

## **Galatians 4 Outline**

- 1A** The bondage of being under the guardianship of the Law vs. the Freedom of being under the sonship of grace in Christ, vv.1-7:
  - 1B** The example of a child, vv.1-2:
    - 1C** The reality for a child, regardless of status as heir, 1 Now I say, over which time the heir is a child, he is no different from a slave, [though] being lord over all.
    - 2C** The reason for the reality, 2 But is under guardians and stewards, until the appointed time of the father.
  - 2B** The application of the example, vv.3-7:
    - 1C** The comparison between the child-heir and the unbeliever, 3 Thus also we, when we were children, we had been continuously enslaved under the elements of the world;
    - 2C** The fullness of time for human history, 4 But when the fullness of time came, God sent His Son, coming from woman, coming under Law,
    - 3C** The purpose of the Son's advent, 5 that He might redeem those who were under Law, that we might receive adoption.
    - 4C** The foundation of adoption in son-ship, 6 And because you are sons, God sent forth the Spirit of His Son into your hearts, crying, "Abba, Father."
    - 5C** The intended result of the adoption, 7 So that you are no longer a slave, but a son; now if a son, then an heir of God through Christ.
- 2A** The slavery of the Galatian Judaizers, vv.8-11:
  - 1B** The former slavery to the non-gods, 8 But then while not knowing God, you were a slave to those who are not by nature gods.
  - 2B** The return to a slavery relationship with non-gods from a relationship with God, 9 But now, knowing God, and rather being known by God, how do you turn again upon the weak and poor elements, to whom again you desire to be enslaved?
  - 3B** Their behavior as slaves, 10 You meticulously keep days, and months, and seasons, and years.
  - 4B** Paul's fear regarding the Galatians, 11 I fear for you, if perhaps I have labored for you to no purpose.
- 3A** The urging of Paul to renew their imitation of him in grace, vv.12-15:
  - 1B** The turnabout urging toward imitation, 12 Brothers, I urge you become like me, because even I was like you. You harmed me nothing.
  - 2B** The testing of Paul and aid of the Galatians, vv.13-15:
    - 1C** The opportunity to preach from the weakness of the flesh, 13 But you know that because of the weakness of the flesh I first preached the Gospel to you.
    - 2C** Their acceptance of him despite the weakness, 14 And my test which was in my flesh you did not despise or disdain, but you received me as a messenger of God, as Christ Jesus.
    - 3C** Their extreme willingness to give aid, 15 Therefore what was your blessing? For I testify to you that, if possible, after tearing out your eyes you would have given to me.
- 4A** The character of those deceiving the Galatians, vv.16-20:
  - 1B** Truth as evidence of love, 16 So have I become your enemy [by] speaking truth to you?

- 2B The wrong motive and deceptive tactic of their true enemies, 17 They are not well-zealous for you, but they want to exclude you, that you might have jealousy for them.
- 3B The perpetual good of zeal for good, 18 Now it is always good to be zealous in good, and not only in my presence with you.
- 4B Paul's longing as pure motive, 19 My children, for whom I have birth pangs again, until Christ is formed of you,
- 5B Paul's longing to be present and at peace with them, 20 Now I want to be present with you now, and change my voice, because I am at a loss over you.
- 5A The allegory of the two sons of Abraham, vv.21-31:
  - 1B Appeal to listen to the Law itself, 21 Tell me, those wanting to be under Law, do you not hear the Law?
  - 2B Appeal from the Law, vv.22-31:
    - 1C The two sons of Abraham, 22 For it is written, Abraham had two sons; one from the bondwoman, and one from the freewoman.
    - 2C The character of the two sons, 23 But the one from the bondwoman came according to the flesh, and the one from the free through the promise.
    - 3C The declaration as illustration, 24a Which is an allegory;
    - 4C The two sons as two covenants, vv.24b-27:
      - 1D The first son, the slave, as Sinai, 24b For these are two covenants; while one is from Mount Sinai, which gives birth to slavery, which is Hagar. 25 For Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, and is enslaved with her children.
      - 2D The second son, the heavenly Jerusalem, 26 But the other, Jerusalem above, is free, which is of the mother of us all. 27 For it is written, "Rejoice, barren, the one who didn't give birth! Burst out and cry out, the one who did not have labor pains; because the desolate one has many more children than the one who has a husband."
  - 5C Paul's identification of himself and the Galatians with Isaac and the promise, 28 Now we, brothers, are according to Isaac, we are children of the promise.
  - 6C Paul's identification of the deceitful Judaizers with Ishmael, 29 But just as the one who was then born according to the flesh pursued the one born according to the spirit, so also now.
  - 7C Paul's application from the Law: cast out the Judaizers! 30 But what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman will not inherit with the son of the freewoman."
  - 8C Conclusion, 31 Therefore, brothers, we are not children of the bondwoman, but children of the freewoman.