

Title: No Time for Kudos

Text: Galatians 1:1-5

Central Idea: No time for kudos when the truth of the gospel is at stake

Number: 0524Ga1.1-5(3)

Date: May 19, 2024

---

### **[i] Scripture Reading and Prayer**

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!

### **[ii] Plan is to finish through v. 5 today**

Spent a wk. on Paul // 1 wk. on t/details of this letter answering t/? was this written to CH's in N. Gal. or South. Spend most of our time on that, but we also looked at style and content and all those other ?s that get asked before you plunge into a study of a book like this one.

### **[iii] This week we pull it all together**

We do so w/a compl. diff. o/l. – (diff. from t/1 we used for t/first 2 messages).

This week – Use parts of a movie or a play as an analogy.

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

***A. The Writer:***

***B. The Director:***

*C The Supporting Cast:*

*D. The Audience:*

*E. The Introduction:*

*F. The Credits:*

**[iv] I have to explain the title: “No Time for Kudos”**

We all know what “kudos” are (congrats; attaboy; good job). When TAP writes to CH's, he customarily opens his letters w/kudos.

Romans 1:8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

The CH's at Ephesus -After call them “saints who are faithful in Christ” in v. 1, Paul goes on to say in vv. 15–16:

15 For this reason I too, having heard of the faith in the Lord Jesus which exists among you, and your love for all the saints, 16 do not cease giving thanks for you, while making mention of you in my prayers;

To the CH at Philippi – Paul gushes ==>

3 I thank my God in all my remembrance of you, 4 always offering prayer with joy in my every prayer for you all, 5 in view of your participation in the gospel from the first day until now. 6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

Gets better ==>

7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. ==>

8 For God is my witness, how I long for you all with the affection of Christ Jesus.

Colossians 1:3–4 3 We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus and the love which you have for all the saints;

Even Corinth gets some Kudos (Corinth in Grk. is spelled with a K/kappa – just like “Kudos”) ==>

1 Corinthians 1:4 I thank my God always concerning you, for the grace of God which was given you in Christ Jesus,

### [v] **Nothing like that to start Galatians!**

When Corinth gets kudos and you don't? That says a lot.

Like a kid getting picked to play football after his little sister  
Like the friend who says: “I feel so miserable without you, it's almost like having you here.”

Man who says: “Marry me and I'll never look at another horse!”

As one writer notes ==>

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 . . . [which] shows the extent and seriousness of their defection, also the troubled state of the apostle's mind mingled with his indignation . . .” [K. Wuest]

Paul begins w/indignation in v. 6 (get to next time) ==>

6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;

*No time for kudos when the truth of the gospel is at stake*

-----

Back to our outline ==>

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

Covers t/entire 1st para. / opening statement / big umbrella.  
Again, pic t/opening credits to a movie you're watching.

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

#### **1a Paul, an apostle—**

##### **1. Παῦλος actually means “Little” (may be ironic)**

The earliest physical description we have of Paul comes from a 2d c. apocryphal writing, *The Acts of Paul and Thecla*, that describes him 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.”

Written long after his death. Likely accurate.

It's not a description of a particularly handsome man. (Wouldn't have gotten many positive responses on a 1st c. Xn dating club. . . . short, stocky bald man with a unibrow and a crooked nose).

Noteworthy that Paul's detractors in Corinth mocked how he looked. He records their comments for us in 2 Cor 10:10:

. . . “His letters are weighty and strong, but his personal presence is unimpressive . . . (ασθενής — weak)

Paul took it all in stride. 2 chapters later he writes (12:10):  
Therefore I am well content with weaknesses [and] with

insults . . . for Christ's sake; for when I am weak, then I am strong.

