

# Exegetical Notes for Galatians 1:1-5

## KEY

**ATR** = Robertson, A.T. *Word Pictures in the New Testament*. Nashville, TN: Broadman Press, 1933.

**BAG** = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

**BAW** = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

**BKBC** = Bible Knowledge Background Commentary: Galatians (Craig A. Evans, Gen. Ed.).

**Calvin** = Calvin's Commentaries (John Calvin).

**Carson, Moo, Morris** = An Introduction to the New Testament (D.A. Carson, Douglas Moo, Leon Morris).

**CNTOT** = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

**Comfort** = New Testament Text and Translation Commentary (Philip W. Comfort).

**Gill** = Gill's Commentary on the Bible (John Gill).

**Guthrie** = New Testament Introduction (Donald Guthrie).

**Keener** = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

**Luther** = Commentary on Galatians (Martin Luther).

**Metzger** = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

**NLK** = New Linguistic and Exegetical Key to the Greek New Testament.

**UBS** = Arichea, Daniel C., and Eugene Albert Nida. *A Handbook on Paul's Letter to the Galatians*. UBS Handbook Series. New York: United Bible Societies, 1976.

**Wuest** = Wuest, Kenneth S. *Wuest's Word Studies from the Greek New Testament: For the English Reader*. Grand Rapids: Eerdmans, 1997.

**Wallace** = Wallace, Daniel B. *Greek Grammar Beyond the Basics*. Grand Rapids: Zondervan, 1996.

## Parsing Verbs and Declining Nouns

Verbs:

**ποιμανατε** (**ποιμαινω** = to tend, shepherd || Verb: Aorist Active Imperative, Second Person Plural).

**ἀποκαλυπτεσθαι** (**ἀποκαλυπτω** = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns (gender before case):

**παθηματων**, (**παθημα** = suffering || Noun: Neuter Genitive Plural).

Participles (gender before case):

**μελλουσης** (**μελλω** = to be about to || Participle: Feminine Genitive Singular Present Active).

Adjectives (gender before case):

(**ἐπιεικης** = gentle, kind || Adjective: Masculine Dative Plural).

Independent Personal Pronouns:

**ἡμιν** (**ἐγω** = I || First Person Independent Personal Pronoun: Dative Plural).

**ὑμιν** (**συ** = you || Second Person Independent Personal Pronoun: Dative Plural).

**αυτω / αυτος** = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).

Demonstrative Pronouns (gender before case):

(**τουτο** = this || Near Demonstrative Pronoun: Neuter Nominative Singular).

Reflexive Pronouns (only masculine and feminine - the genitive is the lexical form as there is no nominative case):

(**ἐμαυτου** = myself || First Person Reflexive Pronoun: Masculine Genitive).

(**σεαυτου** = yourself || Second Person Reflexive Pronoun: Masculine Genitive).

(**ἐαυτου** = himself, herself, oneself || Third Person Reflexive Pronoun: Masculine Genitive).

Diagram

1 Paul,

an apostle—

neither

sent from men,

nor

the agency of man—

but

through

Jesus Christ

and

God the Father

who raised Him from the dead,

2 and all the brethren with me,

to the churches of Galatia:

3

Grace to you

and peace

from God our Father,

and the Lord Jesus Christ,

4

for our sins

who gave Himself

in order that

He might deliver us

out of this present evil age,

according to the will of

God our Father,

5

to whom be the glory forever and ever, amen!

## TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

### **GREEK TEXT:**

1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας, 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν. Galatians 1:1–5 (NA27)

### **ENGLISH TRANSLATION:**

1 Paul, an apostle—neither sent from men, nor the agency of man—but through Jesus Christ and God the Father who raised Him from the dead, 2 and all the brethren 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 in order that He might deliver us out of this present evil age, according to the will of God our Father, 5 to whom be the glory forever and ever, amen!

## **PASSAGE OUTLINE:**

### I. Opening Greeting

#### A. The Author: Paul the Apostle

##### 1. Paul Defends his Apostleship

###### a. Its source

(1) Not from men or man's agency

(2) But through Jesus Christ and God the Father who raised Him from the dead

#### B. The Supporters: The brethren with Paul

#### C. The Recipients: The churches of Galatia:

#### D. The Blessing: Grace and Peace

1. The Source of the blessing: God our Father and the Lord Jesus Christ

2. The Enactment of the blessing: Christ's Death for our sins

3. The Purpose of the blessing: That we might be delivered from this evil age

4. The Guarantor of the blessing: God the Father

#### E. The Doxology

## **SERMON OUTLINE:**

### ***Sermon outline for Introduction Messages 1-3:***

#### I. The Return Address (v. 1)

##### A. Who Wrote the Letter?

#### II. The Address Proper (v. 2)

##### A. Who Were the Recipients of the Letter?

#### III. The Post-Mark Date

##### A. When and Where was the Letter Written?

#### IV. The Contents of the Letter

##### A. What Is the Letter About and Why was it Written?

#### V. The Text of the Letter

##### A. What is the Style and Structure of the Letter

#### VI. The Stamp

##### A. Are there Issues Pertaining to Authenticity and Canonicity?

### ***Sermon outline for Introduction Message 4:***

#### I. The Greeting (Opening Credits) (1-5)

##### A. The Writer: The Apostle Paul (1a)

##### B. The Director: Jesus Christ and God the Father who Raised Him from the dead (1b)

##### C. The Supporting Cast: Those with Paul (2a)

##### D. The Audience: The churches of Galatia (2b)

##### E. The Introduction: A Gospel of Grace and Peace (3-4)

1. The Origin of Grace: God our Father and the Lord Jesus Christ (3)

2. The Action of Grace: Christ's Death for our sins (4a)

3. The Result of Grace: That we might be delivered from this evil age (4b)
4. The Guarantee of Grace: The Will of God the Father (4c)
  - a. The Father elects; the Son pays; the Spirit applies.
- F. The Credits: Doxology to a Sovereign God (5)
  - a. Reminder of God's sovereign glory in the midst of difficult times

**PASSAGE SUBJECT/THEME (what's t/passage talking about):** Paul greets the Galatian churches

**PASSAGE COMPLEMENT/THRUST (what's the passage saying about what it's talking about):** with a previewed defense of his apostleship and the gospel.

**PASSAGE MAIN IDEA (central proposition of the text):** Paul's authority and message are from God not men.

**CENTRAL PROPOSITION OF THE SERMON:** Paul abruptly greets the Galatians with a defense of his authority and the offense of the Gospel

**SERMONIC IDEA/TITLE:** Introduction to Galatians (Parts 1-3) / No Time for Kudos (vv. 1-5)

*Verses 1-5 as a preview of the entire letter:*

1 Paul, an apostle—neither sent from men, nor the agency of man—but through Jesus Christ and God the Father who raised Him from the dead, 2a and all the brethren with me,

Chapters 1-2: Paul defends his Apostleship

2b 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

Chapters 3-4: Justification by Faith

4b in order that He might deliver us out of this present evil age, according to the will of God our Father, 5 to whom be the glory forever and ever, amen!

Chapters 5-6: Sanctification as the Result of Justification

## HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

### Authorship

#### **Overview of Paul's life:**

The first word in the book of Galatians is a proper name. 1<sup>st</sup> word in English; also in Grk. – Proper name: Paul (Παῦλος).

Outside of our Lord Jesus Christ there's really not a more central figure to the faith than Paul the Apostle. IMO – Even Peter (not t/1st pope) does not reach t/prominence of Paul). Cf. NT books authored by Peter (2 – 1-2 Peter) - Paul (13) 13 NT epistles; 87 chapters; 2,033 verses – (leave total word # to those of you who can't sleep at night – instead of sheep – you'll have to count from t/Gk. text to be accurate).

Throughout history The Apostle Paul has had his critics

T.J. called him “[the] **first corrupter of the doctrines of Jesus.**” [Thomas Jefferson, to William Short, April 13, 1820]

“One of the most ambitious of men, whose superstition was only equaled by his cunning; a much tortured, much to be pitied man, an exceedingly unpleasant person both to himself and to others.”

Nietzsche]

Paul faced an unending stream of naysayers during his ministry - much of this is recorded for us in Scripture. There were those who said he wasn't a true A. He wasn't like Peter or John. His detractors called him a fake – a wannabe. As much as it pained him, he defended t/legitimacy of his A. You can see that in chaps. 10-12 of 2 Cor.

Can see it here in the 1<sup>st</sup> v. of Galatians ==>

**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),**

Much of the first 2 chapters of Gal. are a defense of Paul's A. as well as His understanding of t/Gospel of grace. He drives both points home in 2:11 ff. when he writes of t/time he had to publicly rebuke Peter in Antioch due to his hypocrisy.

The Apostle Paul was born Saul of Tarsus right around 5 AD. “Saul” was his Heb. name – was t/son of Jewish parents, of t/Tribe of Benj. – who named him after t/most notorious Benj. in hist. King Saul Born in t/city of Tarsus – sw Asia Minor – just north of Jerus. 350 mi. Tarsus was a Roman colony – Paul was born a Rom. citizen (use to his political advantage). His family was no doubt influential. Father was probably a master tent maker (Paul would have learned the craft from him). Of his mother – we know nothing (never mentions her).

In contrast to Peter & John, who are referred to in Acts 4:13 as ἀγραμματος & ἰδωτης (uneducated & untrained) – Paul seemingly had t/best of everything: A gifted mind and a gifted education.

As a youth he was sent to Jerusalem to study under the famed Rabbi Gamaliel – a special privilege. Gamaliel was the son or grandson of the famous Rabbi Hillel. To be a pupil of G. would be akin to a Xn learning from TAJ (Poly.), or a 16<sup>th</sup> c. student sitting under t/tutelage of Luther, Calvin or Knox.

Acts 22:3 “I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God, just as you all are today.

G. prominence & esteem among t/Jews is reflected in t/Mishna:

“When Rabban Gamaliel the Elder died, the glory of the Law ceased and purity and abstinence died.”

Most scholars believe that Paul would have ended up with a seat on the Sanhedrin – t/elite 70 member ruling body of Israel.

It's in the 7<sup>th</sup> chapter of Acts that we first encounter Paul (“Saul”).

Connection with the stoning of Stephen - Stephen, a young man around 30, was 1 of t/7 men chosen to relieve t/Apostles so that they could more effectively min. t/Word & Pray.

Stephen, who is described as being “full of grace and power.” Stephen, who, like his Master is falsely accused & uses that opportunity to preach before t/rulers of Israel. In his sermon Stephen goes thru t/entire history of Israel – starting w/Abraham t/father of faith, moving on to Moses who gave Israel t/Law. From Moses, to David; from David to Solomon.

Acts 7:51–53 51 “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. 52 “Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 you who received the law as ordained by angels, and yet did not keep it.”

1 biographer vividly describes what happened next ==>

The judges leaped from their places howling in fury. The Hall of Polished Stones, [where t/San. met during 2d Temple period - built into t/Temple's N. wall, ½ inside t/sanct. & 1/2 o/s] scene of grave debates and historic trials, reverberated to the baying of a lynch crowd, which rushed at the young defendant and manhandled him down the steps into the strong sunlight of the Court of the Priests. Across this wide, open space, down more steps, through court after court, Stephen

was swept by the maddened crowd swelled by bystanders, worshipers and traders, until they had him out of the sacred Temple precincts into the streets of the Holy City.

When the northern gate was behind them and they reached the Rock of Execution, "twice the height of a man," they should solemnly have stripped him, and thrown him cleanly over to break his neck or at least to stun him, so that death by stoning would not be too unmerciful. Instead they pushed Stephen as he was, and his tangled clothes broke the fall and he staggered to his feet fully conscious.

In a judicial stoning the first stones must be aimed by those who had brought the charges. These witnesses therefore elbowed their way to the front, threw off their outer clothes and looked around for someone to guard them. A young lawyer, panting from the race through the streets, stepped forward. They recognized a Pharisee from Cilicia in Asia Minor known as Saul among Jews and Paul among Greeks and Romans.

Paul watched approvingly as each witness picked up a heavy jagged stone, raised it above his head and threw it to gash and maim the man below. Then Paul heard Stephen's voice. In pain but clearly, he spoke as if to someone invisible but close: "Lord Jesus, receive my spirit."

Stones showered as the mob scrambled to complete what the witnesses had begun. Stephen mastered his pain while blood gushed from cuts and bruises. He knelt down in an attitude of prayer. Paul could not miss the words that came with loudness amazing in a dying man: "Lord, do not hold this sin against them." [Pollack, 3-4]

8:1 AND Saul was in hearty agreement with putting him to death. And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

8:3 But Saul began ravaging the church, entering house after house; and dragging off men and women, he would put them in prison.

Paul under the authority of t/Sanhedrin, took charge of a movt. to systematically persecute and suppress t/disciples of this inconceivable Messiah-figure, Jesus of Nazareth. Paul relentlessly pursued Xns. He threw them into dungeons. He cast his vote in favor of their death by stoning. He gleefully watched as others were publicly flogged -- the "forty stripes save one" -- not a sight for the faint of heart.

He remained unmoved as men—and women—staggered away with backs a mass of weals and blood. He was equally unmoved by the refusal of grown men to be humiliated by a beating in front of neighbors. It was said that Jews beaten in synagogue would almost die of shame, but these seemed to be glad, and some called out that they were praying for those who . . .

persecuted them. [Pollack, 14-15]

But it all changed for Paul. How does a man filled with misguided religious passion & a murderous zeal become a peaceful, joy-filled follower of that which he once tried to destroy?

Pick up the story in chapter 9:

1 NOW Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

Paul was a bounty-hunter of sorts. The bounty for him was personal reward for religious zeal. He was a hunter and Xns were his prey. He sought and was granted official letters from t/HP of Israel that he could present to t/syn. at Damascus giving him authorization to arrest these Jesus people so that he could bring them in chains to Jerus. for punishment.

3 And it came about that as he journeyed, he was approaching Damascus, and suddenly a light from heaven flashed around him; 4 and he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”

Here comes a light brighter than t/noon day sun. It's blinding. And a voice, probably in Aramaic, thunders; it was the voice of Jesus.

