

The Jesus Challenge to YAs in Paul

Session I: Life of Paul, Galatians, Philippians, I & II Thessalonians

Overview of Life and Gospel of Paul & Galatians.....	2
A. Welcome & Intro to the Jesus Challenge to YAs in Paul.....	2
B. Discipleship and Our Culture	2
C. Overview of Life of Paul	4
D. Overview of Paul's Theology.....	7
Galatians 1-6.....	9
A. Overview of Salvation History	9
B. Galatians 1-5 ¹²	9
C. Galatians 5.13-6.18.....	11
Philippians	14
I Thessalonians	21
II Thessalonians.....	25
Overview of Discipleship Themes	28
Discipleship Worksheet.....	29
Personal Application – Five Minutes of Daily Prayer.....	30

Session II: Romans and I & II Corinthians

Session II Intro & Romans 1-8.....	32
A. Welcome & Intro to the Jesus Challenge to YAs in Paul.....	32
B. Discipleship	32
C. Paul's Missionary Journeys; Arrest, Trial, and Transfer to Rome Acts 13-4,16-28	33
Romans 1-8.....	34
Romans 8-16.....	42
A. Situation of Jews Apart from Christ 9–11	42
B. Growth in Holiness??? 12-15 ¹	42
C. Greetings and Benediction 15.14 -16.27	43
D. Thematic Content	43
I Cor 1-8: Role of Apostles; Divine Intimacy; Pastoral Matters	44
I Corinthians 9-16: Worship; Spiritual Gifts; & Resurrection	51
II Corinthians.....	56

Overview of Life and Gospel of Paul & Galatians

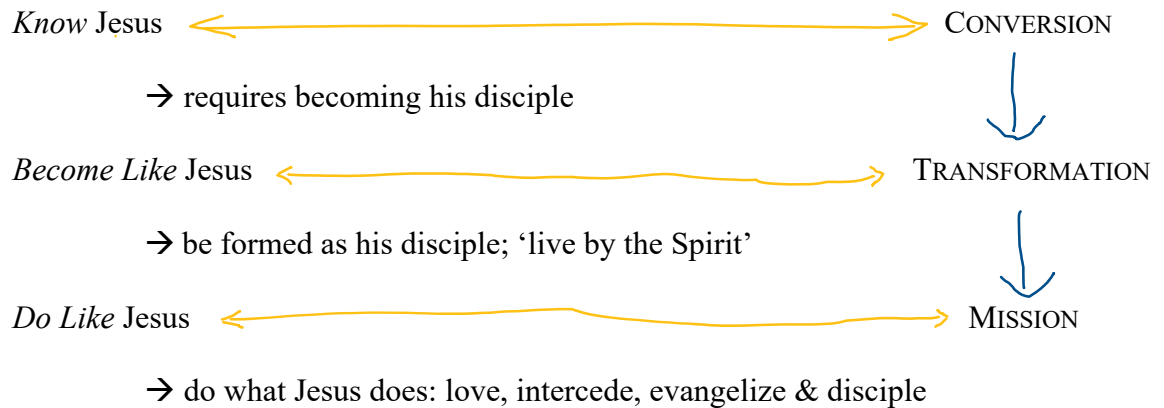
Peter Ziolkowski, 1/16/23

A. Welcome & Intro to the Jesus Challenge to YAs in Paul

- 1) Introduce myself, CBSM and our host, Kelly Hernandez (Sam Waldron tonight).
- 2) What is the Jesus Challenge? Walk thru each Letter, but focus on understanding P's teaching on discipleship and how to live it today:
What does it mean to be a disciple in our post-Christian world?
- 3) Housekeeping
 - a) Class Format: Alternates Lecture and Discussion, aim for 50-50 mix. Discussion ranges from "spit-fires" to class-wide to small group.
 - b) Class Prep & Homework:
 - Read the Scripture for each session. Additional study optional, but highly beneficial!
 - Markup your Bible
 - Fill out Disciple Worksheet
 - Memorize 1-3 Scripture verses each week
 - Class Notes & Session Guide draw from my own research
 - c) Recommended Bible: Ignatius Bible (NRSV); www.biblegateway.com for online version.
 - d) Q&A after class or email me @ peterz@umich.edu or call (no texts pls) 734 330 7242
- 4) Plan for Today:
 - I. Discipleship and Our Culture
 - II. Life of Paul (overview)
 - III. Theology of Paul (overview)
 - IV. Galatians 1-3

B. Discipleship and Our Culture

- 1) Big Three of Discipleship
 - a) Entrance Conditions
 - b) God's Special Project
 - c) Work of a Disciple



2) Discipleship Worksheet

{ REVIEW AND DISCUSS }

3) Worldview < look at one major element of discipleship each week >

- a) What is a "Worldview"? The underlying shared understanding of a people that includes the following elements and an explanation of
- The origin of the observable universe
 - A purpose, if any, for the universe
 - An explanation of God or gods
 - An explanation of what a human person is
 - An explanation of "evil" and suffering
 - A moral code
 - The Purpose (if any) of human life
 - What constitutes 'happiness' or 'well-being'
 - A hierarchy of Values

A worldview is the bedrock upon which a culture is built.

- b) Families, schools, and (in many cases) religious institutions or ceremonies transmit the worldview to us at a young age, which a cohesive culture will reinforce. In a static culture, the worldview is simply transmitted, its unquestioned skin and bones, so to speak. The Norse didn't question Thor's role as a leading god, the value of battle glory and shame of cowardice, nor the wild feasting awaiting at least the heroic in Valhalla. Frodo simply assumes the key values of hobbit-hood and Middle Earth and the narrative of good vs. evil.
- c) Times are changing! In fact, they've been changing for a very long-time, at first almost imperfectly with the Enlightenment, lurching forward with the French Revolution and World War, with perhaps a decisive final turn with the Sexual Revolution. The

- indwells every disciple, communicates God's love (Rom 5.5)
- grows the Fruit of the HS (Gal 5²²⁻³) and prayer (e.g., I Cor 14¹⁸, Rom 8²⁶⁻²⁷)
- bestows gifts for leading and building up the Church (e.g. I Cor 12-14).

2) Overview of Acts of the Apostles: *Peter, Paul & the HS*

- a) Authorship, Time of writing, Overview
- b) Baptism in the HS & the Life of Early Church in Jerusalem 2-7
- c) Missions to Gentiles in Palestine & Syria; Paul's Conversion 8-15
 - o Peter's Mission to Cornelius: Outpouring of HS 10¹-11¹⁸
 - o Barnabas and Paul's 1st Mission Journey 12²⁵-14²⁸
 - o Gentile Q and the Council of Jerusalem 15
- d) Paul's 2nd & 3rd Missions; Arrest in Jer & Transport to Rome 16-28
- e) Gentile Question and the Council of Jerusalem: Circumcision and the Law of Moses necessary for Gentile Christians? (Acts 15)
 - o Peter: God cleansed the hearts of Gentiles by faith (Cornelius) – proof being that he poured out his HS upon them, without 1st requiring Circ & adherence to Law
 - o Ruling: Gentile Ds limited to abstinence from food sacrificed to idols, blood, meat of strangled animals; morally, from unchastity

3) Conversion and Calling of Saul Acts 9

The stoning of Stephen, witnessed by Saul, initiated a great persecution, in which Saul "laid waste to the Church, dragging disciples off to prison" (8¹⁻³). Running out of suspects in Jerus., Saul gained authorization to persecute disciples in Damascus.

