**The Letter of Paul**

**to the Galatians**

**Block Diagramed**

One of the pressing needs of any serious student of Scripture is an understanding of the syntax of a given passage. Syntax refers to the interrelationships of paragraphs, sentences, phrases, clauses, and words. The purpose of Block Diagramming is to graphically illustrate the syntax of a passage of Scripture. The Block Diagramming process involves the laying out of a passage of Scripture by indenting subordinate linguistic units while maintaining the word order of the given text or translation. This allows the student of Scripture to determine the Divinely inspired structure of the passage, its key features, and main points, so as to enhance the study and understanding of God's Word. Ronald Jay Frasco

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**Galatians – an outline**

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**I. Intro 1:1-5**

**Paul will elaborate on his call**

**to ministry**

**in 1:11-2:21**

**:1 Paul,**

**an apostle**

**(not *sent* from men nor through the agency of man,**

**but through Jesus Christ and God the Father**,

who raised Him from the dead),

:2 and all the brethren who are with me,

To the churches of Galatia:

:3 Grace to you and peace

from God our Father and the Lord Jesus Christ,

:4 who gave Himself for our sins

so that He might rescue us from this present evil age,

according to the will of our God and Father,

:5 to whom *be* the glory forevermore.

Amen.

**II. Paul's Defends Himself and His Gospel 1:6-2:21**

**A. Paul's Rebuke 1:6-10**

**:6 I am amazed that you are so quickly deserting Him**

**who called you by the grace of Christ,**

**This *false Gospel* is Paul's main concern**

**for a different gospel;**

**:7 which is *really* not another;**

**only there are some who are disturbing you**

**and want to distort the gospel of Christ.**

:8 But even if we, or an angel from heaven, should preach to you a

gospel contrary to what we have preached to you,

he is to be accursed!

:9 As we have said before,

so I say again now,

if any man is preaching to you a gospel contrary to what you received,

he is to be accursed!

:10 For am I now seeking the favor of men, or of God?

Or am I striving to please men?

If I were still trying to please men,

I would not be a bond-servant of Christ.

**B. Paul's Preparation for Ministry 1:11-2:21**

**1. The Source of Paul's Gospel 1:12-14**

:11 For I would have you know, brethren,

**that the gospel**

**which was preached by me**

**is not according to man.**

:12 For I neither received it from man,

nor was I taught it,

but *I received it* through a revelation of Jesus Christ.

:13 For you have heard of my former manner of life in

Judaism,

how I used to persecute the church of God

beyond measure

and tried to destroy it;

:14 and I was advancing in Judaism

beyond many of my contemporaries

among my countrymen,

being more extremely zealous for my ancestral

traditions.

**2. The Source of Paul's Preparation 1:15-17**

:15 But

when God,

who had set me apart *even* from my mother’s womb

and called me through His grace,

was pleased

:16 to reveal His Son in me

so that I might preach Him among the Gentiles,

I did not immediately consult with flesh and blood,

:17 nor did I go up to Jerusalem

to those who were apostles before me;

but I went away to Arabia,

and returned once more to Damascus.

**3. Paul's fellowship with Peter and James 1:18-20**

:18 Then

three years later

I went up to Jerusalem

to become acquainted with Cephas,

and stayed with him fifteen days.

:19 But I did not see any other of the apostles

except James, the Lord’s brother.

:20 (Now in what I am writing to you,

I assure you before God that I am not lying.)

**4. Paul's visit to the north 1:21-24**

:21 Then I went into the regions of Syria and Cilicia.

:22 I was *still* unknown by sight to the churches of Judea

which were in Christ;

:23 but only, they kept hearing,

“He who once persecuted us is now preaching the faith

which he once tried to destroy.”

:24 And they were glorifying God because of me.

**5. Paul's 'call' to Jerusalem – Gospel skirmish 2:1-2**

2:1 Then

after an interval of fourteen years

I went up again to Jerusalem

with Barnabas,

taking Titus along also.