5 And he said, “Who art Thou, Lord?” And He said, “I am Jesus whom you are persecuting, 6 but rise, and enter the city, and it shall be told you what you must do.”7 And the men who traveled with him stood speechless, hearing the voice, but seeing no one. 8 And Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into **Damascus**. 9 And he was three days without sight, and neither ate nor drank.

Repentance? Regret? Eyes blinded physically that now saw spiritually.

2 Corinthians 4:6 *For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.*

Damascus - Damascus – where Paul was going to arrest Xns. One of them whom Paul would have arrested was a man named Ananias. A “certain disciple” (v. 10)

. . . and the Lord said to him in a vision, “Ananias.” And he said, “Behold, here am I, Lord.”11 And the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas for a man

from Tarsus named Saul, for behold, he is praying,<sup>12</sup> and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.”<sup>13</sup> But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Thy saints at Jerusalem;<sup>14</sup> and here he has authority from the chief priests to bind all who call upon Thy name.”<sup>15</sup> But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;<sup>16</sup> for I will show him how much he must suffer for My name’s sake.”

Writing in A.D. 56 (2 Corinthians 11:24–29)

24 Five times I received from the Jews thirty-nine lashes. 25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.

Scourging was regarded as the correction of a brother, purging his offense that he might resume a place in the family of the synagogue. The alternative was excommunication, to be flung out of Israel, a fate that Paul, regarding the synagogues as Christ's potential spearheads, would wish to avoid.

It was the duty of the judges to estimate how much corporal punishment, up to the prescribed thirty-nine lashes, the culprit could take. Paul's physique was such that he was awarded the lot. Watched by the congregation he was bent and bound between two pillars. The hazzan, possibly the same who had taught him as a boy, solemnly tore at his robe until his torso was bare. The hazzan picked up a heavy whip formed by a four-pronged strap of calf hide with two prongs of ass hide, long enough to reach the navel from behind and above. He stood on a stone and with one hand, using "all his might," brought it down over Paul's shoulder to curl round and cut his chest. Thirteen lashes were counted, while a reader intoned curses from the Law: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord Thy God, then the Lord will make thy plagues wonderful . . ."

After the thirteenth on the chest the whipping was transferred to the back, thirteen hard strokes across one shoulder, thirteen across the other, cutting across weals already bleeding. The pain may be gauged by a description of flogging in early Australia from the autobiographical novel Ralph Rashleigh, for whom the first dozen strokes were "like jagged wire tearing furrows in the flesh, and the second dozen seemed like the filling of the furrows with molten lead . . . Sensations of intense and intolerable pain." The synagogue elder in charge could stop the punishment if the prisoner collapsed or lost control of his bowels but such mercy can have been exercised seldom, for the scourger was expressly indemnified if the victim died. Paul endured to the end, tasting not only the agony he had inflicted on others but the sharing of his pain with Jesus. [Pollack]

Physically, he was marked for life ==> Gal. 6:17 . . . **I bear on my body the brand-marks of Jesus.**

2d c. doc. from Asia Minor called The Acts of Paul and Thecla includes a description of Paul: short in height, rather bald with a long nose and a projecting or strong brow, and bowlegged – a deformity common among men who have been severely flogged.

**22 But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that Jesus is the Christ.** Damascus . . .

Second half of the Book of Acts is dominated by the Apostle Paul. 3 missionary journeys that connect history to t/epistles, incl. Galatians. Beatings; imprisonments; miracles; preaching; 1000s of mi traveled by land & sea; shipwrecks; local CH's est.

AD 36 - Paul's First Visit to Jerusalem after conversion (v 18). Stays almost 2 wks (Acts 9:26). His preaching angers some Jews to the point where they plot to take his life (Acts 9:29). He is soon sent by church brethren to Caesarea and back home to Tarsus (Acts 9:30).

AD 36 to 40 Paul travels back to his hometown of Tarsus and stays there 4 years. Paul, in 30s. Sort of drops out of history for a time. Very likely that his return was to sharing t/Gospel w/family & friends. Fact that we don't read of a work in Tarsus which Paul calls “no insig. city” may indicate that he wasn't well received.

There's no record in Acts of what he writes in 2 Cor 11:24: **Five times I received from the Jews thirty-nine lashes.** Some scholars believe that these scourgings occurred while he was in Tarsus.

Barnabas travels to Tarsus seeking Paul's help with t/fledgling church in Antioch. They journey from Tarsus back to Antioch and stay in the city for an entire year (Acts 11:25-26).

A first c. Prophet “Agabus” warns of an impending famine.

Acts 11:28–30 **28 . . . Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius.**

Tacitus, Suetonius and Josephus – all near contemp. historians, record food shortages at this time. A collection is taken for the brethren in Judea which Paul and Barnabas deliver.

First Missionary Journey (Acts 13-14). Paul and Barnabas return to Antioch.

Acts 13:1–3 **1 NOW there were at Antioch, in the church that was there, prophets and teachers . . . 2**

And while they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”<sup>3</sup> Then, when they had fasted and prayed and laid their hands on them, they sent them away.

From Syrian Antioch Paul, Barnabas and John Mark begin the first missionary journey (Acts 13:4-52, 14:1-25). They travel to at least 8 cities or regions – including Galatia.

Back to A. where they stay for almost three years (Acts 14:26-28).

The Conference in Jerusalem: Paul, Barnabas travel to Jerusalem to meet with other church leaders regarding the Judaizers (men from Judea) dispute re: circumcision. . .

Back to Antioch to update the church regarding the decisions reached in Jerusalem (Acts 15:30-32).

Second Missionary Journey. Paul takes Silas with him to Tarsus. They go to the cities of Derbe and Lystra where Paul meets Timothy (1Tim 1:2, 4:14).

They eventually end up in Troas and then on to Philippi where Paul casts a demon out of a slave. The slave's owners, who were making money off of her demonic powers, have the apostle and Silas thrown in prison. They are only set free . . . earthquake . . . Jailer (Acts 16).

They travel to Thessalonica & are forced to flee to Berea after a riot forms. The Bereans . . . more noble . . .

Paul leaves for Athens (Acts 17:13-15) where he preaches before t/Areopagus.

AD 50 to 52 - The gospel is preached in Corinth and Ephesus. Paul leaves Athens for Corinth. He meets Silas and Timothy (Acts 18:1-5). Paul stays in the city for around 18 months.

During which time he's brought before t/Procounsel Gallio on trumped up charges. He's acquitted and freed to continue to preach.

He, Priscilla and Aquila then travel to Ephesus by ship. In a short time he leaves them in order, if possible, to be in Jerusalem for the Feast (Acts 18:18-21).

Third Missionary Journey: TAP revisits t/Galatian churches. He then goes to the Phrygia province in order to strengthen believers (Acts 18:23).

Back to Ephesus around AD 55. He's there for a little more than 3 years (Acts 19:1-20).

The group travels back to Troas (Acts 20:6). At Miletus Paul sends a message asking that the Ephesians elders come see him. He warns about false teachers “savage wolves” (Acts 20:26-31). He then sails to Patara and then to Tyre (Acts 21:1-4). After spending a week in Tyre he sails to Caesarea (Acts 21:5-6). While in the city Paul stays in his home of Philip the evangelist for a few days. The apostle then leaves for Jerusalem (Acts 21:10-15).

Paul visits James in Jerusalem: Goes to the temple with four Jewish converts (Acts 21:18-26). His arrival at the temple causes a riot to break out. A mob seizes Paul and begins to savagely beat him after he is dragged outside the temple area. The angry mob of Jews, however, disperses when Roman soldiers appear on the scene. The Romans arrest Paul and question him. The apostle escapes being scourged when the authorities discover he is a Roman citizen.

Paul is eventually escorted out of Jerus. under Roman guard. He is taken to Caesarea where Felix, t/Governor keeps Paul as a prisoner for more than 2 years. When Porcius Festus replaces Felix as governor in AD 60 the case against Paul is reopened.

Paul, refusing the offer to have his trial in Jerusalem, requests his case be heard by Caesar. Festus agrees and soon sends him off to Rome.

Paul, along with several other prisoners, boards a boat bound for Rome. The ship runs into bad weather as it sails to reach the port of Phoenix on the western side of Crete. It is soon driven off course and out to sea. Unable to be controlled, the ship wanders the Mediterranean for roughly two weeks. It is abandoned by its 276 passengers when it runs aground off t/island of Malta (Acts 27:37-44).

Eventually arrives in Rome where he is under house arrest.

3 soldiers working 8 hour shifts guard him 24 hours per day. He is allowed a great deal of freedom and continues preaching the Gospel.

Paul is acquitted and set free. He then journeys to Crete (Titus 1:5). From Create he travels to Nicopolis (Titus 3:12).

Under the persecution of Roman Emperor Nero, Paul is again arrested and imprisoned in Rome. Right around AD 66. Paul is in his early 60s – an old man in those days.

Opposed, arrested, deserted, Paul would have been hurried by the Via Egnatia and the Adriatic to Rome, and flung into jail. Or he may have returned to Rome before arrest, since he mentions leaving Trophimus at Miletus and Erastus at Corinth as if they had been together on the journey westward. If so, intending a brief visit to encourage the decimated community in Rome he

joined the underground existence of Christians who went about their normal affairs in daytime but gathered for preaching and prayer in the catacombs at night. The walls have several mural portraits of Paul: a long face and nose, unruffled yet eager expression, the beard white and the head nearly bald. They date from the next century, too late for the artists to have seen Paul themselves; but in childhood they could easily have heard old men describe him from their own childhood memories.

Paul was once more seized, shackled, and this time placed in rigorous confinement in Rome, not as an honorable citizen on remand but "chained like a criminal. But the word of God is not chained," he could add. He was among the felons in the Mamertine or an equally obnoxious dungeon, reached only by rope or ladder let through a hole in the floor above. His weary body must lie on rough stones. The air was foul, sanitation almost nonexistent.

They put him on trial as one of those who had caused the Great Fire. If convicted, he would die as he might have died in Ephesus, as many Roman Christians had already died: driven into the arena to be torn in pieces by lions. The trial of a Citizen could not be summary: Paul must appear before Caesar in the great Basilica in the Forum where, besides the senators and consuls on the bench, and the depraved Nero whom all Rome now hated, a large crowd of spectators packed the galleries. Paul confidently expected Christians to testify on his behalf. He looked in vain. The Terror had driven them away. "At my first defense," he wrote to Timothy, "no one took my part; all deserted me. May it not be charged against them! But the Lord stood by me and gave me strength to proclaim the word fully, that all the Gentiles might hear it. So I was rescued from the lion's mouth." Once again he had turned a court hearing into proclamation of the gospel, and his voice had carried to the farthest gallery.

Back in prison, possibly no longer the Mamertine, he was lonely. One trusted friend had deserted, and Paul's zeal for the gospel did not let him keep others in Rome who might visit and comfort: "Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia (or Gaul), Titus to Dalmatia. Luke alone is with me." Then an Asian Christian, who being of some substance in the eyes of the authorities stood to lose much by associating with a criminal, came to Italy. Onesiphorus of Ephesus "was not ashamed of my chains, but when he arrived in Rome he searched for me eagerly and found me," and cheered Paul many times.

Paul was now able to write to Timothy, perhaps by the pen of Luke and the hand of Onesiphorus, urging him to "do your best to come to me before winter," and to find Mark and bring him, "for he can help me in the work," which continued regardless of prison walls.

Of Paul's final trial nothing is known beyond a tradition that he was condemned by resolution of

the Senate on the charge of treason against the divine Emperor.

They marched him out through the walls past the pyramid of Cestius which still stands, on to the Ostian Way toward the sea. Crowds journeying to or from Ostia would recognize an execution squad by the lictors . . . and the executioner carrying a sword, which in Nero's reign had replaced the axe; by the escort, 'and by the manacled criminal, walking stiffly and bandy-legged, ragged and filthy from his prison: but not ashamed or degraded. He was going to a feast, to a triumph, to the crowning day to which he had pressed forward. He who had talked often of God's promise of eternal life in Jesus could not fear; he believed as he had spoken: "All God's promises find their 'yes' in him." No executioner was going to lose him the conscious presence of Jesus; he was not changing his company, only the place where he enjoyed it. Better still, he would see Jesus. Those glimpses—on the Damascus road, in Jerusalem, at Corinth, on that sinking ship; now he was going to see him face to face, to know even as he had been known.

They marched Paul to the third milestone on the Ostian Way, to a little pinewood in a glade, probably a place of tombs . . . where an abbey stands in his honor. He is believed to have been put overnight in a tiny cell, for this was a common place of execution. If Luke was allowed to stay by his window, if Timothy or Mark had reached Rome in time, the sounds of the night vigil would not be of weeping but singing: "as sorrowful yet always rejoicing; as dying and, behold, we live."

At first light the soldiers took Paul to the pillar. The executioner stood ready, stark naked. Soldiers stripped Paul to the waist and tied him, kneeling upright, to the low pillar which left his neck free. Some accounts say the lictors beat him with rods; a beating had been the usual prelude to beheading but in recent years not always inflicted. If they must administer this last, senseless dose of pain to a body so soon to die, "Who shall separate us from the love of Christ? Shall tribulation . . . or sword?