- a) Light from heaven flashed, voice of Jesus asks Saul why he is persecuting him, instructs him to wait in city for instructions, and blinds him.
- b) Lord instructs Ananias in a vision { READ 9.10-20 }
 - commissioned by Lord as Apostle to Gentiles
 - will 'suffer much for the sake of my name'
 - laid hands on Saul: healed and is filled with HS
 - baptized Saul
- c) Saul immediately began proclaiming Jesus as the Son of God, and, soon, was proving that J was the Christ
 → and so is born the great explainer to the gentiles of *how* Jesus forgives Sin
{ DISCUSS JEWISH-CHRISTIAN UNDERSTANDING OF ATONEMENT }

4) Missionary Journeys; Arrest, Trial, and Transfer to Rome

Acts 13-4,16-28

After the Lord constituting his Church, with a New Temple and its Infilling with the HS (1-2), Acts describes its rapid growth, and persecution, in Jerusalem among observant Jews (3-7). The persecution surrounding Stephen's stoning pushes the Church out into Judea and then to Samaria, with the God himself pushing the good news even to the gentiles (8-12). The HS then sends Barnabas and Paul into Asia Minor, where they preach first to the Jews, but then to Gentiles.

The Council of Jerusalem then grapples with whether gentile believers must also become observant Jews (15). The final thirteen chapters chronicle two more missionary journey led by Paul capped by his arrest and journey to Rome (16-28):

		<u>Key Stops</u>
IV. Council of Jerusalem	15.1-35	Jerusalem
V. Paul's 2nd Missionary Journey	15.36-18.23	Philippi, Thessalonica, Athens, Ephesus *Corinth (~2 yrs)
VI. Paul's Third Missionary Journey	18.24-21.16	*Ephesus (~3 yrs)
VII. Paul's Arrest and Transportation to Rome	21.17-28.31	Jerusalem, *Rome (>2 yrs)

Acts 16-28 is something of a travel log of Paul's Missions, then of his arrest and transport to Jerus, which he turns into another mission trip!



5) Autobiographical notes in Galatians 1-2

	<i>Galatians</i> 1.13-2.16	<i>Acts: 7-15</i> (3 rd Pers)	<i>Acts: Arrest</i> Speech	<i>Acts: Defense</i> to Agrippa
Formerly Persecuted Church of God	1 ¹³	7 ⁵⁸ ; 8 ¹⁻² ; 9 ^{1-2,21}	22 ^{4-5,19-20}	9-12
Highly advanced in Judaism, very zealous	14		3	5
Theopany on horse	15-16a	9 ³⁻⁶ , 9 ¹⁷⁻¹⁸	6-10	12-18
Went away to Arabia	17b			
Returned to Damascus for three years	18a			
Visit to Jerusalem	18a-20	9 ²⁶⁻³⁰		
- Met w Cephas for 15 days and no other Apostle but James, br of Lord	18-9			
1 st Missionary Journey to Syria & Cilicia	21	15 ²³ , 41		
2 nd Visit to Jerusalem (14 years later)	2 ¹⁻¹⁰			
- With Barnabas & Titus	1			
- P sent to Gentiles (Peter to Jews)	7-8	13.1-2	21	16-20
Peter's Visit to Antioch & Confrontation w/Paul	11-16	11 ²²⁻²⁶ , 14 ²⁶ -15 ² ; 15 ³⁰⁻³⁵		

D. Overview of Paul's Theology

1) Theological Themes

- a) Atonement & Sanctification Justification by Faith, not *Keeping the Law*
- b) Indwelling of the HS
- c) Baptism
- d) New Identities in Christ
- e) Sexuality and Vocation
- f) Discipleship
- g) Worship and Spiritual Gifts

2) Paul's Gospel in Galatians

- a) Grace and Peace comes from both the Father and Jesus 1.3
- b) Jesus gave himself (was crucified) to atone for our sins 1.4
 - o and to deliver us from the present evil age
 - o S of G loved me and gave himself up for me 2.20b
- c) Men are not justified by "works of the Law" but through Faith in Christ 2.16
 - are cursed through the Law 2.16b,19a
- d) By being 'crucified with Christ' 2.19-20a
 - o I die to the Law, (am freed from its curse), and live to God
 - o no longer do I live, but Christ lives in me
 - o I am alive in the flesh only by Faith in the S of G
- e) We receive the Spirit – the Promise – as a result of "obedience of Faith" 3.2ff
- f) The Law was our "custodian" until Faith should come 3.24-25
- g) "Baptism into Christ Jesus" 3.26-29
 - o Makes us Sons of God through Faith
 - o Put Christ on us
 - o Makes us "one in Christ" and are all of equal value
 - o Makes us belong to Christ – and so heirs of Promise to Abraham

- h) Christ redeemed Us from Slavery to the Law, so F can adopt us as Sons 3.29-4.9
- We were slaves until the time had fully come for God to send forth his So
 - born of a woman and born under the Law
 - to redeem us who were under the Law and
 - to give us adoption as sons
 - God takes us slaves and makes us sons, therefore heirs of A's Promise, sending the Spirit into our hearts, crying "Abba, Father"

Note that Galatians doesn't render a comprehensive statement of Paul's gospel, which is most fully stated in Romans, with other supplemental elements found in his speeches in Acts as well as some of his other epistles.

Galatians 1-6

A. Overview of Salvation History

Salvation History is the history of how God saves us, beginning with the Creation of the World, centered on the Atonement and Outpouring of the HS, and ends with J's return and the Final Judgment. The Pentateuch and the Historical Books of Scripture provided 1st Century Jews the basic historical framework while the Psalms, the Wisdom literature, and especially the later prophets such as Isaiah, Jeremiah, and Ezekial, identify elements of God's Salvation fulfilled by Jesus. The Jesus and the NT rely on this framework and clarify the future elements.

Salvation History is sometimes divided into "ages" such as: I) Creation to Patriarchs; II) Call of Moses to Judges; III) Kingship; IV) Exile & Return; V) Jesus' Birth, Resurrection and Ascension; VI) the Church; VII) Return of the Lord, Judgment and the New Heavens.

B. Galatians 1-5¹²

Intro to Galatians: The first part of Galatians (1.1-5.12) defends Paul's gospel, first making the case for his authority while unfolding his gospel (1.11-2.21). Paul then makes seven arguments to support his position, while further unpacking his gospel (2.22-4.7), followed by a debunking of the Law's ability to justify one. The second part of Galatians (5.13-6.18) provides instruction and exhortation in moral matters as well as some instruction on community order. The centerpiece may be Paul's strong exhortation pitting the Fruit of the Spirit against the Works of the Flesh, which would exclude one from the Kingdom of God and which a disciple 'crucifies' (5.16-26).

