York St
Filo
A place to hear God's Word

Notes:

These Notes for the workshop

[1] accompany the Grammatical breakdown of the Greek text of UBS4[1994].

The Grammatical breakdowns, which have gone before, provide a running sectionising of the text into its grammatical units, which in turn expose the train of thought of the writer, and there are also English grammar notations which alert us what is necessary to make clear the Greek Grammar in the notes

[2] have a running exposition enough English grammar we need to appreciate the Greek grammar that is introduced

[3] contain brief explanations of the textual variants that UBS4[1994] mentions

[4] there are also exercises to do for the next workshop. Some 'sample answers' will be provided.

1a Paul, an apostle Παῦλος ἀπόστολος

nouns [sometimes called substantives]

A noun is a word that names something. Here are some of them.

[a] persons - mother, Alan, Henrietta, sister, child

[b] animals - horse, bird, fish,

[c] places - Perth, Victoria, town, shire, country

[d] things - purse, house, bridge freeway, Sabbath

[e] activities - jumping, swimming, birth, death, living

[f] ideas or concepts - truth, grace, peace, selfishness

[g] quality - beauty, gracefulness,

A common noun does not state the name of a specific person or place. In English we write it in lower case unless it is at the start of a sentence.

A proper noun names a person. In English we would write it beginning with a captial letter. A compound noun is made up of more than one word, for example, ice cream.

nouns in apposition

When two nouns set side by side, we say that they are nouns in apposition. In English, if we saw the sentence, "George, the gardener, put down his spade to rest", then we would immediately recognise that the subject of the sentence is George. It is he who has put down his spade. But alongside George, we have 'the gardener'. In English, it is obvious to us that 'George', and 'the gardener' are the same person. In grammar, we would say of the two nouns "George" and "the gardener" that they are nouns in apposition and refer to the same person.

When this occurs in Greek we notice that the two nouns that are set side-by-side are in the same case.

Nouns can be in apposition no matter in what way they are being used in the sentence. The can be the subject, as here. They can be the direct object of the verb such as, " We shall go and get George, the gardener." They can be the indirect object in a sentence, "Let's go and give the prize to George, the gardener. Or they can be used in a possesive case, "They gave Alan George, the gardener's, book."
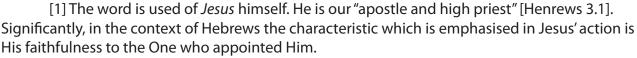
apostle

Over time, the way that this word has been used has varied. Sometimes, the basic picture behind the word is that of the dispatch of a fleet, or any group of men sent out by others on a particular mission. The important theme is that the person who are sent do the action for which they were sent.

However, the use of the word in the New Testament has been strongly influenced by the Hebrew idea of a shaliach. This was a man sent out by his master with the legal power to engage his master in commercial contracts. This legal authorisation is the central image and idea. In this sense, the 'one sent is as the man himself'. The shaliach required a clear idea of of

his master's wishes and a resolute desire to see that he was obedient within the limits of his own authority.

Under this general picture, we can see that the New Testament applies the word 'apostle' within three settings.

[1] The word is used of *Jesus* himself. He is our "apostle and high priest" [Henrews 3.1]. Significantly, in the context of Hebrews the characteristic which is emphasised in Jesus' action is His faithfulness to the One who appointed Him.

[2] The '*apostles of Christ*' [2 Corinthians 1.1;11.13] refers to that small group of the 'twelve' who followed Jesus throughout his earthly ministry. Matthias, who was elected in the place of Judas Iscariot after the death of Jesus, was found to be a suitable candidate because he had "accompanied us all the time that the Lord Jesus went in and out among us - beginning with the baptism of John, until the day when He was taken up from us..." [Acts 1.21-22].

We have, in the New Testament, added to that number of those who walked and talked with Jesus some other men. Paul, James, and Barnabas [Galatians 1.19ff, 1 Corinthians 9.33ff] and perhaps we should also add Andronicus and Junias [Romans 16.7].