*"I reckon that the sufferings of this present time are not worthy to be compared with"*—the flash of a sword—*"the glory."* [John Pollock, *The Life of Paul*]

(flash/white light – much like Damascus / bookends Paul's Xn life)

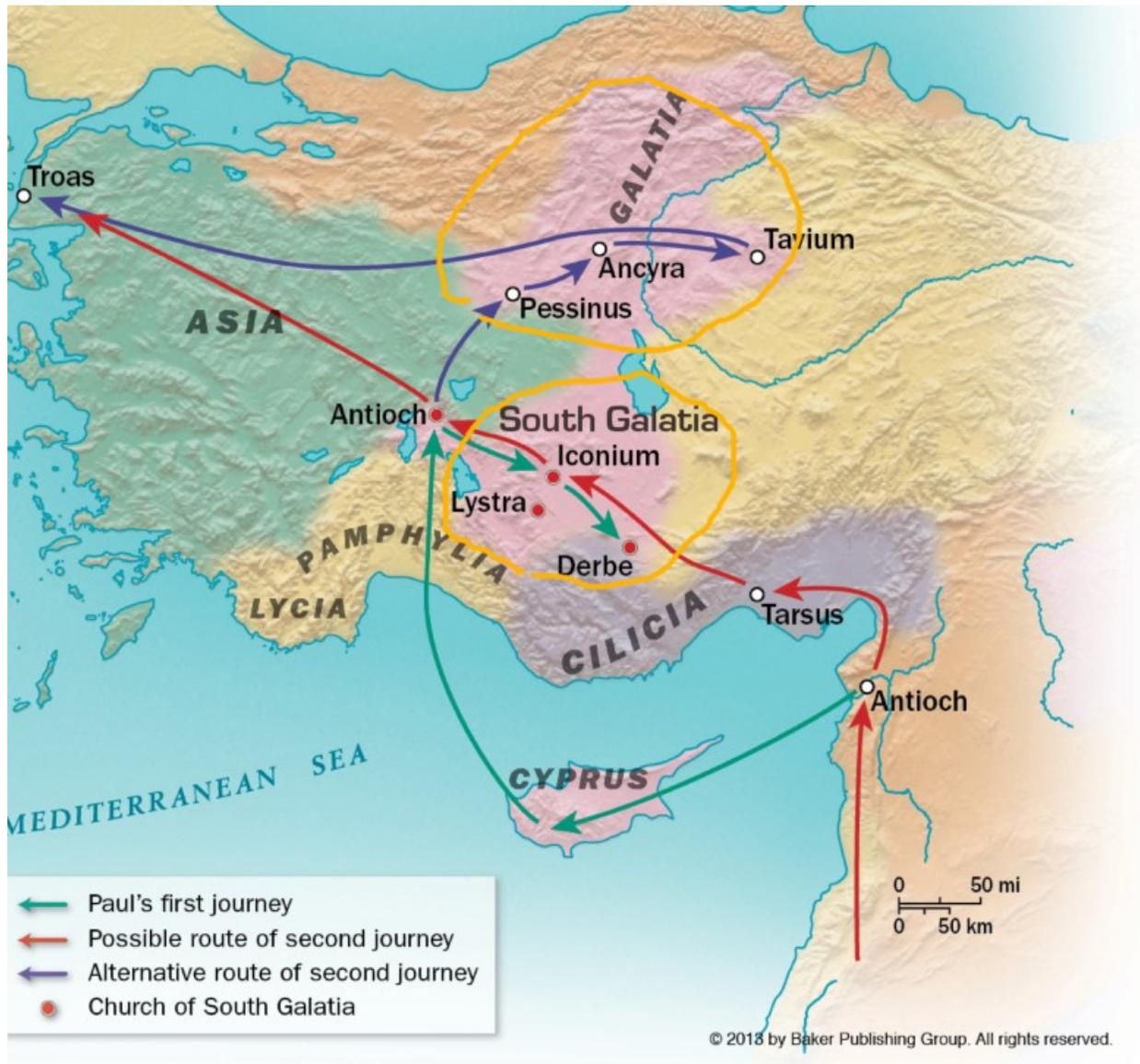
Much wrapped up in that one word – 1<sup>st</sup> word in Galatians “Paul”

Philippians 3:5–11 **5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all**

things, and count them but rubbish in order that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead.

Readership and Destination / The Address (where the letter is going)

1:2 – “churches in Galatia.” “Galatians” (3:1).



Geographical location and ethnic I.D. are debated.

<b>North Galatia View</b>	
<i>Arguments For</i>	<i>Contra</i>
Majority of Patristic writers and Reformers held this position. Some say it was near universal. Did the Patristic writers have influence from the Apostolic Fathers? If so, this point is very weighty.	
Others such as Lightfoot and Betz	
The Galatians were the northerners by race and language. They lived in true Galatia. Other parts of the Roman province may be more truly designated Pisidia, Phrygia, or Lyconia.	
Rome's official title for the southern province was "The Province of Galatia and . . ."	
Paul's sickness that resulted in his visiting the Galatians doesn't fit with the first miss. j.	
Acts allows for unrecorded trips to the north.	
Paul assumes that the majority of his readers are Gentiles. This was true in the north, but not the south.	This is an argument that cut both ways.

<b>South Galatia View</b>	
<i>Arguments For</i>	<i>Contra</i>
Affirmed by the majority of recent scholarship	
Paul often grouped the churches he addressed by Roman provinces (Macedonia, Achaia). Cf. 1 Cor. 16:19.	Luke refers to Galatia as the region in the north. Acts 16:6, 18:23.
Cities w/i southern Galatia – Pisidian Antioch, Lystra, Derbe, were along main routes of travel. The north was more remote and obscure.	
We have a record in Acts of churches w/i southern Galatia that Paul visited.	Luke may record a visit there. The work in G. was not planned, but came about through Paul's illness. The 1 <sup>st</sup> missionary journey through the S. was rapid and no illness is recorded in connection w/it.
The Southern theory fits better into an early date which falls before the Jerusalem Council.	

We no of no churches that were definitely established in the northern part of Galatia during Paul's time.	
There was no other term for Paul to use to cover all the cities in the Galatian province.	
It would be more natural and expected that the Judaizers would have followed Paul to the south rather than the remote regions of the north.	
Many details in the letter fit Paul's recorded trips to the southern region, including his mention of Barnabas who would be unknown to the northern Christians.	
Paul's reference to Galatia in 1 Cor. 16:1-4 (collection for the needy in Judea) fits with the fact that at least one person from provincial Galatia was with him on that trip.	
The churches in the south would be much more familiar with Jewish religious practices, which is something assumed in the letter.	

### Galatia's 3 stages of development

The Celtic Invasion (Celts are called Gauls / Galatians by Gk. and Lat. writers). These armies invaded/settled in north-central Asia Minor. They named their new homeland Galatia. They were of the same ethnic origin as the Celts of France and Britain.

Certain Gallic tribes fought eastward thru Europe – 278-277 BC. They pillaged/plundered A.M. and finally settled in the north central plateau – an area designated Galatia (“The Country of the Gauls”).

Galatia proper (provincial) was roughly oval, 200 mi. east to west; 100 mi. north to south. In Paul's day it was inhabited by a mixed pop. Of a min. of Gaulish tribes with a majority of Greeks, Romans and Jews. It was under Roman control. The churches of the southern part of this province were the ones he visited during the 1<sup>st</sup> missionary j.

**GALATIA. 1.** The ancient ethnic kingdom of Galatia located in the N of the great inner plateau of Asia Minor, including a large portion of the valley of the Halys river. A great population explosion in central Europe brought Gauls into this area during the 3rd century BC. Although never in the majority, the Gauls gained the upper hand and ruled over the more numerous tribes of Phrygians and Cappadocians. Ultimately the Gauls separated into three tribes, each inhabiting a separate area: the Trokmi settled in the E which bordered on Cappadocia and Pontus, with Tavium as their capital; the Tolistobogii inhabited the W bordering on Phrygia and Bithynia, with Pessinus as their chief town; and the Tektosages settled in the central area with Ancyra as their principal city.

2. The Roman province of Galatia. In 64 BC Galatia became a client of the Romans and, after the death of Amyntas, its last king, was given full status as a Roman province (25 BC). The new province of Galatia included not only the old ethnic territory but also parts of Pontus, Phrygia, Lycaonia, Pisidia, Paphlagonia and Isauria. Within the provincial Galatia were the towns which the apostle Paul evangelized on his first missionary journey, viz. Antioch, Iconium, Lystra and Derbe (Acts 13–14). The latter two cities were Roman colonies, and the former two had been Romanized by the emperor Claudius. Large numbers of Romans, Greeks and Jews were attracted to these population centres because of their strategic geographical location.

A particularly difficult question arises out of Paul's use of the word 'Galatia' in the Epistle to the Galatians (1:2). Does Paul use the term in its geographical sense, i.e., to denote the ancient ethnic kingdom of Galatia, or in its political sense, to denote the Roman province by that name? NT scholars are almost evenly divided on this question (\*CHRONOLOGY OF THE NEW TESTAMENT).

It is clear from the account in Acts 13–14 that Paul visited S Galatia and established churches there. Did he ever conduct a mission in N Galatia? Two texts especially have been used to support such a ministry. The first (Acts 16:6) reads: 'And they went through the region of Phrygia and Galatia....' N Galatian proponents understand 'Phrygia' here to be the territory in which Antioch and Iconium were located, whereas 'Galatia' refers to the geographical or ethnic kingdom by that name. Ramsay, however, takes the phrase *tēn Phrygian kai Galatikēn chōran* to be a composite term describing a single area—the Phrygian—Galatic region. The word *chōra*, 'territory', was the official word used to describe one of the regiones into which Roman provinces were divided. Part of the old kingdom of Phrygia belonged to the Roman province of Galatia and another part belonged to the province of Asia. Thus Acts 16:6 refers to the parts of Phrygia which had been incorporated into the Roman province of Galatia. This interpretation is supported by the following statement in the Acts account, 'having been forbidden by the Holy Spirit to speak the word in Asia'. The plan of the missionary party apparently was to strike out directly in a W direction from Antioch of Pisidia, which would have taken them into the province of Asia. Instead they went N towards Bithynia, crossing only a part of Asia.

The other passage is Acts 18:23. Here the order of the words is reversed: '... and went from place to place through the region of Galatia and Phrygia, strengthening all the disciples'. The 'region of Galatia' here is probably 'Galatic Lycaonia, so called to distinguish it from eastern Lycaonia, which lay, not in the province of Galatia, but in the territory of King Antiochus' (F. F. Bruce, *The Book of the Acts*, 1954, p. 380). 'Phrygia' then would probably include both Galatic and Asiatic Phrygia, since on this occasion there was no prohibition to prevent Paul preaching the word in Asia. In neither of these passages in Acts does there seem to be any good reason to suppose that Galatia means N Galatia. It is doubtful that Paul ever visited the ancient kingdom to the N, much less that he conducted an extensive mission there. (\*GALATIANS, IV).

There are three other occurrences of 'Galatia' in the NT. 2 Tim. 4:10 (which has the variant 'Gaul') and 1 Pet. 1:1 are almost certain references to the Roman province, while a decision on

1 Cor. 16:1, 'the churches of Galatia', will depend on one's view of the passages discussed above.

BIBLIOGRAPHY. W. M. Ramsay, *An Historical Commentary on St. Paul's Epistle to the Galatians*, 1899, passim; SPT, pp. 89–151, 178–193; *The Church in the Roman Empire* 3, 1894, pp. 74–111; HDB; HDAC; IDB; K. Lake, *BC*, 5, 1933, pp. 231ff.; G. H. C. Macgregor, *IB*, 9, 1954, pp. 213f., 247, 252; R. T. Stamm, *IB*, 10, 1953, pp. 435ff. W. W. Wessel, "Galatia," ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 390–392.

1:2 – "churches in Galatia."

3:1 – he refers to them as "Galatians"

*Galatia* and *Galatians* could refer to 2 different areas

Here's t/issue: Back in Paul's day there were 2 different ways to understand t/term "Galatia."

Ethnic Galatia (north of Asia Minor)

Provincial Galatia (south Asia Minor)

"Did Paul write to CH's in t/N or S.?" It is a relevant ?

Volumes have been written on this matter over t/years. Largely more recent years (recent as far as CH history goes). Wasn't much of an issue until t/19<sup>th</sup> c.

Northern Galatia = Ethnic Galatia – Southern Galatia = Provincial Galatia

Northern Galatia = Ethnic Galatia: Certain Gallic, or Celtic tribes (ref. to as Gauls / Galatians by Gk. & Lat. writers) fought eastward thru Europe – 278-277 BC finally settling in t/north central plateau – an area they designated Galatia ("The Country of the Gauls").

Rom. historian Livy describes them as having ==>

"... tall bodies, long reddish hair, huge shields, very long swords; ... in addition, [they sing] as they go into battle [with] yells and leaping and the dreadful din of arms as they clash shields according to some ancestral customs—all these are deliberately used to terrify their foes." [Livy Hist. 38.18.3-9]

Settled by Celtic tribes (called Celts, Gauls, or Galatians). These Galatians in t/northern A.M. eventually joined t/Roman cause. They supported t/Rom. Gen. Pompey in his battle against Mithradates V and were rewarded afterward by having their region expanded to t/south.

3 decades later, following t/Battle of Actium, t/Roman Octavian (Augustus) expanded Galatia to into a large area in southern A.M. – an area than had never been ethnically Galatian.

About 25 BC Augustus reorganized the region as a Roman Province under t/authority of a Roman gov.

As I understand it, north and south were included in t/Province. But there was a difference in that t/southern area was now referred to as “Galatia” even as t/north had been.

Did Paul write to CH's in t/northern Galatian region? The area which was Galatia Proper? Or did he write to southern Galatia, the Roman Province?

Wasn't much of a question until the 19<sup>th</sup> c. From t/Church Fathers to the Reformers, it was assumed that when Paul writes “to the churches in Galatia” (v. 2) he is writing to t/Celts or Gauls of t/north.

A scholar name Sir William Ramsey published his *Historical Commentary on the book of Galatians* (1899) and *The Church in the Roman Empire* (1893). In those works he clearly articulated t/view that Paul wrote t/EOG not to CH's in t/northern Galatian region (ethnic G.) but to those CH's in t/southern region (provincial G.).

There are good reasons for either position (n or s). . . .

Why I lean toward the view that Paul wrote to churches in southern / provincial Galatia

1. No record of CH's being established in the northern Galatian cities (Tavium, Ancyra, Pessinus).

2. There is a record of CH's established in the southern Galatian cities.

*Within the provincial Galatia were the towns which the apostle Paul evangelized on his first missionary journey, viz. Antioch, Iconium, Lystra and Derbe (Acts 13–14).*

3. There is no other way to singularly designate the cities in the southern region than to refer to them as “Galatians”

*Greek geographer Strabo describes the province as mixed (Greeks, Romans, Gauls, Jews). But all within the Roman Province were considered Galatians. Inscriptions bearing the name of slaves refer to them as “Galatians” even through none has a Celtic name. A first century inscription outside t/city of Pisidia in the south refers to it as “the city of the Galatians.”*

*Inscriptions on tombstones in the southern region refer to the dead as Galatians.* [Dictionary of Paul and His Letters, s.v. Galatians, Epistle To]

4. Paul commonly used provincial titles to refer to the geographic location of churches he founded (Achaia; Asia; Macedonia).