:2 It was because of a revelation that I went up;

and I submitted to them the gospel

which I preach among the Gentiles,

but *I did so*

in private

to those who were of reputation,

for fear that I might be running,

or had run, in vain.

**6. Paul's brush with legalism** **2:3-6**

:3 **But** not even Titus,

who was with me,

though he was a Greek,

was compelled to be circumcised.

:4 But *it was* because of the false brethren

secretly brought in,

who had sneaked in to spy out our liberty

which we have in Christ Jesus,

in order to bring us into bondage.

:5 But we did not yield in subjection to them for even an hour,

so that the truth of the gospel would remain with you.

:6 But

from those who were of high reputation

(what they were makes no difference to me;

God shows no partiality)

well, those who were of reputation contributed nothing to me.

**7. Paul's endorsement by 'the pillars' 2:7-10**

:7 **But** on the contrary,

seeing that I had been entrusted with the gospel to the

uncircumcised,

just as Peter *had been* to the circumcised

:8 (for He

who effectually worked for Peter

in *his* apostleship to the circumcised

effectually worked for me also

to the Gentiles),

:9 and recognizing the grace that had been given to me,

James and Cephas and John,

who were reputed to be pillars,

gave to me and Barnabas the right hand of fellowship,

so that we *might go* to the Gentiles

and they to the circumcised.

:10 *They* only *asked* us to remember the poor

— the very thing I also was eager to do.

**8. Paul confronts Peter's error 2:11-21**

:11 But

when Cephas came to Antioch,

I opposed him to his face,

because he stood condemned.

:12 For

prior to the coming of certain men from James,

he used to eat with the Gentiles;

but

when they came,

he *began* to withdraw and hold himself aloof,

fearing the party of the circumcision.

:13 The rest of the Jews joined him in hypocrisy,

with the result that even Barnabas was carried

away by their hypocrisy.

:14 **But**

when I saw that they were not straightforward about the

truth of the gospel,

I said to Cephas in the presence of all,

**“If you,**

**being a Jew,**

**live like the Gentiles**

**and not like the Jews,**

**how *is it that* you compel the Gentiles to live like Jews?**

:15 We *are* Jews by nature

and not sinners from among the Gentiles;

:16 nevertheless

**knowing that a man is not justified by the works of**

**the Law**

**but through faith in Christ Jesus,**

**even we have believed in Christ Jesus,**

**so that we may be justified by faith in Christ**

**and not by the works of the Law;**

**since by the works of the Law no flesh will be**

**justified.**

:17 But if,

while seeking to be justified in Christ,

we ourselves have also been found sinners,

is Christ then a minister of sin?

May it never be!

:18 For if I rebuild what I have *once* destroyed,

I prove myself to be a transgressor.

:19 **For**

**through the Law**

**I died to the Law,**

**so that I might live to God.**

:20 **I have been crucified with Christ;**

**and it is no longer I who live,**

**but Christ lives in me;**

**and the *life***

**which I now live in the flesh**

**I live by faith in the Son of God,**

**who loved me**

**and gave Himself up for me.**

:21 **I do not nullify the grace of God,**

**for if righteousness *comes* through the Law,**

**then Christ died needlessly.”**

**III. Faith and Works – The Gospel of Grace 3:1-4:31**

**A. Argument: Reception of the Spirit 3:1-5**

3:1 **You foolish Galatians, who has bewitched you, [1:6-7!]**

**before whose eyes Jesus Christ was publicly portrayed *as***

**crucified?**

:2 **This is the only thing I want to find out from you:**

**did you receive the Spirit by the works of the Law,**

**or by hearing with faith?**

:3 **Are you so foolish?**

**Having begun by the Spirit,**

**are you now being perfected by the flesh?**

:4 Did you suffer so many things in vain—if indeed it was in vain?