**2. As he does in all of his letters – he introduces himself as an ἀπόστολος – word used in 78 verses in the NT**

**a. Lots of debate on this – what's an apostle, how many, do we have them today . . .**

**b. Just take the Gk. word ἀπόστολος**

**(1) That word is used four different way in the NT**

**(a) First Use (office): The office of the 12 Apostles who were called and commissioned by Jesus during his ministry on earth (Matthew 10)**

Some of these we know very little about. One of them was a false convert (Judas). Others were quite prominent in their ministry after t/resurrection of X.

**(b) Second Use of ἀπόστολος: Those who share the same office as the original 12 Apostles - That list at least includes Matthias and Paul**

Matthias replaced Judas according to Acts 1:26.

We know who Paul is & how he was commissioned by Jesus to be an Apostle.

We may be able to add James to that list. James t/1/2 bro. of J. Same James who was leader of t/Jer. CH / presided over t/Council there (Acts 15). ==>

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

**(c) Third Use: Function / Messenger**

That's t/lit. rendering of t/word: One sent as a delegate.

Generally, idea of a superior sending his representative on a mission. That delegate carries t/authority of t/sender.

o/s of t/NT – t/word was always used of someone sent by another. Soldier sent by his commander; A messenger running an errand. Even a naval expedition (even used of the ship itself).

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

So t/word for Apostle, like t/word for Deacon, can be used to describe an office (office of Apostle); or a function (ministry of a messenger).

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

In 2 Cor. 8:23 Paul calls his “brethren” “messengers of the churches.” Word “messengers” is the Gk. noun ἀπόστολοι

Same thing in Phil. 2:25 where Paul calls Epaphroditus “my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need.” Word “messenger” = noun ἀπόστολος

Sometimes this gets a little tricky. We have passages like Acts 14:14 and Rom. 16:7 – that call Barnabas, Andronicus, and Junias apostles. I don’t think they are to be considered apostles in t/same sense as that of Paul. May relate more to function than that high-ranking office. Debated.

I said there were 4 uses ==>

#### **(d) Fourth Use: As a Divine Title**

1x of Jesus who is called ==>  
the Apostle and High Priest of our confession in Heb. 3:1.

**(2) Again: There are four different ways the word ἀπόστολος is used in the NT**

**(a) Simplicity sake we can boil it down to 2 separate categories (that 4th use notwithstanding)**

1) Unique Office of Apostle;

2) General Function of a Messenger

\* Apostle as an office in sense as that of elder/deacon.

\* Apostle as a messenger in t/sense of a delegate/missionary.

As it relates to Paul who calls himself ==>

1a . . . **an apostle—neither sent from men, nor the agency of man . . .**

He's quite clearly using t/word in the sense of office. IOW – He's an apostle ISW & to t/same degree as Peter, James, Matthew, John.

Clear from his words “neither sent from men, nor the agency of man.”

Paul was an Apostle in the sense of the authoritarian office. That use is unique to the NT.

**c. Begs the question: Do we still have apostles in this sense?**

Controversy...

**(1) Example: Today we have the NAR (New Apostolic Reformation)**

T/NAR is a fringe movement of t/Pentecostal/Charismatic movt. To say it's a “fringe movement” doesn't mean it's insignificant. It's a growing movt. of 750 million adherents.

As indicated by t/acronym “NAR” these are prof. Xns who contend that t/CH is to undergo a “new” “reformation” headed by “apostles”—those who share t/same authority as 1st c. apostles Peter, James, John & Paul!

T/movt. is charact. by claims of miracles & fresh revelations from G. on par w/Scripture itself. But if you pull back t/curtain you find corruption, immorality, new-age spirituality, and heretical theology.

**(2) Let me give you 6 reasons why the office of apostle ended with the death of John on the isle of Patmos in the 1st c.**

**(a) FIRST: The Apostles formed the foundation of the NT church with Jesus as the cornerstone (Eph. 2:19-20)**

A foundation is laid once. Noteworthy in that regard that apostle is never mentioned as 1 of the continuing offices of t/CH. We have elders (Timothy is told to appoint elders and given qualifications for them in 1 Timothy). We have deacons & their qualifications. Nowhere do we see any criteria for establishing Apostles in t/CH.