5. The 3 other occurrences of 'Galatia' in the NT (2 Tim. 4:10; 1 Pet. 1:1; and 1 Cor. 16:1) almost certainly refer to the Roman province.
6. Three times Paul mentions Barnabas (vv. 2:1, 9, 13) who was His traveling companion during the 1st Missionary Journey. The way his name comes up in the letter seems to assume that the Galatian Christians knew him. Barnabas was not with Paul on his other M.Js.
7. Southern Galatia was much more accessible than the northern region. System of Roman roads made travel much easier. Seems much more likely that the false teachers that Paul addresses t/o t/letter (Jewish Xns) would have a foothold in t/south (closer to Jerusalem with more Jews than the north).

As Guthrie notes in his classic NT Intro:

“ . . . it is more readily conceivable that Judaizers had dogged Paul's steps to the regions of Pisidian Antioch than that they trailed him across the more obscure districts of the north. In any case, Acts makes abundantly clear that such Judaizers had been at work in the southern district and that their activity was the immediate cause of the council at Jerusalem.” [Guthrie]

8. No mention is made of the decision of the Jerusalem Council in Acts 15 – significant in light of the *sitz im liben*.

Date / The Post-Mark (Answering the question of when)

This generally hinges upon whether one assumes a north or south destination. However, a southern view does not necessitate a pre-Jerusalem Council dating.

Most north Galatia scholars date the book depending on where they see Paul's first (or subsequent, cf. 4:13) visit. Some say that Paul wrote Galatians after the events of Acts 16:6. Other possibilities include following Acts 16:23 (between 2-3d missionary journeys). Subsequently, it could have been written between his writing 1 Cor and Romans.

If one follows the southern theory, then the letter is very early. This region was evangelized during the 1<sup>st</sup> miss. Journey. Most feel it was written shortly before the Jer. Council was held in AD 49.

That would put the writing of the epistle as after Paul's 'famine relief' visit to Jer. – a little time after the 1MJ when the confusion that led to the Jer. Council had just previously afflicted the south. It may have been written from Antioch, Jerusalem, or en route to Jer.

Those who hold the position that Paul wrote to the CH's in northern Galatia generally hold to a later date than those who bel. he wrote to t/CH's in t/south.

Becomes a ? of when did Paul est. these CH's. If he est. CH's in t/north it was after t/Jerusalem Council of Acts 15, prob. during his 2<sup>nd</sup> M.J.

Acts 16:6 **And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia;**

(Debate – Phrygia-Galatia region (south) or t/P.G. region of t/north.)

If Paul writes to CH's in northern Galatia, he likely wrote the letter while on his 3d M.J. sometime between AD 53-58.

Southern Galatia Date: Paul established t/Galatian CH's during His 1<sup>st</sup> M.J. w/Barnabas (B4 split over JM). Gives earlier date of AD 49-50 probably before t/Jerusalem Council of Acts 15 (depends on 2:1 ff.).

Paul wrote Galatians during his 2d M.J. (some suggest from Antioch or Ephesus [?]) in AD 49 making it t/earliest of his letters.

A Proposed Chronology:

In Acts 13 – Paul and Barn. sent out from Syrian Antioch -

Acts 13:1–3 1 NOW there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul.<sup>2</sup> And while they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”<sup>3</sup> Then, when they had fasted and prayed and laid their hands on them, they sent them away.

Paul and Barn. went to Cyprus and from Cyprus to the Galatian cities in and around Pisidian Antioch / S. Phrygia-Galatia region. Read about that in Acts 13-14.

Go to t/synagogues to evangelize. They were rejected by t/Jews in each city and turned to evang. t/Gentiles.

Acts 13:48 And when the Gentiles heard this [Gospel], they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

After P&B left t/area some Jewish Xns (weren't Xns at all) arrived & began to teach that it was necess. to keep t/Law of Moses to be saved and as a mark of true discipleship. Paul hears about it and writes this letter to t/CH's.

## Authenticity / Canonicity / The Stamp (is the letter official)

As D. Moo points out, the authentic Pauline authorship of this epistle has never been seriously challenged.

Galatians was recognized as part of the NT canon very early. There are allusions to the letter in the writings of Barnabas, Polycarp, Justin Martyr, Clement. No early disputes about the letter. To quote E. de Witt Burton, a commentator from the early 20<sup>th</sup> c.: “There is no other letter which has any better claim to be regarded as [Paul's] work than Galatians.” [cited in Carson, Moo, Morris]

NT scholar Richard Longenecker writes:

“The most uncontroverted matter in the study of Galatians is that the letter was written by Paul, the Christian apostle, whose ministry is portrayed in the Acts of the Apostles. The letter begins by naming him as its author (1:1). Furthermore, the nature of its theological argument, its distinctive use of Scripture in support of that argument, the character of its impassioned appeals, and the style of writing all point to Paul as its author. If Galatians is not by Paul, then no NT letter is by him, for none has any better claim.” [Galatians, lvii-lviii]

Galatians was recognized by t/early, post-apostolic CH as belonging to t/canonical Scriptures very early and its cited by church fathers and apologists extensively.

Circumstances / Theme / The Contents (what the letter is about)

Freedom and unity in Christ. Jew/Judaizer vs. Law vs. Gentile. Unity (3:28) is based on the gospel (2:5). Issue of Justification.

Galatians has been called the Book of Romans in miniature.

Acts 15 and the Judaizers:

1 AND some men came down from Judea and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

May be the same ones Paul refers to in Galatians 2:12.

2 And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders concerning this issue. 3 Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. 4 And when they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them.

5 But certain ones of the sect of the Pharisees who had believed, stood up, saying, “It is necessary to circumcise them, and to direct them to observe the Law of Moses.”

6 And the apostles and the elders came together to look into this matter. 7 And after there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 “And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us; 9 and He made no distinction between us and them, cleansing their hearts by faith. 10 “Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? 11 “But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

Decision was reached; letter written; Gospel went forth w/greater clarification and conviction.

Never stops false teachers who find all sorts of ways to pervert truth. What we see today we've seen t/o history. Those who deny who God is in His Triunity // Person and Work of JC // Deny t/Gospel of grace. Legalists on one hand and libertines on the other.

Two factions. Judaizing legalists and the Lordless antinomians.

Contents?

What's in the letter? 6 chapters. Paul sets the stage in v. 6. He defends his authority in 1:11-2. He outlines and defends Justification by faith in chapters 3-4 contending that a central purpose of t/Law is to lead us to X. In chapter 5 he addresses t/free-gracers who say "believe and do as you please." Addresses how to deal with a sinning brother in chapter 6 followed by more personal words of exhortation.

Modern Reinterpretations / NPP

2 Factions – Paul and Peter / Jerusalem and Antioch were opposed to each other.

Galatians isn't defending justification by faith, but is affirming justification by works.

More on the NPP later.

## The Text – Structure / The Style (how the letter is put together)

All one sentence in the Greek text.

Epistle (letter). Follows t/customary form of ancient letters.

The use of an Amanuensis to write letters dictated by t/author was a common practice. They were often paid professionals.

A 3d c. AD Latin payment schedule:

“To a scribe for best writing, 100 lines, 25 denarii; for second quality writing, 100 lines, 20 denarii; to a notary for writing a petition or legal document, 100 lines, 10 denarii.” [cited by Longenecker, lix]

Time of t/NT 1 Den. = 1 Days wage. This is t/3d c. Den. was worth a fraction of that (read 1 article which contends that t/Amer. Dollar has declined at t/same rate of t/same time as t/Rom. Denarius did eve as America declined morally culturally at much t/same rate as did Rome. We know t/end of t/story for Rome.

Paul commonly used an amanuensis. Here it may have been Barn.

He used a man named Tertius to pen Romans (Romans 16:22). Cf. 2 Thessalonians 3:17; Colossians 4:18; Galatians 6:11.

## 1 EXEGESIS

### GREEK TEXT:

Παῦλος ἀπόστολος οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

---

Παῦλος (Παῦλος || Noun: Masculine Nominative Singular). Nominative of Appellation. Meaning “Little.”

ἀπόστολος (ἀπόστολος || Noun: Masculine Nominative Singular). Predicate Nominative. Found in 78 vv. in the NT.

οὐκ ἀπ’ ἀνθρώπων (ἀνθρώπος || Noun: Masculine Genitive Plural).

οὐδὲ δι’ ἀνθρώπου (ἀνθρώπος || Noun: Masculine Genitive Singular). Genitive / Ablative of Agency.

ἀλλὰ διὰ (“The Greek preposition in this phrase can be translated “through” (as in RSV); most modern translations, however, understand it as TEV does. Jesus Christ and God are linked to only one preposition, suggesting that for Paul there is no distinction between the calling by Jesus Christ and the calling by God.” [*A Handbook on Paul’s Letter to the Galatians*, UBS Handbook Series]). Preposition denotes source rather than agency. Note the single prep. governing both Jesus and the Father.

Ἰησοῦ Χριστοῦ (Noun: Masculine Genitive Singular). Genitive / Ablative of Agency.

καὶ θεοῦ πατρὸς (Noun: Masculine Genitive Singular).

τοῦ ἐγείραντος (ἐγείρω || Participle: Masculine Genitive Singular Aorist Active).

αὐτὸν (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Accusative Singular).

ἐκ νεκρῶν (Adjective: Masculine Genitive Plural).

---

### ENGLISH TRANSLATION:

**Paul, an apostle—neither sent from men, nor the agency of man—but through Jesus Christ and God the Father who raised Him from the dead,**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**Paul, an apostle—** (Παῦλος ἀπόστολος)

Παῦλος || Noun: Masculine Nominative Singular. Nominative of Appellation. Meaning “Little.”

The earliest physical description we have of Paul comes from The Acts of Paul and Thecla, a second-century apocryphal writing that describes the apostle as “a man of small stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and nose somewhat hooked, full of friendliness; for now he appeared like a man, and now he had the face of an angel.”<sup>3</sup> Although written many years after his death, these words may well reflect an authentic tradition about Paul’s actual likeness. [Timothy George, *Galatians*, vol. 30, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 77–78.]

His opponents in Corinth demeaned his physical appearance, claiming that his letters were weighty and bold, but “His bodily presence is weak” (2 Cor 10:10, RSV). Cf. 12:10.

Not just any Paul ==>

ἀπόστολος || Noun: Masculine Nominative Singular). Predicate Nominative. Found in 78 vv. in the NT.

ἀπόστολος - This term has been described as having both an exclusive and inclusive usage. In the exclusive sense it refers to the original twelve disciples of Jesus (compare Luke 6:13), but in an inclusive sense it is applied to others who were engaged in the mission and proclamation of the Good News (compare Acts 14:4; Rom 16:7). In several of his letters Paul uses this term to designate his own ministry (for example, the Corinthian letters), thereby claiming equal status with the original disciples of Jesus.<sup>1</sup>

Varied uses in the NT. Personal, delegated authority. Like the word “deacon” it can refer to an office or a function.

Four Different Uses in the NT:

First Use: The Original 12 who were called and commissioned by Jesus.

Matthew 10:1–4 1 AND having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

Some of these we know very little about. At least one of them was a false convert (Judas). Others continued their apostleship after the resurrection and ascension of Christ.

Second Use: Others who share the same office as the 12:

Acts 1:26 And they drew lots for them, and the lot fell to Matthias; and he was numbered with the eleven apostles.

1 Cor. 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

---

<sup>1</sup> Daniel C. Arichea and Eugene Albert Nida, *A Handbook on Paul's Letter to the Galatians*, UBS Handbook Series (New York: United Bible Societies, 1976), 4.

Gal. 1:19 But I did not see any other of the apostles except James, the Lord's brother.

These are debated:

Acts 14:14 But when the apostles, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out

Rom. 16:7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

Possibly 18 total. All of these uses express the technical use of a. as in an office (like the office of elder or deacon).

Third Use: Function / Messenger

John 13:16 "Truly, truly, I say to you, a slave is not greater than his master; neither {is} one who is sent greater than the one who sent him.

2 Cor. 8:23 As for Titus, {he is} my partner and fellow worker among you; as for our brethren, {they are} messengers of the churches, a glory to Christ.

Phil. 2:25 But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need;

Possibly Acts 14:14 and Romans 16:7 (above).

“Everyone who is sent by someone is an apostle of the one who sent him.” [Origen]

Fourth Use: As a Divine Title

Heb. 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.

The word Apostle as an office is unique to the NT. Greeks of the day used the word in a less-authoritarian, impersonal way – a military naval expedition (even used of the ship). Few examples o/s the NT of t/word being used in t/sense of a personal messenger or delegate.

Some scholars see a parallel to the Talmudic Jewish institution of שְׁלִיחַ. This word does describe an envoy or a personal messenger (delegated authority from another). Karl Rengstorf argues that this was the model Jesus used in calling and sending out His apostles. However, these positions were not permanent offices, as that of the Apostle.

Some scholars see a gnostic connection, which isn't tenable.

Paul's call to a unique apostleship: Acts 9:4–6; 22:7ff.; 26:16ff. cf. 1 Cor. 9:1.

“The word apostle was not a general word which could be applied to every Christian like the words ‘believer,’ ‘saint’ or ‘brother.’ It was a special term reserved for the Twelve and for one or two others whom the risen Christ had personally appointed. There can, therefore, be no apostolic succession, other than a loyalty to the apostolic doctrine of the New Testament. The apostles had not successors. In the nature of the case no-one could succeed them. They were unique.” [Stott, 13]

Note the havoc that has been raised from cults and religions that affirm apostolic succession or the office of apostle (RC; Mormons; some Pentecostals). Cf. “Super apostles.”

Judaizers were saying that Paul’s A. was second rate to those in Jerusalem.

Only here does Paul connect the Father with his a. Only here does he mention the resurrection in a salutation in keeping with his a.

---

John MacArthur - Six Arguments Against Modern-day Apostleship

2 Corinthians 12:12. Code: 47-87

Available online at: <http://www.gty.org/resources/sermons/47-87>

©2014 Grace to You. You may reproduce this Grace to You content for non-commercial purposes in accordance with Grace to You's Copyright Policy (<http://www.gty.org/connect/copyright>).