:5 So then, **does He**

**who provides you with the Spirit**

**and works miracles among you,**

**do it by the works of the Law,**

**or by hearing with faith?**

**B. Argument: The Example of Abraham 3:6-10**

:6 Even so **Abraham believed God,**

**and it was reckoned to him as righteousness.**

:7 Therefore, be sure that it is those who are of faith who are sons of

Abraham.

:8 The Scripture,

foreseeing that God would justify the Gentiles by faith,

preached the gospel beforehand to Abraham, *saying*,

“All the nations will be blessed in you.”

:9 **So then those**

**who are of faith**

**are blessed with Abraham, the believer.**

:10 For as many as are of the works of the Law are under a curse;

for it is written,

“Cursed is everyone who does not abide by all

things written in the book of the law, to perform

them.”

**C. Argument: Justification by Faith 3:11-14**

:11 **Now that no one is justified**

**by the Law**

**before God**

**is evident;**

**for,**

**“The righteous man shall live by faith.”**

:12 However, the Law is not of faith;

on the contrary,

“He who practices them shall live by them.”

:13 Christ redeemed us from the curse of the Law,

having become a curse for us—

for it is written,

“Cursed is everyone who hangs on a tree”—

:14 in order that

in Christ Jesus

the blessing of Abraham might come to the Gentiles,

so that we would receive the promise of the Spirit through

faith.

**D. Argument: The Nature of the Law 3:15-29**

:15 Brethren, I speak in terms of human relations:

even though it is *only* a man’s covenant,

yet

when it has been ratified,

no one sets it aside or adds conditions to it.

:16 Now the promises were spoken to Abraham and to his seed.

He does not say,

“And to seeds,” as *referring* to many,

but *rather* to one,

“And to your seed,” that is, Christ.

:17 What I am saying is this: the Law,

which came four hundred and thirty years later,

does not invalidate a covenant previously ratified by God,

so as to nullify the promise.

:18 For if the inheritance is based on law,

it is no longer based on a promise;

but God has granted it to Abraham by means of a promise.

:19 Why the Law then?

It was added because of transgressions,

having been ordained

through angels

by the agency of a mediator,

until the seed would come to whom the promise had been made.

:20 Now a mediator is not for one *party only;*

whereas God is *only* one.

:21 Is the Law then contrary to the promises of God?

May it never be!

**For if a law had been given**

**which was able to impart life,**

**then righteousness would indeed have been based on law.**

**:22 But the Scripture has shut up everyone under sin,**

**so that the promise**

**by faith in Jesus Christ**

**might be given to those who believe.**

:23 But

before faith came,

we were kept in custody under the law,

being shut up to the faith which was later to be revealed.

:24 **Therefore the Law has become our tutor *to lead us* to Christ,**

**so that we may be justified by faith.**

:25 **But**

**now that faith has come,**

**we are no longer under a tutor.**

:26 **For you are all sons of God through faith in Christ Jesus.**

:27 For all of you

who were baptized into Christ

have clothed yourselves with Christ.

:28 There is neither Jew nor Greek,

there is neither slave nor free man,

there is neither male nor female;

for you are all one in Christ Jesus.

:29 And if you belong to Christ,

then you are Abraham’s descendants,

heirs according to promise.

**E. Argument: The Nature of Heirs 4:1-8**

4:1 Now I say,

as long as the heir is a child,

he does not differ at all from a slave

although he is owner of everything,

:2 but he is under guardians and managers until the date set by the father.

:3 **So also we,**

**while we were children,**

**were held in bondage under the elemental things of the world.**

:4 **But**

**when the fullness of the time came,**

**God sent forth His Son,**

**born of a woman,**

**born under the Law,**

:5 **so that He might redeem those who were under the Law,**

**that we might receive the adoption as sons.**

:6 Because you are sons,

God has sent forth the Spirit of His Son into our hearts,

crying, “Abba! Father!”

:7 Therefore you are no longer a slave, but a son;

and if a son, then an heir through God.

:8 However at that time,

when you did not know God,

you were slaves to those which by nature are no gods.