**(b) SECOND: An Apostle had to be an eyewitness of the resurrection (Acts 1:22)**

Goes back to Acts 1. A replacement for Judas was needed. Requirement was that the candidate have been an eyewitness of Christ and of t/Resurrection.

Sev. times Paul refers to this in defending his Apostleship:  
1 Cor. 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?



**(c) THIRD REASON: Apostles were authenticated by miracles**

2 Cor. 12:11-12 11 . . . for in no respect was I inferior to the most eminent apostles, even though I am a nobody. 12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

Miracles performed by a 1st c. Apostle were unique, they were real, they were inexplicable signs of their calling & position of authority.

Samuel Green, writing in *The Handbook of Church History*: "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."

**(d) FOURTH: Apostles had a unique and powerful authority**

That's evident t/o t/NT. They weren't infallible. We see evidence of that in Galatians 2 w/Peter. But they didn't err when they wrote inspired NT text.

They held an authority over t/CH second only to that of JC.

A key test of NT canonicity was whether t/book was written by an Apostle or by a close associate (someone w/apostolic voice).

John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

That was an apostolic promise. Jesus is saying, “T/H.S. will assist you in remembering all those things I taught you so that they could be written down for the coming generations.”

As MacArthur observes ==>

. . . [T]he 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 NT.

[MacArthur, 6 Arguments Against Modern-day Apostleship, Sermon on 2 Corinthians 12:12. GTY Code: 47-87]

**(e) FIFTH: Apostles have an eternal and unique place of honor**

For example, T/New Jerus in Rev 21 will have an eternal memorial to honor t/Apostles (21:14).

T/uniqueness of t/apostolic office is also suggested by t/fact that t/phrase "of Jesus Christ" is connected to no other office in the NT. Nowhere do we find "Teachers of Jesus Christ" or "Prophets of Jesus Christ" or "Evangelists of Jesus Christ."

So the 1st c. Apostles were a special class of leaders who were chosen by God, appointed by JC, eyewitnesses of His life / resurr. They were attested by miracles in preaching t/gospel of grace, demonstrating power over disease & demon. On top of that they were used to pen t/words of t/N.T.

Can see danger of someone claiming that sort of thing today. The havoc that has been raised from cults and religions that affirm some kind of apostolic succession – that we have true

living A's today. Look no further than t/RCC; Mormonism; NAR. Runaway authority with no limits.

It may be that Paul's reference to the "Super Apostles" in 2 Cor. 11:5 is a sarcastic ref. to heretical teachers who falsely claimed t/office.

"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 no successors. In the nature of the case no-one could succeed them. They were unique." [John Stott, 13]

**(f) SIXTH (LAST): An apostle had to be chosen by God and appointed by Jesus Christ**

See that in Acts 1:24-25//Mrk 3:14//John 15:16//Acts 20:24//Rom. 1:5.

And we see that here in Galatians 1:1.

*No time for kudos when the truth of the gospel is at stake*

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

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

**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,**

**B. The Director: Jesus Christ and God the Father who Raised Him from the Dead**

**1. By “Director” I mean the Sovereign who is in complete control over all things at once**

That can only be God.

Named here are the 1st & 2d persons of the Godhead.

**2. We have some rather unusual things here**

**a. First – we have a single preposition governing both Jesus & the Father**

**1b . . . through Jesus Christ and God the Father who raised Him . . .**

**b. Second – Jesus is listed before the Father [^]**

Timothy George writes in his New American Commentary on Galatians ==>

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.

**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,**

### **3. Here we have the centrality of the Resurrection**

#### **a. We speak often of the death of Christ**

Substitution (“He died for my sins”) // Union with X (“when He died I died w/Him) — apart from t/resurr. His death would have been meaningless.

Jesus was no mere sacrificial lamb like those of t/OT who were killed only to remain dead. No! He died but didn’t stay that way!