[3] We notice in 2 Corinthians 8.23 and Philippians 2.25 that the word 'apostle' is used also of *persons delegated* by a local church to execute a particular commisssion of that church.

an apostle

Paul does not speak of himself here as ὁ ἀπόστολος which would mean "the apostle".

the definite and indefinite article

We are familiar in English with this distinction. When we place "the" - the definite article - before a noun we mean to speak of a definite and particular example of that noun. "Get the bag which is one the table" is a command to pick up the particular bag which is on the table. Indeed, the expression "which is one the table" suggest that there is only one bag there. However, if there were many bags on the table and we were commanded to "pick up <u>a</u> bag from those on the table" then it could be any bag among that number; not a particular bag.

Paul writes leaving out the definite article. So he claims not to possess the apostleship that he has to the exclusion of all others, but along with them; a matter he makes clear in this letter [1.17; 2.8].

Paul is not referring to himself as an apostle to assert some title of dignity, such as a person writing a letter might think to do so. Rather, his apostleship is crucial to the argument of the letter, which is concerned with the truth of the gospel that Paul, as an authorised messenger of Jesus Christ has been speaking beforehand to the Galatian churches.

As we shall come to see, the defence of his apostleship is crucial to his defence of his gospel. The two matters are tied together as Paul sets out in this letter to answer the matters which had taken root in the Galatian churches at the hands of Paul's opponents.

1b not from men οὐκ ἀπ᾽ ἀνθρώπων

We have before us three prepositional phrases, the third is joined to the other two by a conjunction "but".

subject of a sentence

To find the subject of a sentence simply ask, "Who?" or "What?" before the verb.

clause

This is a string of words that involves a subject and a predicate [a comment about the subject]. A clause contains a verb. We can think of two sorts of clauses in sentences:
[a] the main clause which stands on its own in an independent way.
[b] the subordinate clause which is dependently linked to the main clause and cannot stand on its own.

phrase

This is a string of words that does not involve a subject and a predicate: so does not have a verb.

conjunction
Is a word that links words, phrases or clauses.
[a] Co-ordinating conjunctions: these join words, phrases and clauses; connecting elements of equal status. The important words we use often in this way are: " and", "but" and "or".
[b] Subordinating conjunctions: these join dependent or subordinate clauses to main clauses. Examples of subordinating conjunctions are "because", "if", "although'", "unless'" "while'" and "that".

prepositions
When a conjunction does not introduce a clause, but a phrase, it is functioning as a preposition.Prepositions are small words that speak of the relations or relationships in which one thing is set to another. Sometimes these are spacial relations - under, over, in, out, through,behind, in front of, from, out from, in, through, beside, by, with, together with, alongside, throughout, according to, after, etc.

The first prepositional phrase applied to Paul's apostleship states that it does not have its source in human involvement at all. The expression οὐκ translates as the negative 'not'. The preposition ἀπὸ means "from" in the sense of coming from a place. In the sense of arising from a source and then proceeding from that source. [It doesn't express the idea of genesis, or giving rise to something ,. in the sense of out from, that is the word ἐκ.]

The case of ἀνθρώπων is genitive plural; genitive because the prepostion ἀπὸ takes the genetive and also the plural, without the article, indicates that the word for man is being used as a common noun, meaning mankind or humanity. So Paul is making clear that his authorisation as a messenger of Jesus Christ has not come from men or mankind.

1c nor through a man οὐδὲ δι᾽ ἀνθρώπου

If the first prepositional phrase applied to Paul's apostleship states that it does not have its source in human involvement at al; this second prepositional phrase states that his apostleship is in no way dependent upon any human agency; it did not come through a man.

The singular genitive ἀνθρώπου following the prepostion διὰ normally expresses the single agent as a representative of a body of people.

Later, in this letter [1.17; 2.1-10] Paul will record for the Galatians that the apostles in Jerusalem recognised his apostleship; but they did not authorise it.

1d but through Jesus Christ and God the Father διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς

Paul uses the preposition διὰ rather than ἀπὸ. This indicates that he is not thinking of the source of his apostleship simply as that which has come through some agent who has simply intervened. Rather, he is thinking of the channel through whom it came to him.

The preposition "through" διὰ governs both "Jesus Christ" *and* "God the Father". Both Persons of the Godhead are involved in Paul's call. The Son spoke to Paul on the Damascus Road, and the Son could only speak as a living One because the Father had raised Him from the dead. This is foundational to not only Paul's apostleship but also for all subsequent human experience of the risen Lord.

If we are to think of the joint source of the Son and the Father, then it is the Father who is the ultimate source. In this way we see reflected the understanding of "from" the Father and "through" the Son as expressed by the word "through" spoken of both Persons.