1.1-2.21: Paul rebukes the gentile Christians in the churches of Galatia who were keeping *torah* after the counsel of "judaizers", against Paul's "gospel" (1.6-10). Paul first summarizes his conversion and commission to preach the gospel, including its direct revelation from the Lord, which the leaders in Jerusalem subsequently ratified – together with his ministry to the gentiles (1.11-2.16). Paul's mystical bond to the Lord buttresses his authority throughout the letter. The Lord gave P the "gospel" in a theophany (1.12b, 15-16a), and not through the other apostles (1.16b-17). However, after preaching it to the gentiles for fourteen years, Paul sought – and gained – approval of his gospel from Jerusalem, (2.1-6); Jerusalem also recognized P's ministry to the uncircumcised (2.7-10). Paul further shows his independence in that he had challenged Peter in Antioch to avoid obscuring "justification by faith in Christ and not by works of the law" (2.11-21), at which point Paul further unpacks the content of his gospel (2.16, 20-21) mentioned in the greeting (1.4) with a few cryptic statements about the Law¹.

A. Greeting & Rebuke	1.1-10
1) Greeting	1-5
2) Rebuke for turning from P's gospel to a "different gospel"	6-10

¹ 2.17: how would 'our effort to be justified reveal us as sinners'? ... and thereby make 'Christ an agent of sin'?
2.18: what are the 'things' that "I" build up, which had been 'torn down'? How does the process of 'building up' prove one a sinner?
2.19: how does one 'die to the law' 'through the law'?

B. Basis for the Authority of P's Gospel 1.11-2.21

- 1) P's Gospel based upon *direct revelation* from God 1.11-17
 - a) A "revelation of JC" from God 12
 - b) At time of P's calling, "God revealed his son *in me*" 16
 - c) P didn't get gospel from the Apostles before him 16b-7
- 2) P's formation and early gentile mission 1.18-24
- 3) Leaders in Jer approved P's gospel & mission to Gentiles 2.1-10
- 4) P's challenge to Peter in Antioch to avoid obscuring the gospel 2.11-21
 - a) The controversy 11-15
 - b) Summary of P's Gospel 16-21

3.1-5.12: Paul then offers a series of proofs for the truth of his gospel, beginning with the section 3.1-4.7 describing how the outpouring of the Holy Spirit fulfills the Abrahamic promise of blessing on all the gentiles (Gen 12.3, 18.18, and Acts 3.25), and then followed by four additional arguments (4.8-5.12). **The ultimate proof of Paul's gospel is that God himself ratifies it: He poured out his Holy Spirit upon the Galatians**, who only believed in Christ and had not been keeping the Law (3.1-4.7), which fulfills His Promise to Abraham². God also had provided this same proof to Peter that faith in Christ alone justifies without keeping *torah*, in that He poured out the Holy Spirit upon certain gentile believers who didn't keep the Law (Acts 10.1-11.18, esp. 11.16-7 and 15.8-11).

C. Ratified by God himself by pouring out HS upon Galatians 3.1-4.7

- 1) God gave Galatians Holy Spirit based only upon "hearing with faith", not works of Law 3.1-5
- 2) In Abraham, God justified all gentiles [who believe by] faith, Gen 15.6, 12.3, 18.18 cf Acts 3.25 .6-9
- 3) Curse of Law applies to All; Chr lifts curse by cross and for us *in him* giving gentile believers the "blessing upon Abr" (= promise of HS) .10-14
- 4) "Inheritance" (= HS) is based on promise to Abr, 430 yrs prior to Law - which promise is not undermined by Law .15-18
- 5) Purpose of Law .19-25
 - a) Not righteousness since all have sinned 21-2
 - b) Provided a "restraint" or "custodian" until Christ came 23-5
- 6) **Baptism into Christ**, through which: .26-9

² Galatians fails to explicitly state that the Abrahamic promise of blessing all nations is fulfilled precisely by the outpouring of the HS upon the nations (=gentiles =*goyim*)

- a) we are ‘in Christ’, ‘put on Christ’, ‘sons of God’, and 26-27
- b) ‘all one in Christ’, neither Jew nor Greek, male nor female, free nor slave 28
- c) Become ‘part of Christ’ and therefore Abr’s offspring 29

7) **Redemption in Christ** changes us from child/slave to ‘son’/heir, enabling God to put the Spirit of His Son into our hearts 4.1-7

D. Other Reasons to not Keep the Law 4.8-5.12

- 1) Submission to Law like submission to Gal’s former gods 4.8-11
- 2) Judaizers only seek only vain preeminence, while P seeks only Galatians’ genuine good .12-20
- 3) Children of Promise or of Slavery? 4.21-5.1
 - a) Sons of Hagar, enslaved to law, or Sarah, of promise
- 4) Circumcision will sever one from Christ 5.2-6
 - a) Circumcision → bound to “keep the whole law” (3)
 - b) In Chr, circumc. irrelevant (cf. 6.15), only *Faith working thru Love*

5.7-12. Faith working thru Love (5.6) inflects the letter towards parenesis, or moral instruction and exhortation. Paul concludes his theological arguments by exhorting Gal to again ‘run well’ and ‘obey the truth’, i.e., the truth of the Paul’s gospel (7-8). Anyone who teaches otherwise will bear judgement (9) and should mutilate themselves (12), and, as if there were any doubt, that any report that P preaches circumcision is false (11).

C. Galatians 5.13-6.18

The Lord teaches his disciples (Jewish Christians) about holiness through *the Ideals* that the Law points to (Mt 5) while through Paul with the Gentile Christians, there is a new paradigm. Things are different!

Rather than simply becoming a people bound to God through a covenant (the Law), disciples are in some literal sense “joined” to one of the persons of God, Jesus, through baptism and, individually and collectively, are indwelt by another person of God, the HS. While the Law in a sense is now irrelevant, the Law’s aim or purpose, holiness are now accessible and even more expected. This section of Galatians

The indwelling of the HS make possible thru Baptism brings holiness, its chief components being righteousness and the love of God and love of neighbor.

E. Parenesis: Love your Neighbor as Yourself, Walk by the Spirit, and Reject the Works of the Flesh 5.13-26

After establishing the Galatians ‘freedom’ from following the ‘Law’, Paul exhorts the Galatians to observe the Golden Rule and its converse (5.13-15, 6.2) and to be ‘led by the Spirit’ (5.18) and ‘walk by the Spirit’ (5.25), i.e., bear the ‘fruit of the Spirit’ (5.22-23). Galatians must reject the ‘works of the flesh’ (5.19-21a) and ‘crucify the flesh with its passions and desires’ (5.24), on pain of losing the kingdom of God (5.21b).

1) Use of Christian “Freedom”

5.13-18

- | | | |
|----|--|---|
| | <u>Be Led by Spirit to Love</u> | <u>Don't Be Led by Flesh to Devour</u> |
| 13 | To Freedom you were called through love serve one another: | Don't Use Freedom as an Opportunity for <i>the Flesh</i> |
| 14 | 'Love your neighbor as yourself' fulfills whole Law | |
| 15 | | [Don't] bite and devour one another, ... be consumed by one another |
| 16 | Walk by <i>the Spirit</i> | Don't Gratify the Desires of <i>the Flesh</i> |
| 17 | <i>Desires of the Spirit are opposed to the Desires of the Flesh</i>
<i>Opposed to each other & prevent you from doing what you would</i> | |
| 18 | If Led by Spirit, not under the Law | |

2) Works of the Flesh and Fruit of the Spirit

.19-23

a) Listing

19-23,26

<u>Personal Traits and Acts</u>		<u>Ways to Love</u>	<u>Ways that “Devour”</u>
Love	Idolatry		Fornication
Joy	Sorcery		Impurity*
Peace			Licentiousness*
		Patience	Enmity
		Kindness	Strife
		Goodness	Jealousy
		Faithfulness	Anger*
		Gentleness	
Self-Control	Selfishness		Dissension
			Party Spirit
			Envy
			Drunkenness
			Carousing
	Self-conceit (5 ²⁶)		Provoking & Envy (5 ²⁶)

* these are also personal traits and acts.

b) Those who belong to Christ have crucified the Flesh (w its passions and desires)

c) IF we live by the Spirit, THEN let us

(1) Walk by the Spirit

(2) Have no self-conceit nor provoking and envy of one another



3) Love (=Agape)

READ: I John 4.7-12: ⁷ Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. ⁸ Anyone who does not love does not know God, because God is love. ⁹ In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. ¹⁰ In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. ¹¹ Beloved, if God so loved us, we also ought to love one another. ¹² No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

LG DQ: → What verse strikes you most? Why?