Second Corinthians chapter 12 and I want to just draw you down to verses 11 to 13. We've...we've been working through a portion of 2 Corinthians chapter 12 in which the apostle Paul defends his apostleship which has been under attack. The Corinthian church had not problem acknowledging him as the apostle of Jesus Christ when he first arrived and for nearly two years while he was there teaching them and founding the church and even later on while he was writing them letters. But eventually some false teachers came in, some false apostles, some deceivers, some agents of Satan came into the church and they attacked Paul's apostleship. In fact, they denied it and they began to convince the Corinthians that in fact Paul was the fraud, Paul was the deceiver, Paul was the liar and they were the men who were truly from God who spoke the truth. So Paul is in the very difficult position of having to defend his apostleship. He writes 2 Corinthians basically to do that. And we've gone through that many times. He is defending his apostleship to the Corinthians and to all who have through the centuries read this letter.

Particularly in chapter 11, starting at verse 22 and running all the way down to chapter 12 verse 13, the section we're now at the end of, he is comparing himself to the false apostles. He has in many, many ways defended his integrity, defended his apostleship all through this letter. But here in particular he addresses the issue that he is superior to the false apostles. And if you notice in verse 23 he says, "Are they servants of Christ? I more so." And that sort of sets the tone for this whole passage. Whatever they are, I am more. And so he's affirming his superiority as a true apostle and these men are nothing but charlatans and frauds and false apostles.

So the issue here of Paul's apostleship dominates this portion of the book. And as we've gone through this passage, we've shown you a number of features of his apostleship...his suffering, his supernatural experience of going to heaven, all of those kinds of things were indicative of his apostleship. But coming down into verse 12 we are introduced to another feature of apostleship. The signs of a true apostle were performed among you with all perseverance by signs and wonders and miracles. Paul says, "Look, another way that you can know my apostleship is genuine is because of the signs and wonders and miracles that I did in your presence. They are called in verse 12, the signs of a true apostle.

Now you remember the last time, it's been a couple of weeks now, I told you that Paul is saying his apostleship is manifest through miraculous signs. Therefore they can't be common to everybody or they couldn't be the proof of an apostleship, right? So they are unique to an apostle. Paul says you should know that I am the true apostle of Christ because of the miracles you saw when I was in your presence. That is one of the ways that God confirmed the true apostles, through signs and wonders and miracles.

Now at this point, and probably we should have done it somewhere at the beginning of this discussion, but here we are at the end so we'll inject it here. At this point I want to camp on that concept of the signs of an apostle a little bit because it's a very important issue today. I had a person...well, I've had more than one, but I can think of one in particular come up to me and say, "You might not like to hear this but you are an apostle, in my judgment you are an apostle. You're an apostle to this generation, you're an apostle for this time in my judgment," he said.

Well I quickly told him that I did not agree with him, that I am not an apostle at all in the truest and purest sense of the word, neither is anybody else alive today. There are people who claim to be apostles, there are people who regularly claim to be apostles. People who claim that we should all be doing exactly what apostles did, we should manifest the same power that apostles have and if we don't somehow we're short-changing God's operation. We need to understand the role of an apostle so that we can make application of some of these things to some of the confusion we see around us today. And many of the people, of course, who most vociferously and vocally and through television and media make the widest representation of Christianity are in to this kind of stuff where they feel that all Christians should somehow manifest the same power that apostles had. Is that really the case? Is that really true? In fact, one writer said, you people that don't agree with this viewpoint that we ought to be doing what the apostles are doing, you've just begun worshipping a God "Whose lost all His zip." "Who wants a God whose lost all His zip?" this writer said.

Well if we don't believe that the apostles were unique, if we don't believe that we're supposed to do everything the apostles did just the way they did it, is that some kind of commentary on something that's happened to God? We need to know how to answer that accusation. For some people it's very intimidating, by the way. There are many people very, very intimidated by things that are being said. One professor at Oral Roberts University writes, "Who in the world would want a God who lost His power? Could God do one thing in one century but not in another century? Has God lost His power?" Another writer, Russell Bixler says, "Many Christians have a faith which gives no room to a Jesus Christ who's the same yesterday, today and forever. They're quite comfortable with a distant God who hasn't done anything significant in 2,000 years." Those kinds of things are intended to intimidate us, foolish statements they are, but they're designed to intimidate us and they're saying, "Well, we should be seeing today all the same things that occurred in the time of Jesus and the apostles, that should be the norm for everybody. And if it's not the norm, somehow we're limiting God." That's the accusation.

Is that really accurate? Does that really reflect what the Bible teaches? Well, let's find out about that. So we look at verse 12, we see that signs, wonders and miracles were identified with true apostles. The obvious point you can make immediately is that the false apostles in Corinth couldn't claim any such power, right? Otherwise Paul wouldn't even have an argument. If he's trying to show the difference

between himself and them, and that difference is marked because of signs and wonders and miracles, then it's pretty clear they couldn't do any of them. So they were uniquely evidences of a true apostle. And that brings up the question...what is a true apostle? Who were these apostles? And how are we to understand them and were they the standard which all of us are to follow? Did they set the norm for all sort of high-level Christians?

Well it's important to understand this, if you don't understand the role of an apostle, you really have an incomplete understanding of the history of redemption. If you don't understand the role of an apostle, you're going to be very confused about the issue of Scripture, revelation, you're going to be confused about the issue of miracles. So let's go back to this very foundational issue this morning, I'm going to be a little bit like the classroom teacher today. I want to teach you basically what an apostle is, or was.

Now the word "apostle" is a simple word, it's kind of a generic word, it comes from a Greek verb *apostello* which means "to send," a very simple word, to send. An apostle is the noun form, a sent one, somebody sent, a messenger, in other words. And the word could be used in a generic sense, someone who is sent to do this, that or the other thing. But in the New Testament apostle takes on a technical meaning and it is isolated as a term used as a title for 14 men and 14 men only. I say 14, there were 12 apostles, Judas discredited himself by betraying Jesus, hanged himself, a man named Mathias took his place, that makes 13. Later on Paul was added, that makes 14. It is a technical term, a title given by our Lord to only 14 men. These men fulfilled a very unique place in God's unfolding purpose, not repeatable and not transferable, not reproducible. They were who they were and when they were done there were no more.

Now there are six characteristics of apostles that come through the text of Scripture. Fascinating, by the way, to study these men and you'll find these fascinating characteristics. But they are also characteristics that isolate these men from all other groups in all of redemptive history. Let me give you the six features that define their unique role.

Number one, they were personally chosen by God for this ministry. They were personally chosen by God for this ministry. It wasn't a result of a meeting of the minds. It wasn't a result of a group of people voting. It wasn't a result of some church leaders getting together, some religious leaders getting together. It was a volunteer situation. They were chosen by God. First Corinthians 1:1 Paul says, "He was called as an apostle of Jesus Christ by the will of God." And he says the same thing in 2 Corinthians 1:1, Ephesians 1:1, Colossians 1:1 and 2 Timothy 1:1, repeatedly called to be an apostle by the will of God.

A little more detail comes in Galatians 1:15 and 16 where Paul says, "When God who set me apart even from my mother's womb and called me through His grace was pleased to reveal His Son in me that I might preach Him among the Gentiles." He gives the credit for all of it to God. It was God who ordained before he was ever born, while he was still in his mother's womb that he would be called to Christ, that he would be saved, that he would become a preacher among the Gentiles. So God had ordained this, God had ordained it long ago. It began to be put in motion even when he was still in his mother's womb.

Further he identifies himself in 1 Timothy 1:1 as an apostle of Jesus Christ, according to the commandment of God. These men who were apostles then were chosen sovereignly by God. They were chosen even before their life began. They were chosen way back and that would include even Judas who was the only apostle really prophesied in the Old Testament. The familiar friend who would lift up his heel and betray Jesus. So they were chosen by God specifically.

Secondly, they were appointed by Jesus Christ. Chosen by God, but appointed by Jesus Christ. In Mark 3 and verse 14, "Jesus appointed twelve that they might be with Him," then they're named in verses 16 to 19. So they were chosen by God, obviously Jesus being God in human flesh knew who they were. And Jesus appointed them to be with Him. In John 15:16 Jesus says, "You didn't choose Me, I chose you as God and appointed you."

In Acts 20:24 when Paul refers to his ministry, he says, "It's the ministry which I received from the Lord Jesus." In Romans 1:5 he says, "It was Christ Jesus our Lord from whom we received our apostleship." And particularly Luke 6:13, "Jesus called His disciples to Him and out of the group of disciples chose twelve of them who He named as apostles."

To be an apostle then you had to have been sovereignly chosen by God which therefore was known to Christ who personally appointed the Twelve. It was a personal appointment by Jesus Christ according to the sovereign purpose of God.

Thirdly, and this gets a little more into the details of their life, they were required to have personally seen Christ. They were required to have personally seen Christ. In fact, to have actually been with Him. Go back to Acts chapter 1, this is a fascinating, fascinating account. You remember what happened to Judas. Judas decided to betray Jesus because things weren't going the way he wanted them to go. He was...he was a non-believer among the apostles. He was a wicked man among the apostles. He was filled with avarice. The dominant sin in the life of Judas was greed. He loved money and he wanted power. And the reason he joined the apostles was because he thought Jesus was the Messiah and Jesus was going to rise to the throne of Jerusalem, throw off the Roman Empire, set Israel free and establish His great throne, and Judas wanted to be in on the ride to the top, but Judas was guilty of greed and his heart was wicked and Jesus even said about him when He spoke to the Twelve, "One of you is a devil," he was never a believer, he was never true. When he died it tells us here he went to his own place. He was always a child of hell, never a child of heaven. But Judas, you remember, after he betrayed Jesus was filled with remorse and guilt and so he took the money that he had received, 30 pieces of silver which was the price of a slave, took it back to the...to the rulers of Israel and threw it at them. And then went out, you remember, and hanged himself, committed suicide because he was so overwrought with guilt and remorse over having betrayed the Son of God. The money, the leaders of Israel, didn't want to touch because it was blood money, paid to a traitor, and so with it they purchased a field which was always known as a field of blood.

Well having eliminated Judas from the Twelve, the ranks needed to be filled in. And so we come in Acts chapter 1 verse 15 to this, Peter standing up in the midst of the brethren, a gathering of about 120 persons, he said, "Brethren, the Scripture had to be fulfilled which the Holy Spirit foretold by the mouth of David concerning Judas, " I said again, he was the one of the apostles who was prophesied in the Old Testament, he was counted among us, verse 17, he received his portion in this ministry, he was a part of the Twelve. Now this man acquired a field with the price of his wickedness, not that he bought it but that the Jewish leaders bought it with the money he threw back at them. He went out and hanged himself, but also it tells us here, falling headlong...apparently the branch broke that was over the precipice, or the rope broke and he plummeted down one of those deep chasms around the city of Jerusalem and hit the rocks and burst open in the middle and all his bowels gushed out...a very ignominious death for a very wicked individual, became known to all who were living in Jerusalem, so that in their own language that field which had been purchased with his money was called *Haceldama*, the Field of Blood. For it is written in the book of Psalms, "Let his homestead be made desolate," it was a desolate place, "let no man dwell in it and his office let another man take." Nobody wanted to live in a Field of Blood where a traitor's money had been used to purchase. And his office had to be taken by someone else. That prediction there in verse 20 comes out of Psalm 109.

So, verse 21 Peter says, "It's necessary to fulfill the prophecy, to do what God wants and to pick somebody to take his place." And he says this, "It is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us." Verse 22, "Beginning with the baptism of John," that's the baptism of Jesus by John the Baptist which is the very initial point of Jesus' ministry, at the very outset of His ministry, "From the baptism of Jesus by John the Baptist till the day that He was taken up from us, one of these should become a witness with us of His resurrection."

Bottom line, to qualify to be an apostle, you had to have been with Jesus from the time of the baptism of John the Baptist all the way through the resurrection to the ascension. You had to have been there and been an eyewitness. Verse 21, "Who have accompanied us all the time that the Lord Jesus went in and out among us." You had to have been there through His entire ministry. These were men who were personally associated with Jesus through the full duration of His ministry, from His initial announcement when John said, "Behold the Lamb of God that takes away the sin of the world," and He embarked on His public ministry, having been baptized, to the time of His ascension, there were men who were there all the time.

Two men were suggested, verse 23. Joseph called Barsabas, also named Justus and Mathias. "And they prayed and said, 'Thou, Lord, who knowest the hearts of all men, show which one of these two Thou hast chosen.'" Again they are back to the fact that apostles are chosen by God. "We want to know who's to...verse 25...occupy this ministry and apostleship from which Judas turned aside to go to his own place." How do we pick between these two good men?

Well God had designed to reveal His will through drawing lots. They did that. The lot fell on Mathias, he was numbered with the eleven apostles. Now again, Judas, of course, was with Jesus the whole time, up until...nearly up until His death, didn't see His resurrection, but he qualified as one who was there all the time to be an apostle. Of course, he's gone, Mathias steps in to take his place and that fulfills the Twelve. All of them eyewitnesses to the life of Jesus as well as His resurrection.

Turn over to Acts chapter 10, if you will. In Acts chapter 10 verse 38, this too I think is fascinating. Here Peter is preaching and he's talking about Christ Jesus, the Lord, and in verse 38 he says, "You know of Jesus of Nazareth how God anointed Him with the Holy Spirit and with power, how He went about doing good, healing all who were oppressed by the devil for God was with Him and we, being the apostles, are witnesses of all the things He did both in the land of the Jews and in Jerusalem." We were there and we the apostles saw it all. "And they also put Him to death by hanging Him on a cross, God raised Him up on the third day and granted that He should become visible, not to all the people," and his post-resurrection appearances were only to those who believed, "but to witnesses who were chosen beforehand by God, that is to us." There again he reiterates that these were chosen beforehand by God, sovereignly chosen before the foundation of the world, before they were ever born to be these special apostles and they were the men who then were called and anointed by Christ who ate and drank with him after He rose from the dead. And He ordered us to preach to the people and solemnly to testify that this is the one who has been appointed by God as judge of the living and the dead. And so they were called by...chosen by God, anointed by Jesus, and they were with Him through His ministry and after His death they saw Him in His resurrection appearances.