1e who raised him from the dead τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

relative pronoun introducing a relative clause
In a compound sentence, there is a main idea being expressed. In this case it is origin and authority of Paul's apostleship. We have seen where that origin and authority does not lie. Now, as a strong contrast we learn that it comes from Jesus Christ and God the Father.
Now, taking its starting point from "God the father", we have a clause, introduced by a relative pronoun "who". The "who" refers the reader back to its antecedent, - the word that has gone before it – God the father.

This relative clause will say something about "God the father", which although it is not the main idea being expressed by the whole sentence, nevertheless, as a dependent clause, speaks of something about God the father which contributes to the main idea.

the case of the relative pronoun

In English, when we use a relative pronoun, because we are introducing a relative clause to the main clause, we find it helpful at first to think of them as two independent clauses.

Consider the compound sentence, "The man, who was the king's guard, pulled the boy from the river".

Here, the main clause is, "the man… pulled the boy from the river". It stands by itself and it makes sense as an independent sentence.

The relative clause 'relates to' the 'man'. As a clause "who was the king's guard" it cannot stand alone; it is a *dependent* clause stating something about 'the man'.

To understand how we shall express the relative pronoun in English, we need to consider them as two independent sentences:

[1] The man pulled the boy from the river.

[2] The man was the king's guard.

In sentence [2] the man is the subject of the sentence. So we would use the word "who" in the relative clause above. In Greek, because it is the subject of the sentence, as it is in English, we would write the word "who" ὅς the nominative case.

But now consider the sentence, " The man, who was the king's guard, pulled the boy, to whom had been given the little dog, from the river. We now have

[1] The man…pulled the boy…from the river.

[2] The man was the king's guard.

[3] The little dog had been given to the boy.

In sentence [3] the "little dog" is the subject, and the "boy" is the indirect object. So in English, the relative pronoun has to be written "to whom"; or in Greek we would write it in the dative case ᾧ.

So, in English, we find that the relative pronouns are expressed in this way: [a] when the pronoun stands for the subject of its sentence, it is written "who" in its relative clause. This would take the nominative case in Greek.

[b] when the pronoun stands for the direct object of its sentence, it is written "whom" in its relative clause. This would take the accusative case in Greek.

[c] when the pronoun stands for the indirect object of its sentence, it is written "to whom" in its relative clause. This would take the dative case in Greek.

[d] when the pronoun expresses someone's possession in its sentence, it is written "whose" in its relative clause. This would take the genitive case in Greek.

In the text we are considering, to determine the correct grammatical case for the relative pronoun, we would break them into two sentences.

[1] Sentence 1– Paul's apostleship came through Jesus Christ and God the father.

[2] Sentence 2 – He [the father] raised him [Jesus] from the dead.

In sentence 2, "he" is the subject, and so, when we write the relative pronoun it requires, in Greek, to be written in the nominative case. We should expect the relative clause then to be written ὅς ἐγείρος αὐτὸν ἐκ νεκρῶν.

the attraction of the relative pronoun in its case to the antecedent

But what we find in the text is that the nominative pronoun has been written in the genitive case, τοῦ. This is a common matter in koine Greek. The relative pronoun, "he" instead of its correct grammatical nominative case, has been written with the genitive case of its antecedent θεοῦ πατρὸς God the father, which was in the genitive because it followed διὰ which takes the genitive to express as its meaning "through". We call this phenomenon the "attraction" of the relative pronoun to the case of its antecedent.

2a and all the brothers with me καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί

He does not write this to strengthen the reception of the letter. That would really mitigate against the main theme of the letter, which aims to defend the gospel Paul is preaching by showing that his accreditation does not come from men. As Lightfoot [1865], p.73, comments, "Paul's authority has been challenged, and Paul alone answers the challenge."

Rather, it is simply the habit of Paul to mention his close companions and fellow-labourers who happen to be with him at the time of writing. This is consistent with the example of Philippi-

ans 4.21 where Paul distinguished the brothers with him from "all the saints" of the church from which he was writing.

These companions are those probably known to the Galatian churches. That he includes them "all" πάντες, means that he thinks of them as standing in solidarity with him and that what he writes is their mind as well. They, after all, are his fellow missionaries.