**F. Paul's Challenge and Appeal 4:9-20**

:9 **But**

**now that you have come to know God,**

**or rather to be known by God,**

**how is it that you turn back again to the weak and worthless**

**elemental things,**

**to which you desire to be enslaved all over again?**

:10 You observe days and months and seasons and years.

:11 I fear for you, that perhaps I have labored over you in vain.

:12 I beg of you, brethren, become as I *am*,

for I also *have become* as you *are.*

You have done me no wrong;

:13 but you know that it was because of a bodily illness

that I preached the gospel to you the first time;

:14 and that which was a trial to you in my bodily condition you did not

despise or loathe,

but you received me

as an angel of God,

as Christ Jesus *Himself.*

:15 Where then is that sense of blessing you had?

For I bear you witness that, if possible, you would have plucked

out your eyes and given them to me.

:16 So have I become your enemy by telling you the truth?

:17 They eagerly seek you,

not commendably,

but they wish to shut you out so that you will seek them.

:18 But it is good always to be eagerly sought in a commendable manner,

and not only when I am present with you.

:19 My children,

with whom I am again in labor

until Christ is formed in you —

:20 but I could wish to be present with you now

and to change my tone,

for I am perplexed about you.

**G. Paul's Argument from Allegory 4:21-31**

:21 Tell me, you who want to be under law,

do you not listen to the law?

:22 For it is written that Abraham had two sons,

one by the bondwoman

and one by the free woman.

:23 But the son by the bondwoman was born according to the flesh,

and the son by the free woman through the promise.

:24 This is allegorically speaking,

for these *women* are two covenants:

one *proceeding* from Mount Sinai

bearing children who are to be slaves;

she is Hagar.

:25 Now this Hagar is Mount Sinai in Arabia

and corresponds to the present Jerusalem,

for she is in slavery with her children.

:26 But the Jerusalem above is free;

she is our mother.

:27 For it is written,

“Rejoice, barren woman who does not bear;

Break forth and shout, you who are not in

labor;

For more numerous are the children of

the desolate Than of the one who has a

husband.”

:28 And you brethren, like Isaac, are children of promise.

:29 But as at that time he

who was born according to the flesh

persecuted him

*who was born* according to the Spirit,

so it is now also.

:30 But what does the Scripture say?

“Cast out the bondwoman and her son,

For the son of the bondwoman shall not be an heir

with the son of the free woman.”

:31 So then, brethren,

we are not children of a bondwoman,

but of the free woman.

**IV. Encouragement: the Grace of the Gospel 5:1-6:10**

**A. Steadfastness in Grace 5:1-6**

5:1 **It was for freedom that Christ set us free;**

**therefore keep standing firm**

**and do not be subject again to a yoke of slavery.**

:2 Behold I, Paul, say to you that

if you receive circumcision,

Christ will be of no benefit to you.

:3 And I testify again to every man who receives circumcision,

that he is under obligation to keep the whole Law.

:4 You have been severed from Christ,

you who are seeking to be justified by law;

you have fallen from grace.

:5 For we

through the Spirit,

by faith,

are waiting for the hope of righteousness.

:6 For

in Christ Jesus

neither circumcision nor uncircumcision means anything,

but faith working through love.

**B. Troublemakers to Grace 5:7-12**

:7 **You were running well;**

**who hindered you from obeying the truth?**

:8 **This persuasion *did* not *come* from Him who calls you.**

:9 **A little leaven leavens the whole lump *of dough.***

:10 **I have confidence in you in the Lord that you will adopt no other**

**view;**

**but the one who is disturbing you will bear his judgment,**

**whoever he is.**

:11 But I, brethren, if I still preach circumcision,

why am I still persecuted?

Then the stumbling block of the cross has been abolished.

:12 I wish that those who are troubling you would even mutilate

themselves.