Turn to 1 Corinthians chapter 15 because we need to mention Paul. Paul is an apostle as well. He's the fourteenth, Judas having been eliminated, he's the one added to the Twelve, and it tells us in verse 4 that Jesus was raised on the third day, came out of the grave and He appeared to Cephas, that's another name for Peter, then He appeared to the Twelve. He appeared to Peter alone, and then the other eleven, making all of them the Twelve. Then He appeared to five hundred brethren. Then in verse 7 He appeared to James who was His own brother, you remember, His own brothers didn't believe until after His

death and resurrection. Then He appeared again to all the apostles. "And last of all, as it were to one untimely born, He appeared to me also." Paul then was an apostle who had a personal appearance, post-resurrection, He saw the risen Christ. That was essential to qualify to be an apostle. Paul hadn't seen Jesus in Jerusalem and in the land of Israel, He hadn't seen Jesus going in and out as the others had, He hadn't been there from the baptism of John to the ascension, but He saw the resurrected Christ in a very special way. He says, "As one untimely born...one born in an untimely birth, but He appeared to me also and he said, 'I am the least of the apostles, I'm not even fit to be called an apostle, because I persecuted the church of God, but by the grace of God I am what I am.'"

So in addition to the Twelve, there was this one additional apostle added, the apostle Paul. And to qualify him the Lord had to appear to him personally which He did on the road to Damascus in Acts chapter 9. You remember Paul's on his way to Damascus to execute Christians, and God sends Christ off the throne, as it were, to appear to Paul. And having seen the risen Christ that time, he then saw Him three subsequent times as well. The bottom line is to understand this, apostles were chosen by God beforehand, apostles were personally hand-picked and appointed by Jesus Christ Himself and they were required to have personally seen Jesus and especially to have seen Him after His resurrection from the dead, so that they were actual firsthand eyewitnesses of the risen Christ. And even Paul had to see Christ and see Him in post-resurrection glory to be qualified.

So those were absolutes with regard to who was qualified to be an apostle. Number four in putting together the little list, and we move away from what happened to make them apostles to what they did as apostles. Number four, this feature very important, they were assigned unique ministry duties. They were assigned unique ministry duties.

First responsibility is indicated to us in the third chapter of Mark and verse 14. "And He appointed twelve," that is Jesus, "that they may be with Him." That's the first thing. An apostle, and we've already seen that in the book of Acts, had to be with Christ, to walk with Him, and talk with Him and live with Him and eat with Him and go through all of the issues of life, they were with Christ. Even the apostle Paul had, as I said, at least four special appearances of the very glory of Christ who came to him one to one. He too cultivated a spiritual relationship with the Lord, with an ever-increasing intimate spiritual knowledge of Christ. But it was required of apostles that they be with Jesus Christ.

Secondly, their first duty was to be with Him so that they became true disciples, so that they became true reflectors, copies of His life. Secondly, according to verse 14, "That He might send them out to preach." The ministry duty, first of all, to be with Christ, be in ongoing, constant, intimate fellowship with Christ. Secondly, to preach...to preach. Matthew 28, "They were to go into all the world and preach the gospel to everybody." And Mark 16:20 says the same thing, "They were to go everywhere into the world and preach the gospel." Romans 1:5 says, "They received grace and apostleship, to go and preach obedience to the faith among all the nations." So they preached the gospel of grace, the message of grace, the message of salvation through faith in Jesus Christ. It is the gospel, 2 Timothy 1:10, the gospel, verse 11 says, for which I was appointed a preacher and an apostle and a teacher...Paul says.

So they were called uniquely by God even before they were born, appointed specifically by Jesus Christ. They were eyewitnesses of the risen Christ. They were assigned to be with Christ intimately and to preach the gospel of grace, the gospel of faith, and the gospel of obedience to all the nations.

And another element of the unique ministry duty, they were given authority over demons. They were given authority over demons. This is quite remarkable. Stay right where you are in Mark 3 verse 15, they had authority, it says in verse 15, to cast out the demons...authority to cast out the demons. And that was a comprehensive authority. According to Matthew chapter 10 where the same statement is made, "He gave them authority over unclean spirits to cast them out." And Scripture says they had authority over all demons. Quite remarkable. Luke 9 and Matthew 10 also tell us they had the power to heal every kind of disease and every kind of sickness. Luke 9, I'll just read you that first verse, it's a little bit different, "He called the Twelve together, gave them power and authority over all the demons and to heal diseases."

Now let's just break those down. Go back to the demon one first. They were able to assert authority over, get this, all demons, ALL demons, that would include Satan and every other demon in all the ranks of demons. They had absolute authority over them all to cast them out of people with no regard for what the people wanted or didn't want. The people never entered into it, there were no formulas for it, there were no prayers, there were no necessary confessions, there was no call for repentance on the part of the people, the literally could walk up to a total stranger who had no regard for what was going on and command the demons to leave that individual. They had exorcize power over all demons. There wasn't a demon who could withstand their authority or withstand their power. This is unheard of in all of biblical history. No group of people other than the Lord Himself, no one had this kind of power. This is not normal any time in redemptive history, to have total authority over all demons. But they did. And everywhere they went they were casting demons out of everyone and the demons could not compete and retain their place under this immense authority.

Then further, they had authority not only over the supernatural world but over the natural world. The supernatural fallen world is demons, the natural fallen world is manifest in disease, isn't it? Sickness, disease and death...they had power over all illness, all sickness, all disease. There wasn't anything they couldn't heal instantaneously on the spot completely. You cannot compare anything today going on in the name of healing with this kind of power. They literally banished every disease from Palestine with a word from their mouths.

They had power over the supernatural world and power over the natural world, all demons and all illnesses. They had authority over them all. This was...this was a dramatic demonstration that these men spoke for God because only God could exercise such power over the supernatural fallen world and over the natural fallen world. These truly were the signs of an apostle, miracles, signs, mighty deeds.

Now, further duties, they were given the responsibility to write New Testament books. They were given the responsibility to write New Testament books, they are the main writers of the New Testament. There are few exceptions where close companions of the apostles actually did the writing. For example, the gospel of Luke was written by Luke, close companion of Paul. The book of Acts was written by Luke, close companion of Paul. Luke was inspired by the Holy Spirit, but Luke was a companion of one who was an eye witness to the risen Christ. James who wrote James is not James the apostle, but James the brother of our Lord who was a very close eyewitness to the life of the Lord and saw Him after His resurrection, 1 Corinthians 15, He appeared to James, remember that? Jude, another of the half brothers of the Lord, also wrote the little book of Jude. He too a close companion of the Lord under the influence of the apostles wrote his little epistle. Mark a close companion of not only the apostle Paul but especially of Peter. You see the life of Christ in Mark's gospel really through the eyes of Peter.

So if the...if the book of the New Testament isn't actually written by an apostle himself, such as Matthew and John and, of course, the thirteen books by Paul and John wrote the epistles and John wrote Revelation and Peter wrote 1 and 2 Peter, if the book of the New Testament isn't actually written by an apostle, it is written by one who is very closely associated with the apostle whom the Holy Spirit used to put down that apostolic doctrine. They were the writers of the New Testament books.

Now to show you how this is promised to them, John 14:26, this is very important, John 14:26 says, "The helper...the Holy Spirit...whom the Father will send in My name...Jesus in the upper room talking to His disciples says...the Holy Spirit will come, He will teach you all things and bring to your remembrance all that I said to you." That's a promise that they would write the gospels. That's the promise to Matthew that he would write Matthew's gospel and the Holy Spirit would inspire him and cause him to remember. And John wrote the gospel of John, the Spirit would inspire him and he would remember. And it's really a pledge as well that that Peter would be instrumental in remembering so he could pass it on to Mark for his gospel. Even Paul would be inspired by the Spirit so that he could aid Luke, along with the Spirit of God in the writing of his gospel. The Lord's going to help you to remember, the Lord's going to send His Holy Spirit to lead you to that remembrance.

Chapter 15 verse 26 of John, "When the helper comes whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will bear witness of Me." You're going to receive the Holy Spirit, He's going to give you testimony concerning Me. And out of that testimony the New Testament books will be written. Chapter 16 verse 13, "When the Spirit of truth comes, He will guide you into all the truth. Whatever He hears from Me He will speak and He will disclose to you what is to come." In other words, He'll give you prophecies as well as history.

So the promise of Jesus then to His disciples was that they would be used to write the New Testament. And that's what they did. Either they wrote it themselves, or they influenced as well as the Holy Spirit inspiring those who were very intimately associated with them for the writing of the New Testament. Special, special group of people chosen by God, appointed by Jesus Christ, eyewitnesses of His own life and resurrection, a sign to be with Him to preach the gospel of grace and faith to assert authority over demons and have total power over all of them, to exert power over every illness and every disease, and to write the books of the New Testament.

Now there's another element that I think is important in Matthew chapter 10 to this special duty that they were given. This ministry that they had was going to get them into some difficult situations, they're going to get in to persecution and they...they were given a great promise in Matthew 10 verses 19 and 20. I'll just read it to you, "When they deliver you up," that is when they arrest you, that's what that word means, "When they arrest you and turn you over to the judge, or turn you over to the punishment, to the sentence, do not become anxious about how or what you will speak, for it shall be given you in that hour what you are to speak, for it is not you who speak but it is the Spirit of your Father who speaks in you." Here was another remarkable promise to the apostles that when they got into persecution and when they got into these terrible times of judgment and had to stand before the tribunals of men, they didn't need to worry about what they were going to say because they would receive direct revelation in the time of need. Luke 12:11 and 12 says the same thing. So they were given direct revelation not only that which is written down in the New Testament, but they were given direct revelation for special occasions when they were persecuted so they could speak directly what God wanted said. They were the spokesmen for God. Such a promise, by the way, is not given to anybody other than apostles.

Now when you look at these apostles then you see how utterly unique they were. Assigned to very unique ministry duties. Number five, they were the foundation of the church—they were the foundation of the church. Ephesians 2:20 says, "The church is built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone." The rest of the building goes up from there. Now, folks, listen carefully. You don't put the foundation on the twentieth floor, you put the foundation on the bottom. Apostles are foundational. They are foundational. They were there at the very beginning. He gave to the church, Ephesians 4:11 says, apostles. They were the foundation. They were laid at the very beginning. And in what sense were they the foundation? Very simple, because of their teaching. The church was built on the apostles' doctrine. The church was built on the apostles' doctrine. It says the church met, the first church met, the day it was born, Pentecost, and they were gathered together for prayer and fellowship and the breaking of bread and the apostles' doctrine.

What is foundational in the church is the truth on which the church is built. That doctrine was established by word of mouth as they preached it, that doctrine was established in print as they wrote it. And so they are the foundation of the church because they established the New Testament doctrine. That's the foundation for the church, folks. They were used by God to preach the gospel of the New Covenant, the gospel of Jesus Christ, and to get it written down in the New Testament as we have it now and that established the foundation for the church. The church is built on apostolic doctrine.

What does that mean? It's built on the New Testament. That's what it means. Apostolic doctrine is the New Testament, nothing more, nothing less. And it's on the New Testament the church is built. And the foundation has already been laid, it doesn't need to be laid again. We don't need more apostles coming along laying another foundation for a different institution. Jesus said, "I will build My church, the gates of Hades will not prevail against it." He set out to build His church, He was the cornerstone and the apostles were the foundation. And they laid that foundation of apostolic doctrine and God through the Holy Spirit made sure it was laid well and we have it in hand right here on the pages of Scripture.

I was in a conference one time, a guy gave a message on how to build a church. The message posed the question...If you want to build a church, what do you do? And his answer was, "If you want to build a church, survey your community and find out what people want and give it to them." I was in the panel discussion following that address and the first question asked to me was, "Do you agree with that?" (Laughter) People do that to me, you know. And I said, "No, I don't." I said, "If you want to build a church, read the...read the manual on the foundation and build from there." Here's the foundation, it's the apostles' doctrine.

All right, number six in understanding the apostles and their uniqueness, we understand all of the things that we've said so far...they were chosen by God, they were appointed by Jesus Christ, they were required to have been personally with Jesus and seen Him after His resurrection so that they were firsthand eyewitnesses. They were assigned absolutely unique ministry duties of being with Jesus Christ, very unique, of preaching the gospel, of having power over demons and disease, of writing New Testament books, receiving direct revelation in times of persecution. Number five, they were used to establish the foundation of the church, the foundation of doctrine we hold in our hands in the New Testament. Number six, they were promised special places of honor in the future...they were promised special places of honor in the future. This too speaks of their utter uniqueness.

First of all, back in Matthew 19 Jesus is talking about the apostles and He's talking to them, of course, and they're in a dialogue here and Peter says in verse 27, and he speaks for all of them, I think, "We've left everything and followed You, what then will there be for us?" Pretty...pretty crass statement, isn't it? Lord, we left everything to follow You, so what do we get out of it? What's Your end of the deal? You know, we trashed our careers and everything and we've been wandering around a long time, what is...what's going to happen?

And Jesus jumps right to the major event. Verse 28, "Truly I say to you, you who have followed Me," referring to His disciples, "in the regeneration," that's an interesting word, in the regeneration, in the new birth. The new birth of what? He's talking about His Kingdom, when the world is restored, when the world is renewed, when the universe is rejuvenated and He enters into His Millennial Kingdom. How do you know? Because He says, "In the regeneration which is when the Son of Man will sit on His glorious throne." That's the Kingdom, that's the Millennial Kingdom, that's the coming earthly Kingdom of Jesus Christ. When the Kingdom finally comes and I take My throne, and, of course, they were hoping for the Kingdom. They saw Him as their King and they were waiting for Him to set up the Kingdom. They didn't know how soon or how long it would be but they wanted it right away. In Acts 1 they even said, "Lord, are You going to bring the Kingdom right now? Is it coming right now?" They were filled with anticipation.

He says, "When the Kingdom does come, when I get on the throne of David, when I reign as King, when I establish My earthly Kingdom, you will sit on twelve thrones judging the twelve tribes of Israel." Now, folks, there can't be more than twelve of these guys, there's only twelve thrones and there's only twelve tribes. And this would include Matthias as a part of the Twelve, Paul being a unique apostle apart from the Twelve. They are promised that they're going to be able to sit on thrones, as it were, under the rule of Christ, ruling over the twelve tribes of Israel in the Millennial Kingdom.

That's not all. Turn to Revelation chapter 21, next to the last chapter of Revelation, really interesting. Now you're looking into the eternal state, pass the Millennial Kingdom which lasts for a thousand years, now you're in to the eternal state, the new heaven and the new earth have been made. The first heaven and the first earth have passed away, chapter 21 verse 1. The holy city, verse 2, New Jerusalem, this is the capital city of eternal heaven comes down. Go down to verse 14, he's describing all kinds of features of the New Jerusalem and he says, "The wall of the city," there are transparent gold walls described there, "but the wall of the city has twelve foundation stones and on them were the twelve names of the twelve apostles of the land."

So they're going to be honored in the Millennial Kingdom on earth by reigning with Christ over the twelve tribes. They're going to be honored in the eternal city which is just that, eternal...by having their names engraved on twelve foundation stones. Now I get the idea that they're pretty important guys, don't you? You don't...you don't see a lot of other stuff and there won't be any volunteer engraving up there, there will be no graffiti in the New Jerusalem. So you may think you're going up there to squirt your name on one of those stones, but I really question it. The only people whose names are going to be up there are these twelve apostles, bottom line, they're very important guys. When somebody comes up to me and says, "John, I really think you're an apostle," that's a pretty frightening thought. Somebody needs to be corrected at that point, pretty seriously. When you turn on your television and apostle So-and-So gets up there, you better be a little nervous. We're not talking about just any run-of-the-mill guy here who wants to assert for himself some high position.

When our Lord identified the apostles, they were very unique. When our Lord named the twelve as apostles, as He did in Luke 6:13, He may have spoken Hebrew, could have spoken Aramaic, but He may have spoken Hebrew and if He would have spoken Hebrew He would have used the Hebrew word *saliah*, s-a-l-i-a-h transliterated, that's the term in the Hebrew that means apostle. It actually is a word designating a man as commissioned to be the representative of someone else. It's...it's a man who has full legal authority to act on behalf of someone else, we could call it in today's vernacular a proxy. Jesus identified these twelve and Paul later as His proxy. And the rabbis had a saying, "The *saliah* of a man is as the man himself." When Jesus made His twelve disciples *saliah* He was saying to them, "He who receives you receives Me." They were apostles of Jesus just as Jesus calls Himself in Hebrews 3:1 "The apostle of God." When you're dealing with Jesus, you're dealing with God. And when you're dealing with the apostles, you're dealing with Jesus, they were His proxy, very special men, unique, original, authoritative witnesses of Jesus Christ who laid the foundation of the church with their message. They proved that they were from God by their miraculous power exerted over all the supernatural fallen world and all the natural fallen world. And when they were gone, they were gone. And the Millennial Kingdom will identify there were only twelve and eternity will identify there were only twelve.

Now there are other men in the New Testament, note this, called apostles of the church, apostles of the church. Second Corinthians 8:23 we commented on it in reference to that passage. They are apostles of the church. That is they were sent out by the church but without the power and without the authority of the apostles of the Lord.

Well according to Acts 2:43 and also Acts 5:12, the text says, "Many wonders and signs were done through the apostles." There are many of them that, of course, aren't even recorded in the text of Scripture. It also needs to be said that the spill over of this power affected some of the colleagues of the apostles. For example, we read in Acts 8:13 that Philip, not the apostle Philip but Philip the evangelist, and also Stephen in Acts 7:6 were able to do miraculous works. And so the power that was granted to the apostles also passed on to some of the close associates of the apostles. And that parallels the idea that the New Testament books were written by the apostles and those closely associated to them.

It also should be said that Barnabas is called a prophet and a teacher in Acts 13:1, but was so intimately linked to Paul as to be called an apostle in Acts 14:14. He was one of those apostles of the church noted in 2 Corinthians 8:23 and was given the same title as Paul, but in a different sense.

Thirteen men then really, minus Judas, had a non-transferable, non-repeatable commission. And when the last of them died, John who died at the end of the first century, he wrote Revelation about 96 probably, 96 A.D. and died soon after. When the last of them died, they were gone. They were gone and never to be repeated as the New Testament is never to be rewritten.

The uniqueness of the apostles and the uniqueness of their era must be understood or you're liable to be deceived. People today say, "Well, we...if we don't do everything the apostles did then we have a God that lost His zip. We have a God who is impotent. We ought to be doing everything the apostles did. We ought to be receiving revelation. We ought to be getting messages from heaven in difficult times. We ought to be exercising power over demons. We ought to be exercising power over disease. And if we don't do all that stuff somehow our God...we're not letting our God do His thing. We're...we're contributing to the failure of our God. That's the intimidating message that people are pressing at us today.

I'll tell you something. You go back in church history and you read church history and you find when you get into the second century the scene is so different you think you're in a different world. When the church appears in the second century, the situation relative to miracles and the situation relative to Scripture being written is so radically changed it's as if you're on another planet. Samuel Green, writing in The Handbook of Church History said, and I quote, "When we emerge in a second century, we are to a great extent in a changed world. Apostolic authority lives no longer in the Christian community. Apostolic miracles have passed. We cannot doubt that there was a divine purpose in thus marking off the age of inspiration and of miracles by so broad and definite boundary from all succeeding times." When they were done, it was over.

And, you know, you can even begin to see that in the first century. You can begin to see the apostolic power fading. For example, in the fifth chapter of Acts, that's early, the church at Jerusalem has just been formed, Christ is recently ascended. In Acts 5 everyone of the sick were healed...everyone of them. Acts 5:16 says, "Everybody was healed." It was just...it was just universal healing. Twenty-five years later...25 years later the greatest of all apostles has got a thorn in the flesh and he can't get rid of it. He can't cast the demon out. He calls it a messenger from Satan, he can't cast the demon out. He asked the Lord to remove it, the Lord won't do it.

As we near the end of his life, he's writing a letter to Timothy, his friend, and he hears that Timothy is frequently sick. You would think he would just heal him but he doesn't. He tells him to take some wine as medicine for his frequent illnesses. What's going on here? Everybody got healed, all the demons got cast out. Now all of a sudden, Paul leaves people sick and can't cast demons out that are right in his own ministry. Later he goes to Miletus, 2 Timothy 4:20, his friend there is seriously sick and Paul says, "I left him sick." You left him sick?

In the early chapters of Acts, no one preaching Christ died. They were invincible. No one preaching Christ died in the early chapters of Acts. But in Acts 7, Stephen was killed, crushed under stones, they stoned him to death. And later James was executed by the sword. Something's changing here. Where's that invincibility? Where's that power over demons? Where's that power over all illness? And although the early pages of Acts, the early part of Acts is devoted to many miracles in Jerusalem, many miracles in Jerusalem, listen to this, after the martyrdom of Stephen there is never recorded...that's the seventh chapter...there's never recorded any record of another miracle by an apostle. The only miraculous thing that ever happened in Jerusalem after Stephen's martyrdom was the Lord let Peter out of jail. That was a private miracle. And it was something God did for the apostle rather than through him.

You see, the apostolic explosion of power over demons and power over disease was beginning to come to an end. And it was even obvious to see that at that point. Then the disciples, or the apostles one by one started being martyred, martyred. Paul's beheaded. Peter's crucified upside down. John the Baptist...or John the apostle is exiled to the island of Patmos as a prisoner in isolation. So you can see a fading away of explosive power in that early church. Was God losing His zip? No. The New Testament was being completed.

It was clear by then who the apostles were. And their letters were accepted by the early church as canonical, as divine, as authoritative and as the New Testament began to come together the need for the signs begin to fade away. What occurred in the apostolic era, folks, is not normal in redemptive history, it never occurred before, it never occurred since. You don't have to try to reproduce it by trumping up some false miracles and false signs and false authority and hocus-pocus about demons. What is normal today is to take this great truth which was confirmed to us through the credible ministry of apostles, is to take this truth, read it, study it, obey it. That's what's incumbent upon us, that's what's normal. What is normal is to recognize that our sufficiency is in the Word of God and the Spirit of God. What's normal is to study the Scripture so you're not ashamed. What's normal is to obey the Word of God. What's normal is to accept the fact that God has given us in His Word everything that is necessary to make the man of God complete, thoroughly furnished unto all good works, 2 Timothy 3:17 says. God doesn't need to authenticate Jesus again. He doesn't need to authenticate apostles, there aren't any. The biblical record stands and we are called to obey it.

It's not that God hasn't done anything in two years...in two thousand years. For somebody to say God hasn't done anything significant in two thousand years is a foolish thing to say. He saves people constantly. He keeps people constantly to eternal glory. He hears and answers prayers. He pours out blessing upon us. He saves, He keeps, He fills, He enables, He blesses. I mean, on it goes.

So back to our text. We started there, we might as well end there even if we don't comment on anything in it. Paul says, and maybe this will come with more force, verse 12, "The signs of a true apostle were performed among you with all perseverance by signs and wonders and miracles." Paul is saying all of that was proof positive that I am a true apostle. His apostleship was so severely attacked and he answered by giving this tremendous credential of supernatural power. He was a true apostle.

Beloved, that's not normal. That is absolutely unique, rare, one time, one group and it was over. And as I say, running around chasing after fantasies is folly, chasing false miracles, false hopes, the power over demons, waiting for revelations that never come is a terrible, tragic error. What we need to do is to take what the apostles have given us, which is the New Testament, and study it and learn it and live it.

---

**neither sent from men, nor the agency of man—** (οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου)

Paul's apos. Was not from men or man's agency. Cf. T/RC church and their process. Cf. Also 1:11-12. He wasn't divorced from the CH (cf. Antioch laying hands upon him) but he didn't get his apostolic position and authority from the CH. This is one thing that differentiates the office of Apostle from that of Elder or Deacon.

Not from man . . . cf. John 1:12.

His *call*, he claims, *did not come from man or by means of man* (literally, “not from men nor through man”). This means that his apostleship is not derived from any human source (“not from men”) or dependent upon any human agency (“nor through man” or *by means of man*). In the Greek text, Paul switches from the plural “men” when talking about source to the singular “man” when talking about agency; this distinction is retained in some translations<sup>2</sup>

**but through Jesus Christ and God the Father who raised Him from the dead,** (ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,)

It is Paul's practice, when referring to God, to mention something of what he is and what he has done, usually in terms of what he has done in Christ Jesus. Elsewhere in his letters, God's act of raising Jesus from death is taken as proof that Jesus is God's Son (see Rom 1:4). Furthermore, the doctrine of Jesus being raised from death is central to early Christian preaching (see 1 Cor 15:4, 12–20).<sup>3</sup>

---

<sup>2</sup> Daniel C. Arichea and Eugene Albert Nida, *A Handbook on Paul's Letter to the Galatians*, UBS Handbook Series (New York: United Bible Societies, 1976), 4.

<sup>3</sup> Daniel C. Arichea and Eugene Albert Nida, *A Handbook on Paul's Letter to the Galatians*, UBS Handbook Series (New York: United Bible Societies, 1976), 5–6.

Paul had been called not by man, but “by Jesus Christ and God the Father.” This is an unusual expression in the Greek text, for both Jesus Christ and God are governed by the same preposition (*dia*, “through” or “by”). Moreover, Jesus Christ is placed first, followed by God the Father, which is a reversal of the usual sequence. In this expression Paul was making two points at once: he was claiming that there is no distinction between the calling of Jesus Christ and the calling of God, and, further, he was asserting the essential and eternal unity between the Father and the Son. Clearly Chrysostom understood this text to imply “no distinction of essence” between the Father and the Son over against the Arians, who taught that Jesus Christ was an exalted, godlike creature, not the eternally divine coequal Son of the Father.<sup>945</sup>

Inverse order not customary - cf. Rom. 1:7; 1 Cor. 1:3.; 2 Cor. 1:2; Eph. 1:2; Phil. 1:2; 1 Thess. 1:1; 2 Thess. 1:1,12; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4.

The order probably goes back to Paul’s dam. Rd. Exp.

---

<sup>49</sup> J. Chrysostom, “Homilies on Galatians,” NPNF 13.3. Cf. the following comment quoted by G. Alexander in the translation of Chrysostom’s homily: “To urge this use of *dia* in connection with Son and the Father as direct evidence for the *homoousia* of the Father and the Son may perhaps be rightly deemed precarious. Yet there is something very noticeable in this use of a common preposition with both the first and second persons of the Trinity by a writer so cumulative and yet for the most part so exact in his use of prepositions as St. Paul.”

<sup>5</sup> Timothy George, *Galatians*, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 81.

## 2 EXEGESIS

### GREEK TEXT:

καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας,

---

καὶ οἱ (Definite Article: Masculine Nominative Plural).

σὺν ἐμοὶ (ἐγὼ || First Person Independent Personal Pronoun: Dative Singular).

πάντες (Adjective: Masculine Nominative Plural).

ἀδελφοὶ (Noun: Masculine Nominative Plural).

ταῖς ἐκκλησίαις (Noun: Feminine Dative Plural). Dative of Recipient.

τῆς Γαλατίας, (Noun: Feminine Genitive Singular).

---

### ENGLISH TRANSLATION:

**and all the brethren with me, to the churches of Galatia:**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**and all the brethren with me,** (καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ)

The same phrase in Phil. 4:21 in distinction from the saints in verse 22. Probably the small company of travelling companions.<sup>6</sup>

We do not know who the “brothers” were or how many they numbered or whether the entire church (at Antioch or elsewhere) endorsed the letter. It is significant that Paul did not write as a lone-ranger Christian, however unique his commission and solitary status. He deliberately associated himself with fellow believers who shared with him a burden for the gospel as well as for the Galatians. Thus at the outset the unity of the church was acknowledged in marked contrast to the fractured fellowship within the churches of Galatia (Gal 5:15).<sup>7</sup>

σὺν ἐμοὶ πάντες ἀδελφοὶ = emphatic. Paul has the support of the (unidentified) brethren. Likely refers to those in Antioch (likely where Paul wrote the letter from).

**to the churches of Galatia:** (ταῖς ἐκκλησίαις τῆς Γαλατίας,)

The abruptness of the language is remarkable. In Paul’s other letters, he always has a word of commendation for the churches to which he is writing, even in the case of the church at Corinth which he was taking severely to task because of serious disorders within its membership. He does not even address them as saints, although they were. This shows the extent and seriousness of their defection, also the troubled state of the apostle’s mind mingled with his indignation at

---

<sup>6</sup> A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Ga 1:2.