- a) Object of love deemed to have infinite value and treated accordingly
 - *Eros*: erotic, passionate love.
 - *Philia* < φιλῶ >: love of friends and equals.
 - *Storge*: love of parents for children.
 - *Agape* < ἀγαπᾶς > : infinitely value another, i.e., want their greatest good
- b) A Defining Attribute of God: God is Love (I Jn 4.8a, cf I Jn 4.13-21)
- c) One of the three theological virtues, supernatural to the extent it becomes our habitual disposition or characteristic:
 - God pours his love into our Hearts through the HS (Rom 5⁵, I Jn 4.13ff).
- d) *Contra mundum*, “love things and use people”, social scientists studying well-being have definitively established what any Christian know: loving others produces happiness. Why? Why do you like chocolate? We are just made that way: we are made in God’s image – and God *loves* to love!

F. A Few Instructions; Conclusion to Defense, Exhortation & Letter

6.1-18

The first six verses provide a few instructions: (a) correcting sinning brethren while also guarding against temptation (6.1-2); (b) avoiding vanity (6.3-5); and (c) supporting teachers of the faith (6.6). 6.7-10 recaps the exhortations of 5.13-25 using the language of sowing and reaping: sins of the flesh bring death, the fruit of the Spirit bring life, and to ‘do good all men ... esp. those of the household of faith’. 6.12-17, on the other hand, is a conclusion to the main section of the letter, Paul’s defense of his gospel against the Judaizers (1.6-5.12).

- | | | |
|---|-------|----------|
| 1) Correction, temptation & vanity, support teachers | 1-6 | |
| a) Correct wrongdoing with gentleness | 1a | |
| b) Guard against temptation | 1b | |
| c) Bear one another’s burdens to fulfill “Law of Christ” | 2 | |
| d) Guard against vanity | 3 | |
| e) Each person should bear their own load (i.e., work) | 4-5 | |
| f) Support your teachers | 6 | |
| 2) Conclusion to Moral Exhortation in 5.13-25 | 7-10 | { READ } |
| a) Judgment: sow to flesh, reap death; to HS, eternal life | 7-8 | |
| b) Persevere in ‘well-doing’ (fruit of S), will be rewarded | 9 | |
| - do good to all men but especially fellow believers | 10 | |
| { Final message from P written by his own hand 11 } | | |
| 3) Conclusion to Defense of P’s Gospel (1.11-5.12) | 12-17 | { READ } |
| a) Vanity of those compelling circumcision | 12-13 | |
| b) P “glories” only in the Cross of Christ, by which “World crucified to P and P to World”! | 14,17 | |
| c) Like 5.6, circumcision irrelevant, only “new creation” | 15-16 | |
| - Peace and Mercy is upon all who walk (believe) P’s teaching | | |
| - = the “Israel of God” | 17 | |
| 4) Final Greeting | | 18 |

Philippians

Overview. The greeting identifies Paul and Timothy as ‘servants’ and its recipients as ‘saints *in* Jesus Christ’, bidding them ‘grace and peace’ from both ‘our Father’ and ‘our Lord’ (1.1-2). ‘Being in Jesus’ implies having his mind of ‘emptying ourselves’ and ‘enduring the cross’ for the sake of others (2.4-8).

Paul imprisonment for the gospel (1.7) is advancing the gospel (1.12-14), 17,19). He may which may either end in either martyrdom (1.19-20, 2.17) or being freed (1.19) to continue serving them, (1.22,24-26). P exhorts Phil to strive for ‘the faith of the gospel’ and endure persecution, just as he did (30b) (1.27-30). Other ‘ministers’ preach Christ out of envy or rivalry (1.15-17) and look after their own interests (2.21), unlike Timothy 2.22 and Epaphroditus, who risked his life for them (2.30)

Key Themes: Rejoice in the Lord and be filled with Peace of God, not anxiety. Paul rejoices in their reception of the gospel and growth (1.4-5, 2.2, 4.1) in proclaiming Christ (1.18-9), at the prospect of martyrdom (2.17-8) and in their concern for him (4.10) and P *commands* Phils to ‘rejoice in the Lord’ always (3.1; 4.4). Taking matters of anxiety to the God in prayer and living Paul’s teachings and imitating his life brings the ‘Peace of God’ (4.7,9; cf. 1.2).

A. Opening Greeting

1.1-2

Paul and Timothy are ‘servants (δοῦλοι=douloi; slaves) of Jesus Christ’, an identity the letter invites its recipients to fully embrace. In addition to bishops and deacons, they address ‘all the saints (ἁγίοις=hagios; holy ones) *in* Jesus Christ’. The underlying identity of ‘being in Christ’, developed and referenced over thirty times throughout Paul’s letters³, is that of how baptism not only cleanses us of sin, but connects us to Christ himself (e.g., Rom 6.3ff), so much so that “those who are in Christ” become “alive to God in Christ Jesus (e.g., Rom 6.11) and have “put on Christ” (e.g., Gal 3.27). The change in our identities effected by baptism is so profound that we become, as the foundation of our being and identity, simply ‘a person in Christ’.

In addition to participating in the penalty of sin, through being joined to Christ in baptism, we participate in the holiness of God ... so comprehensively that, as individual persons, our fundamental identity becomes that of being ‘holy ones’. In fact, the NT apart from the gospels most commonly refers to anyone who believes in Christ, has been baptized, and is part of the Christian community as a ‘saint’, 61 times in total, while the gospels simply refer to Jesus’ followers as ‘disciples’⁴.

DQ on listing one’s personal identities, how do you think of yourself,

- Do you think of yourself most fundamentally as ‘being in Christ’
- ... as being a “holy one”

³ Phil: 1.1 and final greeting 4.21; hearts and minds in (2.5, 4.7); be ‘in him’ (3.1). Elsewhere: Rom 6x; I Cor 12x; II Cor 3x; Gal 3x; Eph 3x; I Thess 2x; and once each in Col, I Tim, and Phil. Cf. Peters final greeting (I Ptr 5.14)

⁴ Only *Acts*, Luke’s sequel to his Gospel, describes members of the Christian community as ‘disciples’ (28 times). *Believer* occurs 5 times in Acts and 8 times in Paul’s letters, incl. 3 times in Thessalonians.