The H.S. raised Jesus from t/dead (Rom. 8:11); Jesus took up His own life (John 10:18); Here it is attributed to G. t/Father.

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

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

**2a and all the brethren with me . . .**

##### **1. These brethren are unidentified**

May refer to those in Antioch (likely where Paul wrote the letter from).

Paul doesn't write as a lone-ranger Xn (or as a LRA).

He associates himself with fellow believers who share in his uncompromising commitment to t/Gospel of grace.

We'll see later that t/fellowship w/i t/CH's in Gal. was fractured by false teaching. Not t/norm // way it should be.

Here Paul acknowledges unity in truth (only place true unity can be found).

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

**2b . . . to the churches of Galatia:**

### **1. Plural “churches”**

Galatians was a single letter that was likely carried by courier from CH to CH and perhaps even copied by each individual congreg.

**a. If we adopt the south Galatia theory these are the churches established on Paul's first missionary journey in Acts 13-14**

Derbe, Iconium, Lystra, Pisidian Antioch (area of modern Turkey). May have been other CH's in that southern region.

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

**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,**

Grace (so common in t/N.T.) & peace (strong O.T. overtones) - a common NT couplet. More than just a nice way to start a Xn letter. It summarizes the cause/effect of the gospel. Two powerful words.

Romans 5:1-2 **1 THEREFORE** having been justified by faith, we have peace with God through our Lord Jesus Christ, **2** through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

## **1. It's never peace and then grace**

Grace always comes before peace.

Grace is t/foundation. Peace flows from t/fountain of grace.

If you take away grace, you have no peace. True of CH's; marriages; families.

Found. to our lives lived coram deo — before t/face of God.

I had no peace in my heart b4 t/grace of G. was revealed to me in t/Person & work of JC. My relationship w/Him was described as on of “enmity” — opposition / war. I was on t/losing end. But then, t/Cross . . . grace . . .

Paul's prayer for t/Romans is my prayer for all of you ==>  
Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

-----

Note 4 things about this grace in vv. 3-4 ==>

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

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

There is no grace and peace apart from t/sovereign work of t/Triune God. Father who elected us in eternity; t/Son who died for us in history; t/Spirit who drew us in time.

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

#### 4a **who gave Himself for our sins . . .**

##### **a. Gave = sacrificial death**

Mark 10:45 “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

##### **b. Beyond his sacrificial death was His sacrificial life lived on earth**

He didn't happen upon t/scene as a man jumping into history at t/time of t/Passover to die. He was born of a woman, born under t/law in order to redeem us who were under its curse.

His entire life is credited to our account in one momentous act of grace.

Justification is a past act. But it's not divorced from t/present or t/future. That's t/perfect tense of Rom. 5:1 (“having been justified by faith we have peace w/God”). It's relevant to our lives lived in the present.

In that regard ==>

#### **3. The Result of Grace: That we might be delivered from this evil age (4b)**

4b . . . **in order that He might deliver us out of this present evil age,**

##### **a. Jesus came “in order to” (purpose / result) deliver us**

The word means “to rescue” or “to pluck out” [ATR]

4b . . . **deliver us out of [what?] this present evil age,**



ἐξαιρέω “to deliver someone from peril or confining circumstance, set free” [William Arndt et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 344]

**(1) This is the only place where this word is used of our salvation**

It is used in Acts of the Jews being rescued from bondage in Egypt (Acts 7:34); of Peter’s rescue from prison and the hand of King Herod (Acts 12:11) and of Paul from the lynch mob in Acts 23:27).

Here it’s used of believers who are by grace thru faith in t/resurr. Savior rescued from all that this evil age entails.

“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” [K. Wuest].

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

This present evil age=“this age” (time in which we now live)  
Described as being *porneia* - evil.

It's t/system of t/world / *kosmos* - that which we have renounced in favor of serving King Jesus.

