theology
 - D2 His assertion of the eventual overthrow of their false teacher
- C8 Paul's demonstration that he does not preach what they have come to believe 5:11
 - D1 His being persecuted demonstrates he does not preach circumcision
 - D2 If what they are believing were true, Christ's crucifixion would have been rendered inoffensive
- C9 Paul's sardonic wish that their false teachers would amputate their organ of procreation! 5:12

B2 Use Your Freedom to Serve One Another through Love 5:13-15

- C1 The fact of our call to freedom 5:13a-14
 - D1 What our call to freedom doesn't permit: licentiousness 5:13b
 - D2 What our call to freedom demands: Serving one another through love 5:13c-14
- C2 The results of violating our call to freedom: Viciousness and mutual destruction 5:15

B3 Walk By the Spirit and You Won't Carry Out the Evil Desires of the Flesh 5:16-26

- C1 The way to bypass domination by the flesh -- Walking by the Spirit 5:16
- C2 The opposition of the flesh to the Spirit 5:17
- C3 The result of the opposition by the flesh: internal conflict
- C4 The release from Law-jurisdiction for those led by the Spirit 5:18

- C5 The deeds of the flesh 5:19-21
 - D1 Sins of a sexual nature 5:19
 - D2 Sins in the realm of God versus Satan 5:20
 - D3 Sins in the realm of interpersonal relationships
 - D4 Sins in the realm of loss of self-control 5:21a
 - D5 The danger of practicing these sins: practitioners will not inherit God's kingdom 5:21b
- C6 The fruit of the Spirit 5:22-23
- C7 The death of the flesh for those who are Christ's 5:24
- C8 The obligation to walk by the Spirit 5:25-26

B4 Live to Benefit Others: Restoring, bearing, and supporting 6:1-10

- C1 Circumspectly restoring a sinning brother 6:1
- C2 Carefully bearing one another's burdens -- the obligation of all 6:2-4
 - D1 The exhortation to assist 6:2
 - D2 The loving purpose
 - D3 The caution to the burden-sharers: Beware of pride; objectively test one's own actions 6:3-4
 - D4 The realization of fairness 6:5
- C3 Generously supporting your teachers 6:6-10
 - D1 The obligation of financial support 6:6
 - D2 The incentive for generous giving: We reap what we sow 6:7-9
 - D3 The general application -- do any kind of good 6:10

B5 Paul's Summary Autograph, Emphasizing His Christ-Centered Motivation 6:11-18

- C1 Paul's use of large script to emphasize his Apostolic authority 6:11
- C2 The complex motivation of the advocates of circumcision 6:12-13
 - D1 Their motivation -- "men-pleasers ... seeking to make a good impression outwardly:" 6:12
 - D2 Their tactic of compulsion

- D3 Their greatest motivation -- fear of persecution
- D4 Their hypocrisy -- not keeping the Law themselves 6:13
- D5 Their motivation -- boasting "about the number of Galatians they hoped to win over to circumcision as a religious and merit-earning rite:"
- C3 The Christ-centered motivation of Paul 6:14-17
 - D1 To boast only in the cross of Christ 6:14-16
 - D2 To side with Jesus, even through persecution 6:17
- C4 Paul's benediction emphasizing grace 6:18

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