This letter is actually written down by a secretary. This is certainly the implication of Galatians 6.11-18, where Paul breaks into his larger and more ungainly hand. Whether that secretary is a member of the "brothers" he does not say.

For us to state just who these brothers were depends largely upon how we answer the question, "To where and when was the letter written?"

[a] If we think of it as written from Corinth on the second missionary journey, then we can only think of Silas and Timothy. Both of them were with Paul in Macedonia and Archaia on his first journey into that region.

[b] If we think of it written from Antioch between the 2nd and 3rd missionary journeys then Timothy and Titus are among those probably meant.

[c] If from Ephesus, then the selection of people is larger.

2b to the churches of Galatia ταῖς ἐκκλησίαις τῆς Γαλατίας.

Considering the sample of letters that we have of Paul's, it is his usual practice, in the addressing a church to speak of it as being "of" the city in which the assembly was located. Here, in addressing a number of assemblies, which must have had some common organization, he refers to them as being "of" the Roman province.

At this juncture in the address, as we sample the other letters, we also notice that Paul often adds some words of encouragement or of commendation. Here, to these churches of Galatia, he has nothing to add. The terse statement of their location serves to make clear whom he means to address, however, no added comment is to be found. Does this anticipate the rebuke that he has in mind for them?

3a grace to you [plural] and peace χάρις ὑμῖν καὶ εἰρήνη

These words echo the common Greek and Hebrew greetings of the day. Yet, they do it in such a way as to fill them with specifically Christian content.

Grace means literally, 'good things to you'. But, of course, when used in the context of the good things *from God* it carries the meaning of love and forbearance and salvation.

Peace [shalom] conveys the meaning, not simply of the absence of war, but of peacefulness and prosperity. It speaks of the good season from the Lord that cause all to dwell in safety.

3b from God our Father and the Lord Jesus Christ ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυπίου➚ Ἰησοῦ Χριστοῦ

4UBS1994 – our source Greek Text
In 1955, to meet the growing need for a Greek New Testament adapted to the requirements of translators throughout the world, the American Bible Society, the National Bible Society of Scotland, and the Wurttenburg Bible Society appointedan international and interdenominational committee of textual scholars to prepare such an edition. Subsequently, these three societies were joined by the Netherlands Bible Society and the British and Foreign Bible Society.
The Editorial committee, made up of Kurt Aland, Matthew Black, Bruce M. Metzger and Allen Wikgren, published the first edition in UBS1[1965] and a second edition in 1968, UBS2[1968.]
Suggestions for modification, particularly in regard to the critical Apparatus, brought 500 changes to the third edition published in 1975. This edition kept pace with the Nestle-Aland 26th edition of that time, but in view of the fact that the NA[26] had the advantage of fresh collations of the manuscript evidence, the UBS3[1975] edition
The Greek text [UBS4[1994]] we are using is that of the United Bible Societies, Edition 4 Revised edition 1994 published by Deutsche Bibelgesellschaft, D-Stuttgart.

UBS4[1994] reproduces the Greek text [UBS3[1975]] of the 3rd Edition [corrected] without change. The passages for inclusion into the critical apparatus have undergone considerable revision since UBS3[1975].

This text is identical with that of NA[26] and NA[27], the Nestle-Aland 26th edition and also the 27th edition; .

The editors of the this UBS4[1994] were: Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martina and Bruce M. Metzger.

textual variation

The editors have divided the printed page of UBS4[1994] into five sections.

  [i] The Title of the letter - in this case ΠΡΟΣ ΓΑΛΑΤΑΣ [to the Galatians]

  [ii] The printed Greek text we are reading, with English Sections.

 [iii] The Critical Apparatus: [a] as it refers to textual variants evaluated and listed

 [iv]The Critical Apparatus: [b] as it refers to punctuation variants of English versions

  [v] Cross references of direct quotations, definite allusions, and literary parallels.

When the editors of the Greek text UBS4[1994] present a variation in the manuscript evidence for us. They indicate this, in their printed text [ii] above, by a superscript number above the place where the variation occurs in the printed text.

After considering the internal evidence [matters in the mss itself] and the external evidence [matters of contemporary history of the mss and its tradition and family] the editors give, in [iii] above, a short indication of their judgment as to the relative certainty of the variation they have incorporated into their printed text. They do this by using the four letters, in brackets, to mark four levels of certainty.