**C. Strife – the effect of Legalism 5:13-18**

:13 **For you were called to freedom, brethren;**

**only *do* not *turn* your freedom into an opportunity for the flesh,**

**but through love serve one another.**

:14 **For the whole Law is fulfilled in one word, in the *statement*,**

**“You shall love your neighbor as yourself.”**

:15 **But if you bite and devour one another,**

**take care that you are not consumed by one another.**

:16 **But I say, walk by the Spirit,**

**and you will not carry out the desire of the flesh.**

:17 **For the flesh sets its desire against the Spirit,**

**and the Spirit against the flesh;**

**for these are in opposition to one another,**

**so that you may not do the things that you please.**

:18 **But if you are led by the Spirit,**

**you are not under the Law.**

**D. Deeds of the Flesh 5:19-21**

:19 **Now the deeds of the flesh are evident, which are:**

**immorality,**

**impurity,**

**sensuality,**

:20 **idolatry,**

**sorcery,**

**enmities,**

**strife,**

**jealousy,**

**outbursts of anger,**

**disputes,**

**dissensions,**

**factions,**

:21 **envying,**

**drunkenness,**

**carousing,**

**and things like these,**

**of which I forewarn you,**

**just as I have forewarned you,**

**that those who practice such things will not inherit the**

**kingdom of God.**

**E. Fruit of the Spirit 5:22-23**

:22 **But the fruit of the Spirit is**

**love,**

**joy,**

**peace,**

**patience,**

**kindness,**

**goodness,**

**faithfulness,**

:23 **gentleness,**

**self-control;**

**against such things there is no law.**

**F. Living by the Spirit 5:24-6:10**

**1. Exhortation and Explanation 5:24-26**

:24 **Now those who belong to Christ Jesus have crucified the flesh**

**with its passions and desires.**

:25 **If we live by the Spirit,**

**let us also walk by the Spirit.**

:26 **Let us not become boastful,**

**challenging one another,**

**envying one another.**

**2. Restoring a Brother 6:1**

6:1 **Brethren, even if anyone is caught in any trespass,**

**you**

**who are spiritual,**

**restore such a one**

**in a spirit of gentleness;**

***each one* looking to yourself,**

**so that you too will not be tempted.**

**3. Bearing Burdens 6:2-5**

:2 **Bear one another’s burdens,**

**and thereby fulfill the law of Christ.**

:3 For if anyone thinks he is something

when he is nothing,

he deceives himself.

:4 But each one must examine his own work,

and then he will have *reason for* boasting

in regard to himself alone,

and not in regard to another.

:5 For each one will bear his own load.

**4. Generosity toward Teachers 6:6-8**

:6 **The one who is taught the word is to share all good things**

**with the one who teaches *him*.**

:7 **Do not be deceived,**

**God is not mocked;**

**for whatever a man sows,**

**this he will also reap.**

:8 For the one who sows to his own flesh will

from the flesh

reap corruption,

but the one who sows to the Spirit will

from the Spirit

reap eternal life.

**5. General kindness 6:9-10**

:9 **Let us not lose heart in doing good,**

**for**

**in due time**

**we will reap**

**if we do not grow weary.**

:10 **So then,**

**while we have opportunity,**

**let us do good to all people,**

**and especially to those who are of the household of the faith.**

**V. Closing Appeal 6:11-17**

**A. Summary 6:11-16**

:11 See with what large letters I am writing to you with my own hand.

:12 **Those who desire to make a good showing in the flesh try to**

**compel you to be circumcised,**

**simply so that they will not be persecuted for the cross of**

**Christ.**

:13 For those who are circumcised do not even keep the Law

themselves,

but they desire to have you circumcised

so that they may boast in your flesh.

:14 **But may it never be that I would boast,**

**except in the cross of our Lord Jesus Christ,**

**through which the world has been crucified to me,**

**and I to the world.**

:15 For neither is circumcision anything,

nor uncircumcision,

but a new creation.

:16 And those who will walk by this rule,

peace and mercy *be* upon them,

and upon the Israel of God.

**B. Admonition 6:17**

:17 From now on let no one cause trouble for me,

for I bear on my body the brand-marks of Jesus.

**C. Blessing 6:18**

:18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen