

SYNTACTIAL THEOLOGY

Last Sunday, we study Paul's unusual salutation to Book of Galatians.

(Gal.1:1)	Defense of apostleship
(Gal.1:2-3)	Salutation
(Gal.1:4)	Defense of grace gospel
(Gal.1:5)	Salutation

The name **Galatia** was given to a specific area of Asia Minor about 278 BC. Migrating Gauls (Galatai in Greek) came out of Europe by invitation of Nikomedes, King of Bithynia. They became an independent state of Galatia about 232 BC. Their last king, Amyntas, bequeathed it to Rome about 25 BC. Paul used the term, Galatia, in a Roman connotation and grouped his churches according to the Roman provincial divisions (ISBE).

In following the evangelism blue-print of Acts 1:8, Galatia was among the "remotest part of the earth."

Today, we study three aspects of Paul's syntactical theology by his use of Greek prepositional phrases in this unusual salutation (Gal.1:1-5).

We will use 7 prepositional phrases to teach 9 syntactical theology doctrines.

Definition of the Preposition: "It has a pre-position to aid in the expression of a substantive and to mark the direction and relative position of the action, motion, or state expressed by the verb." (Dana and Mantey)

There are no finite verbs in (Gal.1:1-5). There are four participles (Gal.1:1, 4).

1. Paul used 10 Greek prepositional phrases in his unusual salutation of the Book of Galatians.

Seven of the 10 were used in his defense of his apostleship and of the grace gospel (Gal.1:1, 4).

- 4 were used in (Gal.1:1) in defense of his apostleship.
- 3 were used (Gal.1:2-3, 5) in salutation.
- 3 were used in (Gal.1:4) in defense of his grace gospel.

Notice that we have broken the 10 prepositions down into three groupings.

We will study the 7 prepositional phrases used in the **defensive portions** (Gal.1:1 and Gal.1:4) to teach Paul's syntactical theology.

Put Your Thinking Cap On! Remember what Peter taught us about studying Paul:

(2 Pet.3:16) "As also in all his letters, speaking in them of things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction."

2. We will begin by studying Paul's syntactical theology used of 4 Greek prepositional phrases in defense of his apostleship (Gal.1:1).

Note that the first two are negatives; and the last two are positives.

A. 2 negatives: “Paul, an apostle (not sent from (apo+ablative of source) men nor through (dia+abl.of agency) the agency of man.” (Gal.1:1a)

- **The 1st Syntactical Theology** of these two negative prepositions is that Paul was not appointed an apostle of Jesus Christ by the source of another apostle or by the agency of a council of apostles or church leaders.

B. 2 positives: “But (alla of contrast) through (dia+abl.of agent) Jesus Christ and God the Father, who raised Him from (ek+abl.of separation) [Hades] the dead.” (Gal.1:1b)

- **The 2nd Syntactical Theology** comes from the two positive prepositions (alla of contrast). Paul was appointed an apostle through the agent Jesus Christ, the head of the church, and through the agent of God, the Father, and Sovereign Head of the Plan of God.
- **The 3rd Syntactical Theology** came during the early church age when apostles of the church were appointed by the agency of the Godhead (1 Cor.12:4-6, 28; Eph.4:11).
- **The 4th Syntactical Theology** is that the divine power that raised Jesus from (ek) the dead (nekros) [Hades] dwells inside every Church Age Believer (CAB) (Rom.8:11; 1 Pet.3:18-20; Luke 16:23).

3. The last three Greek prepositional phrases were used by Paul in defense of the Grace Gospel (Gal.1:4).

They will teach the final five Syntactical Theology Doctrines.

(Gal.1:4) “Who (Lord Jesus Christ) gave Himself for (huper+abl.of substitution) our sins, that He might deliver us out of (ek+abl.of separation) this present evil age, **according to** (kata+accusative of norm and standard) the will of our God and Father.”

- **The 5th Syntactical Theology** comes from **huper** (for our sins). It teaches that Jesus Christ died as a substitutional sacrifice for all members of the human race to save us from the [13 judicial charges of Adam's Original Sin](#) (AOS) (John 1:29; 1 Pet.2:24) (Rom.5:12-21; 1 Cor.15:22; 1 John 2:2; 2 Cor.5:21) (Titus 2:11; 1 John 2:2).
- **The 6th Syntactical Theology** comes also from **ek** (delivers us out of). It teaches that Jesus Christ gave Himself so that He might **deliver** (exaireo / a.m.subj 3ps) [To lift up and **out of** the imputation of 13 judicial charges of AOS] the finished work of Christ on the cross. (John 19:30) (telestai) [It is finished!].
- **The 7 th Syntactical Theology** comes also from **ek** (out of present age). It teaches that the finished work of Jesus Christ death, burial and resurrection **delivers us out of this present** (enistemi / perf.a.ptc.abl.sm) [Completely] **evil age** (poneros tou aion) [Post-Diluvian world] (2 Pet.2:4-5; Titus 2:12) by defeating Satan (Col.2:13-15; 1 John 3:8).
- **The 8 th Syntactical Theology** comes from **kata** (according to will of God). It teaches that Jesus Christ not only gave Himself up for our sins but also delivers us from this present evil age (post-Diluvian) **according to the will (Plan of God) (to thelema)** of our God and Father (Rom.8:32; 1 Cor.3:21-22; Matt.26:39; Acts 20:27-28).
- **The 9 th Syntactical Theology** concludes that Paul's grace gospel is offered to every member of the human race who will believe the gospel for himself to be saved from the condemnation of Adam's Original Sin (AOS) (Rom.8:1; John 3:16; 1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).