Grace (Χάρις=charis) and Peace (εἰρήνη=irenae). Every one of Paul’s letters begins and ends with a salutation that includes “grace from our Lord Jesus Christ be to you” and most of his letters begin with ‘grace to you and peace from God our Father and the Lord Jesus Christ’. Paul refers to three different manifestations of grace, which has the general meaning of “an undeserved gift”: that which cleanses us from, and atones for, our sin (justification); moral power to live in a holy (god-like) way (sanctifying grace); and simply the indwelling of the Holy Spirit. It is easy to think that “grace” in Paul’s greetings is a prayer that the ‘saint’ has more of the Holy Spirit but may be meant to capture all the meanings of χάρις.

Accepting the gospel through baptism render one a ‘new creation’, a ‘partaker of grace’ (1.7), which the NT seems to equate elsewhere with having become a ‘partaker of the Holy Spirit’ (Eph 3.6, Heb 6.4). Theologians will later describe this as an ontological change, that is, a change in our very nature, indeed, a ‘partaker in the glory that is to be revealed, of the divine nature’ (I Peter 5.1, II Peter 1.4).

B. Part A

1.3-30

This section needs some untangling and context made clear: it is not the best prose.

P opens by telling readers how much he gives thanks, and prays for, them as well as of his joy in them (1.3-4; cf. I Thess 1.2-3), and then recounts *why* he is thankful and delights in them (1.5-11; cf. I Thess 1.4-10).

- 1) Thanksgiving and joy in, and prayer for, Philippians 3-11
 - a) Thankful 3-5
 - i. for Philippians 3-4
 - ii. For their ‘partnership in the gospel’ 5
 - b) P’s joyful gratitude in Phils because God will complete his work in them and they are *partakers of grace* with P in that 6-8
 - i. they have [helped?] with his imprisonment and,
 - ii. with him, have defended and ‘confirmed’ the gospel.
 - P holds Phils in his heart, yearning for (on behalf of) them with Jesus Christ’s *anguished affection* (σπλάγχνοις=splanchnois, an intestinal feeling of longing or anguish for the good of one loved, may be the emotional aspect of our Lord’s crucifixion),
 - c) P’s Prayer, that: 9-11
 - i. Their love abounds
 - ii. [you have] more and more w/ knowledge and all discernment {three direct objects}
 - iii. you approve what is excellent
 - iv. you are pure and blameless (for the “day of Christ”)

- v. you are filled with the “*fruits of righteousness*” (which comes through JC, to the glory and praise of God)

A Good Work on the Day of the Lord (1.6). Paul writes against the eschatological horizon of God completing ‘a good work in us’ at ‘the day of Jesus Christ’ (1.6), making us ‘pure and blameless for the day of Christ, filled with the fruits of righteousness’ (1.10-11), at which time the Lord Jesus Christ ‘will change our lowly body to be like his glorious body’ (3.21). For our part, we must ‘work out our salvation with fear and trembling’ (2.12), be blameless and innocent (2.15), thereby making Paul ‘proud’ in the day of Christ (2.16).

2) Regarding P’s Imprisonment

12-26

- a) P’s imprisonment has advanced gospel since (i) praetorian guard and others know it is for sake of Christ; and (ii) it made most of the brethren [in town where P is imprisoned] more confident in the Lord and bolder to speak ‘the word of God’. 12-14
- b) 1st Rejoice: Some preach Christ out of love, knowing P is imprisoned b/c of the gospel. Others to provoke P out of rivalry or jealousy (15-18). In either case, P rejoices that Christ is being proclaimed (18).
- c) 2nd Rejoice: by Phils’ prayers & the HS, P’s ‘body’ will live or die for Christ 19-26
 - i. P expects and hopes for the courage to avoid shame [of denying Christ] but to honor Christ in his body, whether by continuing to live [in the flesh] or by death [by martyrdom] (19b-20)
 - ii. **To live is Christ, to die gain (21)**
 - iii. While P is conflicted living in the flesh and departing to be with Christ, he is convinced if the need to labor fruitfully in the flesh by [helping Phils] grow in their faith, their joy in their faith, and to glory in Christ Jesus (22-26)

3) Exhortation: Live worthy of Gospel, striving in unity and boldness in persecution 27-30

- a) Regardless of whether he visits, he want to hear that they are doing so 27-28a
- b) So doing is an omen of their destruction and your salvation from God 28b
- c) You are privileged to suffer for the sake of Christ (cf. 1.12) engaged in same conflict as P 29-30

C. Part B - Moral Instruction

1) Loving one another according to the mind of Christ 2.1-11

The hymn riffs off of J’s obedience to the F’s ask that J incarnate and atone for the sins of men and takes as a given that Jesus is a divine being equal to God (the Father, 2.11). J

empties himself of his divine form and takes on a human form (incarnates). J further humiliates himself (different sense than ‘humility’, which means ‘accurate self-knowledge’) by accepting death, and death by crucifixion which atones for our sin.

J “empties himself”, voluntarily embracing the job, not being compelled or ordered by the F.

Theological Qs. The F seems to reward J, by highly exalting him by making him Lord of all. So does the F delegate this authority as a reward for his work of atonement? Would the F have retained this authority for his own person had J chosen not to? How does this compare with how “J can only do what the F wills “ in the Gospel of John?

Trinitarian considerations.

- μορφή (=morphe: outward expression, *form*, that embodies the inner substance, rendering a complete unity), can be taken in what is meant in philosophical terms as ‘nature’.
- ‘equality with God’

Levels of “self-emptying” (kenosis):

- i. Form of a Slave / Human form
- ii. Endured death
- iii. Crucifixion

2) obey . . . work out your salvation with fear and trembling .12-13

Given J’s example and how you, too, have been ‘obedient’, work out your own salvation (paralleling J’s passion?), in fear and trembling. This exhortation balances ‘you are saved by faith alone’ and ‘if you confess that Jesus is Lord you will be saved’. Yet, the working out seems to be directly tied to God “being at work in you, both ‘to will’ and ‘to work’ for his good pleasure”.

3) do all things without grumbling . . . be glad and rejoice (with Paul) .14-18

a) Diagram of a very long sentence. 14-6

Do all things w/o grumbling or questioning, *so that*:

- you may be blameless and innocent
- [you may be] children of God (in the midst of a crooked generation)
- you shine as lights in the world [to a crooked generation]

holding fast to the ‘word of life’, so that:

- in the day of Christ P can be proud that he didn’t ‘run/labor in vain’

b) In the event P is ‘poured out as a libation upon the sacrificial offering *for*⁵ your faith’, P exhorts Phils to be glad and rejoice with him. 17-8

⁵ Faith is in genitive case, usually a simple possessive, ‘of your faith’, but here may be ‘objective’, a d.o.

