

Title: **No Time for Kudos**

Passage: **Galatians 1:1-5**

Theme: **Paul abruptly greets the Galatians with a defense of his authority and the offense of the Gospel**

Number: **0614Ga1.1-5(4)**

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{Read Passage}

[i] Actually going to get thru all of these verses this am (message 4)

Spent 2 wks. 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 1.

[ii] 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 3 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:

Why? Just fell together that way as an easy way to look at t/first 5 vv.

[iii] 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;

1 Thessalonians 1:2–4 **2 We give thanks to God always for all of you, making mention of you in our prayers; 3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, 4 knowing, brethren beloved by God, His choice of you;**

Second time around (sometimes fam. breeds contempt). No ==>

2 Thessalonians 1:3 **We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater;**

Even Corinth gets some Kudos (Corinth in Grk. is spelled with a K – 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,**

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 sandlot 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]

We see that indignation in v. 6 (get to next time) {cite}

Back to our outline ==>

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

Covers this entire 1st para. / opening

A. The Writer: The Apostle Paul (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. Quite possible, even likely, that it's 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)

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 . . .

(1) Four Different Uses in the NT

(a) First Use: 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. At least one of them was a false convert (Judas). Others continued their apostleship after the resurrection and ascension of Christ.

(b) Second Use: Others 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 and how he was commissioned an Apostle.

I think we can 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.**

There are some others who might be part of the list of 1 c. A. 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.**

“What's t/debate? They are called Apostles.” Problem is one of transl. 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).

(c) Third Use: Function / Messenger (cf. verb: απο + στελλω)

This is where we find English Bibles translating the word ἀπόστολος. IOW – you would never know that the word “apostle” is used if you read these passages:

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.**

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

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

So when we come to Acts 14:14 and Rom. 16:7 – passages that call Barnabas, Andronicus, and Junias Apostles we ask the question:

“Are they A. in t/sense of office or function? Ref. to them as messengers (“missionaries”) or as those who hold t/esteemed 1st c. office of Apostle?” That's t/debate.

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) Four 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

* An Apostle as an office in the same sense as that of elder/deacon.

* An apostle as a messenger in t/sense of a missionary.

As it relates to Paul who calls himself ==>

... **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.**”

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

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?

Unequivocally NO!

(1) At least 6 reasons why I say this / the office of apostle ended in the first c. with the death of John on the isle of Patmos circa AD 90

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

We don't continually lay a foundation / try to improve upon that foundation that was laid by t/Apostles. In that regard, it's never mentioned as 1 of the continuing offices of t/NT 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.

Several 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.**

RCC is counted among those groups that claim to have A.s today. T/office of the papacy is considered by them to be an apostolic office descended from Peter.

For a pope to even be “sainted” he has to be “beatified” and that takes 1 miracle and a 5 year waiting period after his death (waived for PJP). To be sainted he has to have 2 miracles attributed to him.

PJP's miracles? Here are 2 that were put forward:

In 2006, a French nun, confined to her bed by Parkinson's Disease or a neurological condition with similar symptoms which can go into remission, was reported to have experienced a "complete and lasting cure after members of her community prayed for the intercession of Pope John Paul II".

“I was sick and now I am cured,” she told reporters. “I am cured, but it is up to the church to say whether it was a miracle or not.”

It was reported that she later suffered a relapse (disputed by t/Episcopal Conference of France).

The second miracle is attributed to a Costa Rican woman who claims John Paul II cured her of a deadly brain aneurysm.

She was diagnosed w/an aneurysm and told she'd need to go to t/US or Mexico for surgery. She couldn't afford it & was given a month to live. But, as she claims, she prayed to JP on t/very day of his beatification.

That morning, “I looked at the magazine cover which showed Pope [John Paul] with his arms outstretched,” Mora said at a press conference in Vatican City on Thursday. “I felt a deep sense of

healing. I heard his voice say to me, 'Get up and don't be afraid.' I went to my husband and told him I was cured. I realized little by little the illness had been taken away."

There's no cf. between this sort of thing and t/miracles we see performed by gen. A. in t/first c. Frankly, I would liken what we see w/the RCC to what we might see with a sham healer like Oral Roberts or Benny Hinn. Not to mention t/whole misquited understanding of what it means to be a saint. In t/NT we see that every Xn is a saint, made so at t/moment of conversion (there's no 5 year waiting list).