<sup>7</sup> Timothy George, *Galatians*, vol. 30, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 82.

the actions of his converts.<sup>8</sup>

No typical “thanksgiving” sentence.

How many? Cf. Acts 13-14. Galatians was a single letter that may have been copied by the individual churches.

---

<sup>8</sup> Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997), Ga 1:2.

### 3 EXEGESIS

#### GREEK TEXT:

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

---

χάρις (Noun: Feminine Nominative Singular).

ὑμῖν (συ || Second Person Independent Personal Pronoun: Dative Plural).

καὶ εἰρήνη (Noun: Feminine Nominative Singular).

ἀπὸ θεοῦ (Noun: Masculine Genitive Singular).

πατρὸς (Noun: Masculine Genitive Singular).

ἡμῶν (ἐγὼ || First Person Independent Personal Pronoun: Genitive Plural).

καὶ κυρίου Ἰησοῦ Χριστοῦ (Noun(s): Masculine Genitive Singular).

---

#### ENGLISH TRANSLATION:

**Grace to you and peace from God our Father, and the Lord Jesus Christ,**

#### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**Grace to you and peace** (χάρις ὑμῖν καὶ εἰρήνη)

*Grace* is primarily a Christian word, a comprehensive term which describes God's undeserved love, God's limitless favor towards man. *Peace* is essentially a Jewish term, and it connotes total well-being, total health. Some commentators take these two words in their full theological import. While this can be justified, it should be borne in mind that what we have here is a greeting formula which should be considered as a single unit.<sup>9</sup>

Grace (Grk.) And peace (Hebrew). Common NT couplet (Rom. 15:33, 16:20; 1 Cor. 16:23; 2 Cor. 13:11,14; Gal. 6:16,18; Eph. 6:23-24; Phil. 4:9,23; Col. 3:15, 4:18; 1 Thess. 5:23,28; 2 Thess. 3:16,18; Heb. 13:20-21,25; 1 Peter 5:14).

More than just a nice way to start a Christian letter. It summarizes the cause/effect of the gospel. Cf. Rom. 5:1ff. (vv. 1-11 / grace which results in the peace of vv. 12-21).

Used of both the Father and the Son (cf. Gal. 1:6,15; 2:21).

It's never peace and grace in the NT. Grace always comes before peace.

Where there is no grace there is no peace. Homes; churches; marriages; etc. Note connection in Eph. 5. Note that this phrase, in total, is essentially a petition or a prayer. This is Paul's wish to those whom he loves.

---

<sup>9</sup> Daniel C. Arichea and Eugene Albert Nida, *A Handbook on Paul's Letter to the Galatians*, UBS Handbook Series (New York: United Bible Societies, 1976), 7.

**from God our Father, and the Lord Jesus Christ,** (ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ)

The names of *God the Father* and the *Lord Jesus Christ* are governed by the one preposition of ultimate source *apo* (ἀπο), thus indicating that they are the joint source of grace and peace, and that they cooperate in the carrying out of the plan of man's redemption.<sup>10</sup>

Textual issue as to the placement of the pronoun ἡμῶν. Does it modify Father or Lord Jesus Christ? The NET Bible, KJV, HCSB and RSV go with the latter. The footnote to the NET Bible reads:

**tc<sup>11</sup> †<sup>12</sup>** The unusual order καὶ κυρίου ἡμῶν (*kai kuriou hēmōn*), which produces the reading “our Lord Jesus Christ” instead of “God our Father,” is read by B D F G H 1739 1881 sy sa, while the more normal ἡμῶν καὶ κυρίου (*hēmōn kai kuriou*) is found in κ A P Ψ 33 81 326 365 2464 *pc*<sup>46, 51vid</sup>. Thus, the reading adopted in the translation is more widespread geographically and is found in the two earliest witnesses, along with several good representatives of the Alexandrian, Western, and Byzantine texttypes. Internally, there would be a strong motivation for scribes to change the order: “from God our Father and the Lord Jesus Christ” is Paul’s normal greeting; here alone is the pronoun attached to “Jesus Christ” (except in the pastorals, though the greeting in these letters is nevertheless unlike the rest of the *corpus Paulinum*). Intrinsically, the chosen reading is superior as well: Scribes would be prone to emulate Paul’s regular style, while in an early letter such as this one his regular style was yet to be established (for a similar situation, cf. the text-critical discussion at 1 Thess 1:1). Hence, there is a strong probability that the reading in the translation is authentic. Although B. M. Metzger argues that “the apostle’s stereotyped formula was altered by copyists who, apparently in the interest of Christian piety, transferred the possessive pronoun so it would be more closely associated with ‘Lord Jesus Christ’ ” (*TCGNT*<sup>13</sup> 520), one might expect to see the same alterations in other Pauline letters. That this is not the case argues for “our Lord Jesus Christ” as the authentic reading here.<sup>14</sup>

---

10 Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997), Ga 1:3.

11 **tc** Text-critical Note—discusses alternate (variant) readings found in the various manuscripts and groups of manuscripts of the Hebrew Old Testament and Greek New Testament.

12 † to indicate the several hundred places where the Greek text underlying the NET Bible differs from NA<sup>27</sup>; at a glance the reader can now see when the text translated by the NET Bible New Testament differs from that of NA<sup>27</sup>.

46, 51 *vidpc* Abbreviation for *pauci*, “a few (others),” referring to manuscripts

13 *TCGNT A Textual Commentary on the Greek New Testament*

14 Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2006).

## 4 EXEGESIS

### GREEK TEXT:

τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος  
πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

---

τοῦ δόντος (διδωμι || Participle: Masculine Genitive Singular Aorist Active).

ἑαυτὸν (ἑαυτου = himself, herself, oneself || Third Person Reflexive Pronoun: Masculine Accusative).

ὑπὲρ τῶν ἁμαρτιῶν (Noun: Feminine Genitive Plural).

ἡμῶν, (ἐγω || First Person Independent Personal Pronoun: Genitive Plural).

ὅπως (ὅπως = in order that || Adverbial Conjunction).

ἐξέλῃται (ἐξιρω = to deliver, rescue, “pluck out” [ATR] || Verb: Aorist Middle Subjunctive, Third Person Plural). “The word strikes the keynote of the letter. The gospel is a rescue, an emancipation from a state of bondage. The word here denotes, not a removal from, but a rescue from the power of the ethical characteristics of the present age.” [Wuest]

ἡμᾶς (ἐγω || First Person Independent Personal Pronoun: Accusative Plural).

ἐκ τοῦ αἰῶνος (Noun: Masculine Genitive Singular).

τοῦ ἐνεστῶτος (ἐιστημι = present || Participle: Genitive Masculine Singular Perfect Active).

πονηροῦ (Adjective: Masculine Genitive Singular).

κατὰ τὸ θέλημα (Noun: Neuter Accusative Singular).

τοῦ θεοῦ (Noun: Masculine Genitive Singular).

καὶ πατρὸς (Noun: Masculine Genitive Singular).

ἡμῶν, (ἐγω || First Person Independent Personal Pronoun: Genitive Plural).

---

### ENGLISH TRANSLATION:

**who gave Himself for our sins in order that He might deliver us out of this present evil age, according to the will of God our Father,**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

UBS sees three elements in this verse: (1) Christ gave himself for our sins, (2) Christ sets us free from this present evil age, and (3) Christ was obedient to the will of God.

**who gave Himself for our sins** (τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,)

Christ gave himself (cf. 2:29; Eph. 5:2, 25; 1 Tim. 2:6; Titus 2:14).

Alternately: given by God (Rom. 4:25, 8:32).

Gave = sacrificial death. Beyond that, His sacrificial life lived on earth. Note Mark 10:45.

Confessional “Christ died for our sins” (1 Cor. 15:3). Gospel perspective on forgiveness is that it is past, present and prospective.

**in order that He might deliver us out of this present evil age,** (ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ)

The division between “the present age” and “the age to come” was familiar to every Jew.

Trench defines (αἰονος) as follows:

“All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale.”

The word present is used twice elsewhere where it is applied to things existing, by way of contrast to things future (Rom. 8:38; I Cor. 3:22).

The word *evil* is not from *kakos* (κακος) here but *poneros* (πονερος). In the latter word, the positive activity of evil comes out far more decidedly than in the former. The *kakos* (κακος) man may be content to perish in his own corruption, but the *poneros* (πονερος) man is not content unless he is corrupting others as well, and drawing them into the same destruction with himself. Satan is not called the *kakos* (κακος) one but the *poneros* (πονερος) one. This present age is described by Paul as *poneros* (πονερος). The English word which best translate this Greek word is *pernicious*.

Webster says, “*That is pernicious which works mischief or destruction.*” This present age therefore is not content to perish in its own corruption, but seeks to drag all men with it down to its own inevitable destruction. The outstanding philosophy of religion of this present pernicious age is, that acceptance with Deity is by means of the good works of the individual. Every system of religion except that in the Bible bases salvation upon the good works of the worshipper. The Judaizers were part of this present evil age. Their system, not content with dragging down its own devotees to destruction, was attempting to pull down the Christian Church with it. Paul says that the substitutionary atonement of the Lord Jesus is that which will rescue the poor lost sinner from the clutches of the pernicious teaching of the Judaizers.<sup>15</sup>

ἐξέλῃται (ἐξείρω = to deliver, rescue, “pluck out” [ATR] || Verb: Aorist Middle Subjunctive, Third Person Plural). “The word strikes the keynote of the letter. The gospel is a rescue, an emancipation from a state of bondage. The word here denotes, not a removal from, but a rescue from the power of the ethical characteristics of the present age” [Wuest]. Only place where this word is used of our salvation. It is used in Acts of the Jews being rescued from bondage in Egypt (7:34); of Peter’s rescue from prison and the hand of King Herod (12:11) and of Paul from the lynch mob in Acts 23 (v. 27).

“[A] good case can be made for identifying the gospel as the best single unifying theme of the letter.” [Moo]

This present evil age = Jewish “this age” (in contrast to the age to come). Cf. Unpardonable sin. This age is porneia - evil.

---

15 Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997), Ga 1:4.

“The distinction between ‘this age’ and ‘the age to come’ was common in Second Temple Judaism. 4 Ezra 7:50 only makes explicit what was widely accepted, that ‘the Most High has made not one age but two.’ The Sadducees, of course, did not hold such a view, for they tended to see their times—i.e. since the Maccabean rebellion and the reign of the great Hasmonean priest-king Simeon—as the Messianic Age inchoate. But the Pharisees looked on ‘this age’ as coming to a climax in a period of awful ‘messianic travail,’ which would usher in ‘the age to come’ and/or ‘the Messianic Age.’ The apocalyptic writers of the day likewise viewed the present age as already grown old, . . . already past the strength of youth (4 Ezra 5:55). Because of Adam’s sin, ‘the ways of this world,’ as they viewed matters, ‘become narrow and sorrowful and painful, and full of perils couples with great toils . . . but the ways of the future world are broad and safe, and yield the fruits of immortality (4 Ezra 7:12-13). More particularly, because of mankind’s continued wickedness, ‘the world lies in darkness, and the dwellers therein are without light’ (4 Ezra 14:20). The literature from Qumran parallels this attitude at many places, often speaking of the current age as the ‘epoch of wickedness’ (e.g. 1QpHab 5:7-8) during which Belial, who opposes the will of God, has free rein.” [Longenecker, 8-9]

Already but not yet tension of living in the old age but being part of the new age. The evil age described here refers to the same as 6:14.

Paul’s use here parallels what he wrote in Rom. 12:2. Cf. 1 John and the love of the world (‘living like we’re hedging our bets’).

Here, then, Paul’s ‘realized eschatology’. Temporally, the age to come, the resurrection age, still lies in the future; spiritually, believers in Christ have here and now been made partners of it, because they share the risen life of Christ (cf. 2:19f.), who has already entered the resurrection age. They have thus been delivered from the control of the powers which dominate the present age. As 1 Cor. 7:31 puts it, ‘the form of the world (τὸ σχῆμα τοῦ κόσμου τούτου) is passing away’, and therefore believers in Christ should manifest a spirit of detachment from it. The indwelling Spirit not only helps them to look forward in confidence to the life of the age to come (cf. 5:5); he enables them to enjoy it even while in mortal body they live in the present age. Thanks to the work of the Spirit, applying to believers the redemption and victory won by Christ, the ‘not yet’ has become for them the ‘already’.<sup>16</sup>

This is probably the earliest written statement in the NT about the significance of the death of Christ. It relates his death to the supersession of the old age by the new. His people according (as other places in the Pauline corpus affirm) are those ‘upon whom the ends of the ages have come’ (1 Cor. 10:11; cf. similar phraseology in Heb. 1:2; 9:26; 1 Pet. 1:20); they have been delivered by God ‘from the dominion of darkness and transformed . . . to the kingdom of his beloved Son’ (Col. 1:13).<sup>17</sup>

**according to the will of God our Father,** (κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν.)

---

16 F. F. Bruce, *The Epistle to the Galatians: a Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1982), 76.

17 F. F. Bruce, *The Epistle to the Galatians: a Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1982), 77.

The will of the Father likely modifies both X's giving and X's rescuing.

*According to the will of God and our Father.* But Paul hastens to add that the act of Christ rescuing us is not according to our plan, or in proportion to our legal obedience or because of any quality in us, but according to the Father's sovereign will which is the standard of all the process of redemption.<sup>18</sup>

---

<sup>18</sup> Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997), Ga 1:4.

## 5 EXEGESIS

### GREEK TEXT:

ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

---

ὃ (ὅς || Relative Pronoun: Masculine Dative Singular).  
ἡ δόξα (Noun: Feminine Nominative Singular).  
εἰς τοὺς αἰῶνας (Noun: Masculine Accusative Plural).  
τῶν αἰώνων, (Noun: Masculine Genitive Plural).  
ἀμήν (interjection).

---

### ENGLISH TRANSLATION:

**to whom be the glory forever and ever, amen!**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**to whom be the glory forever and ever, amen!** (ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.)

For like doxologies see Rom. 9:5; 11:36; 16:27; Eph. 3:21; 1 Tim. 1:17.

Only place in Paul where he adds a doxology onto his greeting.

Amen is usually translated γενοιτο in the LXX. Cf. “μη γενοιτο“ in Romans 6:1.