- { Visits: Now, Epaphroditus; Soon, Timothy; and Later (hopefully), Paul 2.19-30 }
- 1) Want to send to you Timothy as soon as I know my fate 19-23
 - ‘hope in the Lord’
 - T genuinely anxious for Phils
 - T unlike others, looking not after his *own interests* but those of JC (cf. 2.4)
 - T like a son to P, serving gospel with P
 - 2) P ‘trusts in the Lord’ that he too will come to Phils 24
 - 3) Now sending Epaphroditus 25-30
 - Seems to be from Philippi (cf. 4.18), sent to help Paul
 - P’s brother and fellow worker, Phils’ messenger and minister to P
 - E man of *great feelings*: ‘longing for you all’, ‘distressed that they heard he was ill’
 - E recovered from near-fatal illness
 - P’s man of *great feelings*: death of E wld have been ‘sorrow upon sorrow’
 - E’s coming will bring Phils joy and relieve P’s anxiety over Phils
 - Receive him ‘in the Lord’ with joy and honor men like him, for risking his life in serving gospel
 - 4) Rejoice in the Lord ... 3.1
- D. Righteousness from Faith, not Torah – BUT ‘Lose All for the Sake of Christ’ 3.2-4.1
- 1) Paul warns a/g “judaizers” who demand circumcision of gentile believers 2-3
 - you already are the “true circumcision”: you worship God in spirit (cf. Jn 4) and glory in Christ Jesus; and put no confidence “in the flesh” [=keeping Torah].
 - 2) Paul himself had perfect basis for confidence “in the flesh” 4-6
 - Circumcised on eighth day
 - Person of Israel, tribe of Benjamin, a Hebrew born of Hebrews
 - Observed law as a Pharisee; righteous, i.e., kept law perfectly
 - 3) P lost all things (religious and social standing, privileges, income) in order to “gain Christ” 7-11
 - a) Be found in him
 - b) Be righteous through faith in him, not thru keeping *Torah*
 - c) Know him and power of his resurrection
 - d) Share in his sufferings, even crucifixion
 - e) Attain the resurrection from the dead

- 4) P hasn't already "gained Christ", but "presses on toward the goal for the prize of the upward call of God in Christ Jesus" 12-14

Count everything as loss for the surpassing worth of knowing Christ (3.8-14)

- to be found in him . . . having a righteousness from God that depends on faith (9)
- that I may know him and the power of his resurrection (10); and may share his sufferings
- Not already obtained goal, but "press on towards the upward call of God in Christ Jesus", making Christ's resurrection one's own (12-14)

- 5) Imitate P, not Pagans 3.15-4.1
- a) Imitate this, my example 15-7
 - b) Two Ends: The Many (pagans) and Believers 18-21
 - i. They: enemies of the Cross of Christ, will end in destruction, god is their belly, glory in their shame, minds set on earthly things
 - ii. Us: commonwealth in Hvn, wait on Savior, LJC will transform our bodies to be like his by his power
 - c) Plea that his beloved Phils to stand firm in this way "in the Lord" 4.1

E. Concluding Section 4.2-23

- 1) Re: Euodia and Syntyche (female "co-workers") 2-3
- a) Plea that they "agree in the Lord"
 - b) Plea that "you" a true co-worker, help these women, since they are fellow workers for the gospel, together w/ Clemen – their names are "written in the *book of life*"
- 2) Rejoice in the Lord... Be not anxious... Pray to God 4-7
- a) Rejoice in the Lord always Rejoice!
 - b) Let all men know your gentleness⁶ [since] the Lord is near
 - c) Be anxious about nothing,
 - but pray for all [concerns] with thanksgiving
 - Peace of God, which passes all understanding, will keep your hearts and minds "in Christ Jesus"
- 3) Think on Good Things and Imitate P 8-9
- a) Think on the true, honorable, just, pure, lovely, gracious, excellent, praiseworthy 8
 - b) Do what P has taught and lived 9
 - Peace of God will be with you

⁶ ἐπιεικὲς: gentle, mild, RSV translates 'forbearance'. Opposite of violent, quarrelsome, harsh in virtue lists (bishop: I Tim 3.3; all Ds: Titus 3.2, James 3.17; masters: I Peter 3.18). Compare with J's application of πραῦς (Mt 5.5, 11.29), "gentle power, strength under control".

4) Phils Gifts of Support

4.10-20

P rejoices that Phils' revived their care for him (10) which previously led them to support him Thess (16), now sharing his trouble (14) by sending a gift through Epaphroditus (17-18a). Phils' gifts are "a fragrant offering, a sacrifice acceptable and pleasing to God" (18b), which God will answer by "supplying all their needs according to the riches in glory in Christ Jesus" (19).

P parenthetically notes that he never complains of his poverty since he has learned to be content in humiliation or super-abundance (10-12), since he has strength for all things in the One who strengthens him (13).

{ Doxology!

20 }

5) Final Greeting & Benediction

4.21-23

I Thessalonians

Peter Ziolkowski, 8/20/19

Thess sits between Philippi and Berea on the north-eastern coast of Greece, in the area of Macedonia, all of which Paul visited during his 2nd Missionary Journey before visiting Athens and Corinth. Eastward lies Ephesus, which Paul briefly visited on his way home (Acts 15.36-18.23), and to which Paul devotes most of his third missionary journey (Acts 19-20). The *Via Egnatia*, a 2nd century BC road built by Gnaeus Egnatius as part of the overland route from Rome to its Eastern provinces, passes through both Thess and Philippi.



Indeed, the Philippians supported Paul in Thessalonica (Phil 4.15-16). I Thess is generally considered Paul’s earliest letter, being written at about 50 AD and about five years before I Cor., possibly during Paul’s second missionary journey described in Acts (?).



The greetings seem to imply that Timothy (and Sylvanus) co-author, to some degree, both of the Thess. letters. Paul had sent Timothy to support the Thess in their persecution (3.1-6); Timothy

seems also to have had been leading the church of Ephesus at another time (I Tim 1.3) but had apparently moved from Ephesus onto another locale by the time of Paul's imprisonment (II Tim 4.12).

A. Paul's Ministry to Thessalonians and their Persecution 1.2-3.13

1) Praise of Thess' reception of P's gospel despite persecutions 1.2-10

P's always gives thanks to God (2) for how Thess rec'd his gospel (3-5a, 9-10, and 2.13) despite affliction (6b, 2.14), *imitated Paul* (5b-6a), and then became themselves *an exemplar* to believers in Achaia and Macedonia (7-8)

- Work of *Faith*, Labor of *Love*, Steadfastness of *Hope* 3
- Gospel came to you not just in *Word* but in *Power* and in the *HS* 5
- Became Imitators of us and of the Lord in facing persecution 6
- They turned to God from Idols and to wait for Return of Son from Hvn, 10 who delivers us from the *Wrath to Come*

2) Paul's Motives for Preaching to Thess 2.1-16

Even after persecution in Philippi, preached to Thess despite great opposition 2.2 ...

- not from impure motives but
- as charged by God and only to please God 2.3-6 ...
- never made even demands legitimate to an apostle 2.6b;
- was gentle like a nurse towards her children 2.7 ...
- affectionately desirous, very dear 2.8;
- provided for themselves 2.9 (cf 2.6b);
- holy righteous and blameless 2.10 ...
- like a father exhorting and commanding his children to live in a "manner worthy of God" 2.11-12.

P concludes this section by noting that Thess rec'd gospel as the "word of God" 2.13 and whose suffering and persecution by gentiles *imitated* that of the Jewish Judean churches persecution by Jews 2.14-16.

3) Paul's Concern for Thess' 2.17-3.13

a) Paul's desire to visit Thess – but blocked repeatedly by Satan 2.17-20

b) P had sent Timothy with him from Athens to help "establish their faith 3.1-10 and exhort them against these afflictions" (3.1-5), since Satan prevented P from coming himself (2.17-20). P rejoiced in Tim's report of Thess ongoing faith and love, and desire to see P again (3.6-8). P notes his ongoing thanksgiving for the Thess and prayer to visit and "supply what is lacking" (3.9-10)...