Galatians 6:14 ==>

But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

I'm like t/Teflon Don (Teflony Tony). World doesn't stick to me and I don't stick to t/world. I'm dead to that, alive to JC my Lord.

That which we are not to be conformed to (Rom. 12:2).

That which we are not to love

1 John 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

It's t/realm of darkness from which we have been called:

1 Peter 2:9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

That's this

4b ... present evil age ...

**(1) But there is an age to come - described in Revelation 21**

Time & place where God will again tabernacle among men. He will wipe away every tear; be no death, no suffering, no curse. Time when we will see His face and His name will be written upon us.

**(2) Here's the rub - We're in one sense already there**

Already but not yet tension of living in t/old age but being part of t/new.

In once sense, the age to come, t/resurrection age, still lies in the future. In another sense believers in X have here & now been made partners of it, because we share t/risen life of X.

It's like one of those sci-fi stories where someone is teleported to a diff. time / dimension. They realize it's not where they belong. Same for us. We're in an age in which we ultimately don't belong. We are already partakers of t/new age, but we wait for the finality of that, when the not yet of now becomes the already of eternity.

#### **4. The Guarantee of Grace: The Will of God the Father (4c)**

**4c . . . according to the will of God our Father,**

##### **a. What is according to His will?**

The entirety of verse 4 ==>

**4 [Jesus] who gave Himself for our sins in order that He might deliver us out of this present evil age . . .**

The Father elects; the Son pays for their sin; the Spirit applies that redemption to their lives.

That's t/Gospel. That's t/story of Galatians.

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

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

***A. The Writer: The Apostle Paul***

***B. The Director: Jesus Christ and God the Father***

***C The Supporting Cast: The Brethren with Paul***

***D. The Audience: The Churches of Galatia***

## *E. The Introduction: A Gospel of Grace and Peace*

### **F. The Credits: Doxology to a Sovereign God (5)**

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

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

#### **1. Who is the object of the “glory” here?**

“The closest referent to the “whom” of v. 5 is God the Father of v. 4.

But John 5:23 indicates that you cannot rightly honor the Father if you don’t honor the Son. Since t/work of t/Son in this passage is so evident — His resurrection & t/fact that He gave His life for us — one could argue that both are in view.

-----  
There you have it.

*No time for kudos when the truth of the gospel is at stake*

I’ll let Timothy George have last word ==>

There is much about these churches, of course, that we do not know. Apart from the vexed question of whether they were in North or South Galatia, other issues remain hidden from sight. How many churches were there? How did they relate to one another. Evidently they shared a common founding by Paul and a common threat from his adversaries. Who brought the letter to them? Was it read aloud in the common worship service? Most intriguing of all, what was the reaction of the Galatian churches to this letter? The very fact that it was preserved and included among Paul’s collected writings and eventually received into the canon of

the New Testament may indicate a positive response to Paul's appeal. If, as we have argued, the letter is dated early in Paul's missionary career, then we may have evidence for the letter's positive impact from the report of Paul's second journey through the cities of Southern Galatia. In one of these, Lystra, he recruited Timothy to be his missionary associate. Luke also noted that the churches in that region were strengthened in the faith and "grew daily in numbers" (Acts 16:5). We would like to believe that the reception of Paul's letter jarred the Galatians from their spiritual stupor, leading to repentance and revival.

.....

Galatians is a tornado warning! None of God's elect will ever utterly or finally fall away, and the gates of hell certainly will never prevail against the church of Jesus Christ. But there is no such thing as "eternal security" for a local congregation that has lost its first love (Rev 2:1-7). The fact that today we read Galatians as a bisected conversation, not knowing the outcome or hearing the reaction, means that we should receive and heed its message with the same expectancy as the original recipients. What God said through Paul to the Galatians long ago he wants to say again to us here and now. [Timothy George, Galatians, vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 83-84.]

*No time for kudos when the truth of the gospel is at stake*