[A] the printed text is certain

[B] the printed text is almost certain

[C] indicates that the editorial committee had difficulty in deciding which variant to place in the printed text

[D] which occurs only rarely indicates that the Committee had great difficulty in arriving at a decision.

The ↪ in our grammatical breakdown of this section indicates that there is a textual variant that has been noted by the editors.

In this variant we are considering, the *words* and the *order of the words* differs in the manuscript [mss] evidence cited. The editors give this a [B] rating – indicating that the text is almost certain.

The variants are set out below and translated from the Greek, using a strict gloss, so that you can see the nature of the differences:

Father ours and the Lord - πατρὸς ἡμῶν καὶ κυρίου

Father and Lord ours - πατρὸς καὶ κυρίου ἡμῶν

Father and Lord - πατρὸς καὶ κυρίου

Bruce Metzger [1971], in his Textual Commentary on the Greek New Testament, a companion volume to UBS3[1975], discusses some of the issues that we must talk into account in the particular variants that are presented in UBS3[1975]. Some of this discussion, with changes, is still relevant to UBS4[1994].

About this variant Metzger [1971] notes that:

[a] the support of the mss for variant 1 is strong and a majority of the committee preferred the order of variant 1 because it is in accord with Paul's usage elsewhere [Romans 1.7; 1 Corinthians 1.3, 2 Corinthians 1.2].

[b] the order of variant 2 would have come about by the pietistic influence of the copyist wanting to put the possessive pronoun to be more closely associated with "Lord Jesus Christ". The other readings omit the pronoun altogether.

…from God our Father and the Lord Jesus Christ…

The joining together of "God our Father" and "the Lord Jesus Christ" under the one preposition "from" indicates that the grace and peace of the Christian greeting are derived from

both Persons.

"God our Father" could be taken at face value to mean that God is the father of all men and women being their Creator. While this idea is found in the New Testament it is not the meaning here.

Paul brings together the sonship of men and women, by virtue of which they call God their 'father', and the sonship of Jesus Christ. He bases this upon the fact that the Christians possess the Spirit of the Son and so are heirs of the Father [Romans 8.14-16; Galatians 4.4-7].

Yet, Paul is careful to never bring the two together so as to express it as "the God and Father of us and of the Lord Jesus Christ". He also never gives an exposition of the idea of the fatherhood in relation to Christ. Certainly, he never associates the sonship of the Son with the origin of Jesus.

4a-b who gave himself for our sins τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν

This relative clause, introduced by the relative pronoun "who", refers back to the Lord Jesus Christ as its antecedent. We notice the attraction of the genitive case to the case of the antecedent.

As the greeting shows, peace comes from the Father and the Son. Here, Paul speaks of the express work of the Son, our Lord Jesus Christ, in giving himself.

"…gave himself for our sins…"

As the prepositional phrase makes clear, this giving of his own person, was for us in the matter of our sins; so it was a giving of himself as a sacrifice. The frame of reference is that of the covenant God and the life of His people. Paul's language carries us into the Torah, the law of Moses, a body of instruction which calls for obedience.

When individual sins or transgressions, had taken place, the gracious provision of God for his people was sacrifices and offering that could be made so as to maintain the relationship under the circumstances of a broken covenant. So this first relative clause opens for us a Jewish sacrificial background for the dealing with "sins".

This sacrificial work of Christ brings a release from the condemnation under which men and women find themselves because of their transgressions [Romans 3.13-14, 24-26; 5.9-10].

4c he rescued us out from this present evil age ὅπως ἐξέληται ἡμας ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ

"…he rescued us…"

If sacrifice deals with sins in relation to God and his people, rescue is about deliverance from a power that holds people under its sway. The language of the apostle now moves from sacrifice for sins, with its frame of reference that of the covenant God and the life of His people to the rescue from an evil power presently engaging the Christian community and particularly the churches of Galatia.

Paul, in other places, emphasizes "sin" as an active power [Romans 6.1-11]. Indeed, mankind finds itself, in this present evil age, as enslaved to this power of sin. He shows, in Romans, that sin's power over us is now broken. Yet while we are free from the enslaving power of sin, we are not free from it presence as a power within our body.

The rescue has been effectively carried out through the self-sacrifice of Christ's redeeming death for us.