- c) concluding with an actual prayer for Thess 3.11-13
- i. increase in Thess love for one another; and
 - ii. that God “establish Thess hearts unblameable in holiness .. at the “coming of our Lord Jes with all his saints”
- B. Exhortation to Holiness, to Love one another, and to live quietly and self-sufficiently 4.1-12
- 1) Imitate what you learned from Us 1
 - 2) Abstain from immorality 2-8
 - Control one’s own body in holiness and honor
 - Solemn warning (8)
 - 3) Love one another 9-10a
 - 4) Live quietly and self-sufficiently 10b-12
 - God commands – *wills* - Holiness (3) and Love of the Brethren (9)
- C. Teaching on Lord’s Return 4.13-5.11
- Q1: What about those who die before the Lord’s Return? 4.13-18
- Q2: When is the Lord Returning? 5.1-5
- Exhortation: Be w/o Fear, but Watchful and Ready! 5.6.-11
- Upon the Lord’s return, the “dead in Christ” will rise first and join the believers still alive to meet the Lord in the clouds (4.13-18). But the timing of the Lord’s return is unknown and come like a thief in the night bringing destruction (5.1-3). While Thess, as sons of light, should not fear the Lord’s sudden return (4-5), since they are to live with him (9-10), they should be watchful and sober in faith, hope and love (6-8, 11).
- Return of the Lord: - Belong to the Day ... no drunkenness
 - ID: Sons of Light, Sons of the Day
- D. Final Exhortation, prayer & greeting 5.12-28
- | | |
|--|---|
| God commands – <i>wills</i>
- Be at peace among yourselves
- Respect and love those who admonish you and minister to you
- Admonish the idol; Help the weak
- No retribution
- Seek the good of one another and all | - Prayer: Rejoice always, Intercede constantly, Give Thanks in all circumstances
- Quench not the Spirit
- Despise not Prophecy (but test everything)
- Hold fast to the good, abstain from every evil
- Prayer that God of Peace sanctify and keep you blameless for Coming Judgment |
|--|---|
- 1) Esteem your ministers 12-13
 - 2) Love one another 14-15
 - 3) Pray 16-21
 - a) Rejoice Always
 - b) Pray Constantly
 - c) Give Thanks in all circumstances
 - d) Quench not the Spirit nor despise prophecy
 - e) Test everything, hold to good, abstain from evil
 - 4) Prayer for Thess holiness and readiness for Lord’s Return 22-24

E. Themes

1) Return of the Lord

- a) Wait for it (1.10) ... it is coming (2.19; 3.13; 4.15; 5:2,24)
- b) Wrath of God (1.10, 2.16, 5.9)

The wrath of God characterizes the judgment of God against sinners who fail to repent and is linked to Jesus' return. Echoes wrath to come first announced by prophets, recalled by JnB (Mt 3.7, Lk 3.7), reiterated by Jesus in many places (see esp. Lk 21.23, Jn 3.36). The wrath of God is a key theme in Roman and Revelations, and which Col 3.6 and Eph 5.6 warn against.

2) Faith, Hope and Love

Hope: Confidence in a future event

Christian Hope: Confidence in the God's Promises about our Future

- a) 1.3. The triad is mentioned together only several times including Rom 5.1-5. This context betrays the Thess afflictions in which the Thess work of faith, labor of love and steadfastness of hope
- b) 5.8. against the Lord's return, put on breastplate of faith and love ... and for a helmet, the hope of salvation (cf. Eph 6.10-17, where the "armor of God" is for battle against forces of evil).
- c) Thess faith is known everywhere (1.8), although Timothy was sent to strengthen a/g afflictions (3.2,5), who reported its strength (3.6,8); nonetheless, Paul still wishes to visit to supply what is lacking (3.10)
- d) P prays that the Lord increases love for one another (3.12) and exhorts love of the brethren (4.9-10)
- e) Our hope is in the Lord's return and resurrection (4.13-14)

3) Paul's Roles & Identities

- a) Apostle, minister of the gospel (2.6)
- b) Moral Exemplar, spiritual and moral (1.5b-6a, 2.11-2, 4.1)
- c) Father, imparting moral instruction (2.11-2)
- d) Nurse, caring for her children, gently and affectionately sharing the gospel and their very own selves (2.7-8)
- e) Intercessor
 - (1) Paul prays for Thess several times (3.11-12, 5.23-24)
 - (2) refers to his habit of praying for them (1.2-3, 1.13, 3.9-10)

4) Paul's Authority

- a) P's authority rests on his identity as a minister of the gospel (1.5; 2:2,4,8,9; 3.2), which is the word of God (1:6,8; 2.13²; 4.15)
- b) Paul invokes the "will of God" both to refrain from sexual immorality (4.2-8) and to rejoice always, pray constantly, and give thanks in all circumstances (5.16-18), while his teaching on the Lord's return rests on "the word of the Lord" (4.15).
- c) Pauls' bona fides as their apostle (esp 2.1-3.13)

II Thessalonians

Peter Ziolkowski, 9/23/19

Letter is again from Paul, Silvanus and Timothy (“PST”) and maintains the first person plural through-out, as in I Thess. II Thess also shares several features with I Thess:

	I Thess	II Thess
Thanksgiving Prayer for Thess reception of Gospel despite persecutions	1.2-10	1.3-4
Intercessory Prayer for Thess	3.11-2; 5.23-4	1.11-2, 2.16-7, 3.5
Teaching on Lord’s Return	4.13-5.11	1.5-10, 2.1-12
Against idleness and live self-sufficiently	4.11-12; 5.14	3.6-13

A. Outline

- 1) Greeting and Benediction 1.1-2

- 2) Prayer for Thess and Teaching on the Lord Return 1.3-12
 - a) Thanksgiving Prayer for Thess reception of Gospel despite persec. 3-4
 - b) Coming Judgment at Christ’s Return 5-10
 - c) Intercession for Thess 11-12
- 3) Timing Lord’s Return and Prayer for Thess 2.1-17, 3.1-2
 - a) Timing of the Lord’s Return: *After* Rebellion & MoL (cf. Mt 21¹⁵⁻⁴¹) 1-12
 - b) Prayers; Request for Prayer
 - (1) Thanksgiving for Thess 13-14
 - (2) Exhortation to hold fast to Paul’s Teaching 15
 - (3) That J & F comfort & establish your hearts in good work & word 16-17
 - (4) Request that Thess intercede for PST 3.1-2
 - (5) Lord is faithful, will strengthen Thess and guard from evil 3.33
- 4) Commands: against Idleness; support oneself; and for well-doing 3.4-15
 - (1) PST has confidence in L that Thess do what they command 4
 - (2) Prayer that L ‘directs hearts to love of God and steadfastness of Christ’ 5
 - (3) Command against Idleness and quietly earn one’s own living 6-12
 - (a) Keep away from brothers ‘walking in idleness’ and disobedient to ‘the tradition’ PST gave 6
 - (b) Imitate us in providing for our-self 7-8
 - (c) PST forfeited ‘right’ to not work to set an example 9
 - (d) “If anyone will not work, let him not eat” 10-12
 - (4) Command to ‘not weary in well-doing’ 13
 - (5) Shun and warn those who disobey 14-15

- 5) Benediction and Final Greeting 3.16-18

The first section of II Thess brackets the core teaching of the Lord’s return in judgment and glory with a prayer of thanksgiving followed by an intercession for the Thess (1.3-12). Paul allays their

anxiety about the timing of the Lord's return by reminding them that the Lawless Man comes first and about his characteristics (2.1-12), followed by another thanksgiving prayer and intercession for the Thess. (2.13-17). The teaching on the Lord's return includes:

- a) Will be for Judgment (i.e., punishment) and in Glory 1.5-10
- b) Specifies the types of punishment 1.8-9
- c) Will be marked by unmistakable signs 2.3-12
- d) L will slay the MoL 2.8

The first part of the letter closes with PST appealing for the Thess prayers for their mission (3.1-2), with a segue of a prayer into a recap of 'commands' against idleness and for self-support and well-doing (3.6-15).

