

Sha'ul of Tarsus & His Letters ~ Part 17

Sha'ul's Letter to the Galatians ~ Part 2

We pause the ongoing story of **Sha'ul** to examine his **Letter to the Galatians**.

Note: To examine the graphics in this series, click on them for a pop-up version.

Greetings

1 ¹ From Sha'ul, an emissary—I received my commission not from human beings or through human mediation but through Yeshua the Messiah and God the Father, who raised Him from the dead - also from all the brothers with me.

I received my commission, etc. The basis of **Sha'ul's** authority as an emissary of the **Messiah Yeshua** is one of the two main topics of this letter (see 1:10–2:14, 5:11, 6:12–14).

Who raised Him from the dead. This shows that **God's** power and authority surpass those of any human and that **Yeshua's** power and authority did not cease when He died (compare Romans 1:3–4).

Also all the brothers with me. What **Sha'ul** writes to the **Galatians** on the fundamental issues raised in this letter carries his authority and that of all his fellow believers.

² To: The Messianic communities in Galatia:

³ Grace and shalom to you from God our Father and from the Lord Yeshua the Messiah, ⁴ who gave himself for our sins, so that he might deliver us from the present evil world-system, in obedience to the will of God, our Father. ⁵ To him be the glory forever and ever! Amen. ^¹

Together with v. 1, this epitomizes the **Good News - Yeshua HaMashiach's** atoning death, the forgiveness of sins, salvation, obedience to **God's** will, resurrection, and continuing authority, all for **God's** glory. This is the standard against which to measure the false "**supposedly 'Good News'**" of vv. 6–9. **Amen.** Intended to prompt a congregational response when the letter is read aloud. The Galatians' "**Amen**" is a public statement of affirmation and agreement with Sha'ul's version of the Good News, contrasting with the version described in the following verses.

Some of the key theological foundations for **Sha'ul's** argument are found in the first paragraph of the letter (1:1–5). Due to our sins, we were all captives of this present evil age, but **Yeshua** (who is the **Messiah** and clearly a divine figure) sacrificed Himself for our sins to free us from it. **God** raised Him from the dead, and now we experience grace and peace from **God**, who is our **Father**, and from **Yeshua**, who is our **Lord**. All this was accomplished according to **God's** will, for which He deserves unending praise. **God** also sent **Sha'ul**, through **Yeshua**, as a messenger and interpreter of these events. The references to **Messiah, God the Father, the resurrection from the dead, and 'this evil age'** establish the **Apocalyptic, Messianic** theological framework in which **Sha'ul's** argument will be developed. ^²

^¹ Galatians 1:1–9.

^² R. E. Ciampa, "Galatians," in New Dictionary of Biblical Theology.

No Other Gospel

⁶ I am amazed that you are so quickly turning away from Him who called you by the grace of Messiah and are turning to a different gospel - ⁷ not that there is another gospel, but there are some who are troubling you and want to change the good news about the Messiah. ⁸ But even if we or an angel from heaven should preach to you a gospel other than what we have preached to you, a curse be on him! ⁹ As we have said before, I now say again: If anyone preaches to you a gospel contrary to what you received, a curse be on him!

Verse 6 is abrupt. **Sha'ul** was amazed at the **Galatians'** defection from the **Gospel of Grace**. To reject the **Gospel** message is the same as rejecting **God**. After **Sha'ul** left **Galatia**, the **Galatians** thought they had heard and responded to a different gospel that was better, but it was actually no true gospel. The purity of the **Gospel** is so vital that even the **emissaries** or an angel should be cursed eternally if they tampered with it.

In our next post, we will continue to explore **Sha'ul's Letter to the Galatians**, starting in verse 10.