Deliverance, or "rescue", is central to the Galatian letter. The Gospel Paul is preaching speaks of rescue:

[1] from law through a dying to the law so that there might be a living to God in this present time: a living in the flesh right now. This dying to law is connected with the dying with Christ, who "gave himself" for us [2.19-20].

[2] as Christ has redeemed us from the curse of the law by becoming the cursed [rejected]

man for us [3.13].

[3] for the [OT] scriptures had confined all men and women as being "under sin" so that the promise, not the law, might be a matter of faith [3.22].

[4] in which the function of the law is to be like a teacher of children. Just as the teacher leads children into mature sonship, so the law leads us to Christ [3.22-25].

[5] because it is through Christ who redeems those who are under law that sonship comes to reality; as through a promise believed [4.5].

[6] from the elemental things of the universe and from the slavery state of Sinai into the mature sonship of the heavenly Jerusalem [4.21-5.15]

[7] to a life of Christian freedom evidencing the product of the indwelling Spirit of Christ. This means that we must not return to law, that would be to act as if Christ had not redeemed us from it [5.2-4].

[8] out of a present evil age. While the present evil age continues, and there is tension within us personally, nevertheless we are rescued so as to be not fulfilling the lusts of the flesh but walking 'after the Spirit' of Christ [5.16-21].

It is for the reason [8] above that Paul does not speak of the evil age as not present, it is! But Christ has rescued us "out from" ἐκ the midst of it. To use a phrase from John, we are "in it", but not "of it"; and another from Paul, we are to live "in the flesh" but not "according to it".

> ### Exercise 1 – Concerning the usage of the word "age" ὁ αἰών, αἰῶνος
>
> *Here are three lists of groupings that correspond to the usage of the word "age" in the New Testament. See, if you can, by examining the context and the usage, label the general ideas being shown by each grouping?*
>
> *The preposition εἰς, when followed by the accusative case, means 'into', or 'unto'.*
>
> *[1a] εἰς τὸν αἰῶνα lit. unto/into the age [Matthew 21.19; Mark 3.29, 11.14, 1 Corinthians 8.13, 2 Corinthians 9.9.*
>
> *[1b] εἰς τους αἰῶνας lit. unto/into the ages [Luke 1.33, Romans 1.25, 9.5, 11.36, 2 Corinthians 11.31, Hebrews 13.8.*
>
> *[1c] εἰς τους αἰῶνας τῶν αἰῶνων lit. unto/into the ages of the ages Romans 16.27, Galatians 1.5, Philippians 4.20, 1 Timothy 1.17, 2 Timothy 4.18.*
>
> *[2] Matthew 12.32, Mark 10.30, Luke 16.8, 18.30, Matthew 13.39,40,49, 24,3, 28.20*
>
> *[3] Hebrews 1.2,11.3.*
>
> ### Exercise 2 - Now let's narrow it down to Paul's thought.
>
> *Once again, see if you can describe the usage of the word in the groupings.*
> *[1] Romans 12.2, 1 Corinthians 1.20, 2.6-8, 3.18, 2 Corinthians 4.4*
> *[2] 1 Corinthians 1.20, Romans 12.2, Galatians 1.4.*
> *[3] 1 Thessalonians 4.13-18, 5.23, 1 Corinthians 15.23 [compare this Philippians 1.6].*

4d according to the will of God and our father κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν.

In this rescue that the Son has worked for us, we learn that it comes about that He saves us by his obedience. For as the obedient Son of the Father, He carries out the will of God. So, as we have seen above in this opening section of the letter, the source of our salvation is the Father who has always loved us, and the Son who brought that salvation to us in obedience to His will.

Further, this God has become our father. For we have entered into a knowledge of Him through the Son.

5 to whom be glory…ᾧ ἡ δόξα …

The addition of a doxology – an expression of praise - by Paul is unusual in the opening salutation of his letters. Perhaps he sees the glory of God under threat by the adoption of the opponents 'gospel' and wants the Galatians, right at the start, to begin to consider what is at stake, not simply for them [5.4]; but also for God Himself. For by the Galatians adoption into their life of such a lie, then the wonderful plan of God which reflects His own forgiving and gracious character, and the costly sacrifice of His Son, would lead to Him being robbed of His own glory.

David Boan