Miracles performed by a 1st c. Apostle were unique, they were real, they were inexplicable signs of their calling & position of authority. Not something that has gone past t/first c.

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.

Could they err? Yes, 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).

Chapter 15 v. 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 t/NT books will be written.”

As J.M. 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).

As theologian Wayne Grudem points out, t/uniqueness of Apostles is 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."

In referring to the first c. Apostles, J.M. calls them a ==>

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

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; some extreme Charismatic / Pentecostal groups. Runaway authority with no limits. This is how you get things like t/Inquisition and nearly 1000 dead in Guyana under a madman by t/name of Jim Jones.

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 not successors. In the nature of the case no-one could succeed them. They were unique.” [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.

Leads us to our second point ==>

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

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

A. The Writer: TAP

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

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

That can only b God. Named here are t/1st & 2d persons of t/Godhead.

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,

Note t/contrast. An A. in t/sense of office is not sent from men like an A. in sense of “messenger.” What did we see?

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

When Mormons create A's their Quorum of t/12 make an appointment.
When RC's create A's Cardinals get tog. & smoke goes up a chimney.
When cult leaders create A's – they just name it and claim it.

When G. creates an A's He sovereignly chooses and appoints them.

Not to say that Paul was somehow divorced from the CH (CH at Antioch that layed hands on him ordaining him into ministry). But he didn't get his apostolic position & authority from t/CH.

This is one thing that differentiates the office of Apostle from that of Elder or Deacon. **If any man aspires to t/office of elder Deacons likewise . . .**

2. We have some rather unusual things here

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

. . . through Jesus Christ and God the Father who raised Him . . .

b. Second – only here do we see Jesus listed first

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.

May be that Paul was thinking back to his experience on t/Damascus Rd. where he encountered the risen Christ. So he lists Jesus Christ first and connects the person of X with God t/father who raised him from t/dead.

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

and all the brethren with me . . .

1. Emphatic

Paul has the support of the (unidentified) brethren. Likely refers to those in Antioch (likely where Paul wrote the letter from).

Paul doesn't write as a lone-ranger Christian (or as a LLA). 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)

. . . 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. May have been other CH's in that southern region.

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

Grace to you and peace from God our Father, and the Lord Jesus Christ, 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 (Grk.) & peace (Heb) - a common NT couplet. More than just a nice way to start a Xn letter. It summarizes the cause/effect of the gospel.

Romans 5:1 **THEREFORE having been justified by faith, we have peace with God through our Lord Jesus Christ,**

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

Where there is no grace there is no peace. Homes; CH's; marriages; families.

Why are CH's troubled? Disunity? Complaining? Gossip? There's no grace, no mercy.

Why are homes a mess? Marriages? No grace, no mercy.

If you look at t/progression of that in Eph. 5 you find that grace & mercy are found. to peaceful relationships – first w/God & then others.

20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

21 and be subject to one another in the fear of Christ.

22 Wives, be subject to your own husbands, as to the Lord.

25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her

6:1 CHILDREN, obey your parents in the Lord, for this is right.

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

**1. The Origin of Grace: God our Father and the Lord Jesus Christ (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 the Triune God. We see God t/Father & God t/Son in parallel to v. 1.

**2. The Action of Grace: Christ's Death for our sins (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 (Galatians 4:4) 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 as is His death and resurrection.

Gospel perspective on forgiveness is that it is past, present and prospective. 3 “P's” .

As we will see, while Justification is something that happens to us in t/past, it isn't divorced from t/present or t/future. It's not just individual, the grace and peace of t/Gospel ought to unite us in t/CH whether we be Jew or Gentile.

**3. The Result of Grace: That we might be delivered from this evil age (4b)
in order that He might deliver us out of this present evil age,**

a. Jesus came “in order to” (purpose or result) deliver us

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

Only place where this word is used of our salv. 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).

“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].

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

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

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

It's t/system of t/world / kosmos - 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. 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.**

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

Time and 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 the old age but being part of the new age.

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

It's like those sci-fi stories where someone is teleported to a different time or 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)

according to the will of God our Father,

a. What is according to His will?

The entirety of verse 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,

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]

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

Only place in Paul where he adds a doxology onto his greeting ==>
to whom be the glory forever and ever, amen!

Mandate we have to live lives that glorify God even as we enjoy His riches.

Also a reminder of God's sovereign glory in the midst of difficult times.....

Timothy George ==>

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.]