

Galatians

Salutation [1:1-5]

- Paul, an apostle (not *sent* from men nor through human agency, Παῦλος ἀπόστολος οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου
 - Paul starts off the letter by identifying himself.
 - This is typical for the opening of his epistles [Rom 1:1; 1 Cor 1:1; 2 Cor 1:1; ...].
 - Paul then follows by identifying himself as an apostle.
 - This carries with it the authority to write this letter.
 - In order to be a true apostle, one must have known Christ personally and have been an eyewitness to the His resurrection [Acts 1:21-22].
 - Paul meets this qualification [1 Cor 9:1; 15:7], but no one today can make this claim.
 - Paul also performed signs and wonders that attested to his apostleship [2 Cor 12:12].
 - As an apostle, Paul would have authority over local churches and matters of doctrine.
 - In this letter to the Galatian churches, Paul addressed a challenge to this authority.
 - Paul then immediately proceeds to make a defense of his apostleship.
 - This is not typical for the opening of his epistles.
 - The word “sent” is not in the Greek text here and was added by the NASB translators.
 - This is appropriate because “apostle” (ἀπόστολος, apostolos) means “one who is sent”.
 - The phrase “through the agency of” is the preposition διά (dia) which means “through”.
 - Here this word is used as a marker of personal agency, so this is a good translation.
 - The object of the preposition is ἀνθρώπου (anthrōpou) which means “man” or “mankind”.
 - We will translate this phrase “through human agency”.
- but instead through the agency of Jesus Christ and God the Father, who raised Him from the dead), ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,
 - The word “but” is the conjunction ἀλλά (alla) which means “but” or “rather”.
 - This word marks a sharp contrast so we will translate this “but instead”.
 - The word “through” is the preposition διά (dia).
 - This word is used again as a marker of agency, so we will translate this “through the agency of”.
 - Paul names both Jesus Christ and God the Father as the ones who sent him.
 - This established his apostleship as being of God.
 - This also confirms the deity of Jesus Christ who is grouped together with God the Father in contrast to human agency in Paul’s call to ministry.
 - Paul then adds the phrase “who raised Him from the dead” indicating that he had been called to his apostolic ministry by the resurrected Christ.

- and all the brethren who are with me,
To the churches of Galatia:
καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας,
 - Paul then states that this letter is also from “all the brethren who are with me”.
 - This would include Barnabas as well as the others who were with Paul in Antioch of Syria [Acts 13:1].
 - This indicates that the doctrines proclaimed in this letter were shared by many of the brethren and not something that only Paul adhered to.
 - Paul then identifies the direct recipients of this letter.
 - As we saw in the introduction, this letter was sent to multiple churches in southern Galatia.
- Grace to you and peace from God our Father and the Lord Jesus Christ,
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ
 - The phrase “grace to you and peace” was typical for greetings at the time whether a letter was written to a Christian audience or not.
 - Paul uses this expression 10 times in his letters.
 - As in most of his letters, Paul adds the phrase “from God our Father and the Lord Jesus Christ” [Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Eph 1:2; Phil 1:2; 2 Thess 1:2; Phlm 3].
 - In 1 Thess 1:1 Paul does not mention the Father or the Son, although they precede the greeting.
 - In Col 1:2 Paul mentions God the Father, but not Jesus Christ.
 - In any and every case, Paul extends his heartfelt greetings to the saints he is writing to.
- who gave Himself up for our sins so that He might set us free from this present evil age,
τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ
 - The word “gave” is from δίδωμι (didōmi) which means “give”, “bestow” or “donate”.
 - In this case, the context is of a sacrifice, so we will translate this “gave ... up”.
 - The phrase “might rescue” is from ἐξαίρειω (exaireō) which means “set free” or “rescue”.
 - This is describing not only our salvation, but our ongoing emancipation from the world system.
 - In order to capture both of these meanings, we will translate this “set ... free”.
 - This verb is in the subjunctive because in order to be set free we must believe (initial, ongoing).
 - The phrase “this present evil age” describes the evil which exists during the age in which we live.
 - This was true when this letter was written and remains true to this day.

- according to the will of our God and Father, to whom be the glory forevermore.
Amen.

κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

- The phrase “according to the will of our God and Father” refers to Jesus Christ’s redemptive work.
- Jesus came to do the will of His Father is both His life and His death [Heb 10:7-10].
- The phrase “to whom be the glory forevermore” describes the glory that is attributed to the Father.
- This came about through the work of Christ on the cross and comes about as we walk by faith in Him.
- Paul concludes his salutation with the word ἀμήν (amēn) which means “truly”.
- In this salutation he has drawn the battle lines regarding his apostleship and salvation.