1.3-12. Paul opens by giving thanks for the Thess' perseverance in faith despite persecutions and afflictions (1.3-4), which provides evidence of being worthy of the kingdom of God (1.5). God will grant the Thess rest and afflict their tormentors (1.6-7a) when Jesus is revealed from heaven with his mighty angels in flaming fire (7b). Upon those who (a) 'do not know God' and (b) disobey the 'gospel of our Lord Jesus', Jesus will inflict vengeance, the punishment of:

- Eternal destruction and
- Exclusion from the presence of the Lord and the glory of his might (8-9)

... while Jesus will be 'glorified in his saints' and 'marveled at' by all who have believed Paul's testimony (10).

Paul then closes by praying that God (a) makes the Thess worthy of his call and (b) fulfil every good resolve and work of faith by his power (11), in order 'the name of our Lord Jesus' may be glorified in them – and they in Jesus (12).

2.1-12. Addresses the Thess' anxiety and over-eagerness about the Day of the Lord (1-2) by specifying that the Rebellion & MoL must come first (3), as Paul already had taught (5) and who will be restrained until 'his time' (6-7), at which point the Lord Jesus will appear and come and slay him by means of the 'breath of his mouth' (8). The MoL will come by the 'activity of Satan' (9a) with these signs (3b-4, 9b-10a):

- son of perdition (3b)
- opposes / exalts himself against every 'god' (4a)
- sits in temple and claims to be 'God' (4b)
- with all power, with 'pretended' signs and wonders (9b) and
- with wicked deception (10a)

The MoL will deceive those who refused to 'love the truth', and so be saved, – the 'truth' meaning either the Lord himself or the gospel (10). God permits (or sends) this deception because of their rejecting the truth for the sake of 'pleasure in unrighteousness' (11-12).

→ see that salvation hinges on belief in (love of) the truth (2.10-12), i.e., Paul's testimony (1.10). Those who reject belief – for the sake of pleasure from unrighteousness – God allows to be deluded (or 'deludes')

2.13-17. *Thanksgiving and Prayer for Thess.* Prayer that God will comfort them and 'establish in them' every 'good work' and 'word'.

- Thanksgiving for b/c they are chosen, loved and sanctified
- Petition that J & F who gave hope thru grace, comfort your hearts and 'establish' every good work and deed (cf. 3.3)

3.4-15. *Intercessory prayer for Thess and Commands against idleness and for self-support.*

Command against Idleness and Freeloading

- exclude 'brothers' who are idle or depart from P's teaching and example on working
- commands and exhorts the idle to work in quietness and earn own living

Exclude any brother disobeying P's commands, in order to warn and shame them

Notes

- 1) "gospel" referred to as "the truth" (2.10, 12, 13)
- 2) Idiomatic phrases
 - a) Jesus/name of Jesus to be '*glorified in his saints*' (1.10, 12)
 - b) Thess to be '*glorified in the name of Jesus*' (1.12)
 - c) MoL will come 'by the activity of Satan' (2.9)
- 3) PST's benediction in 2.16-17, of 'our Father who loved us and gave us eternal comfort' has a weak parallel in Eph 5.2 where 'Christ loved us and gave himself up for us'.
- 4) Notions of being called (1.11, 2.14) and chosen by God (2.13)

Overview of Discipleship Themes

Galatians	1-2 ¹	P Bio
	2 ²	Justified by Faith not Works, <i>yet</i> : Crucified with Christ
	3-4	Outpouring of HS is Proof of our Justification by Faith
	5 ^{6,13-15} 16-26	Circumcision severs us from Christ, rather we want: (1) Faith working through Love (2) Crucify your Flesh with its passions and desires: Works of the Flesh (3) Walk by the Spirit: Fruit of the Spirit
	6 ¹⁴⁻¹⁶	Glory in the Cross of ✠, which crucifies P to W & W to P, making “new creations”
	17	P’s Stigmata
Philippians	1	- Partnership in the Proclaiming the Gospel - To live is ✠, to die is gain - Let your manner of life be worthy of the Gospel by, like P, enduring persecution
	2 ¹⁻¹⁸	Love & agree with each other in humility, in imitation of ✠
	3	- P suffered the loss all things in order to gain ✠ & his resurrection - Imitate P in straining and pressing for “the prize”
	4	- Rejoice, pray, - Be free of anxiety and filled w peace of ✠ - Rely on God’s power
Thess		Afflictions and Persecutions Coming of our Lord Grace and Peace be with you (I Thess 1:1, 5:23,28; II Thess 1.1-2, 3.16)
I Thess	1	- Work of <i>Faith</i> , Labor of <i>Love</i> , Steadfastness of <i>Hope</i> - Imitate us; Imitate the Lord - evangelists - Gospel came to you not just in <i>Word</i> but in <i>Power</i> and in the <i>HS</i> - They turned to God from Idols and to wait for Return of Son from Hvn, who delivers us from the <i>Wrath to Come</i>
	2 ⁷⁻⁹ ; 2 ¹⁴⁻³¹	P’s tender love for the Thess
	3 ¹⁻¹²	God commands – <i>wills</i> - Holiness and Love of the Brethren
	4 ¹³⁻⁵¹¹	Return of the Lord: - Belong to the Day ... no drunkenness - ID: Sons of Light, Sons of the Day
	5 ¹²⁻²⁴	God commands – <i>wills</i> - Be at peace among yourselves - Respect and love those who admonish you and minister to you - Admonish the idol; Help the weak - No retribution - Seek the good of one another and all
		- Prayer: Rejoice always, Intercede constantly, Give Thanks in all circumstances - Quench not the Spirit - Despise not Prophecy (but test everything) - Hold fast to the good, abstain from every evil Prayer that God of Peace sanctify and keep you blameless for Coming Judgment
II Thess	1 ⁵⁻²¹²	Coming of the Lord
	2 ¹³⁻¹⁵	Kerygma
	1 ³⁻⁴ 2 ^{13,16-17} 3 ⁵	Prayers for Thess - Thanksgiving for abundant and steadfast Faith and Love for one another - That Thess are made worthy of the Kingdom upon Lord’s Return in Judgment - Thanksgiving for b/c they are chosen, loved and sanctified - Petition that J & F who gave hope thru grace, comfort your hearts and ‘establish’ every good work and deed (cf. 3.3) - Petition that the Lord direct your hearts to the Love of God and Steadfastness of ✠
	3 ⁶⁻¹⁵	Command against Idleness and Freeloading - exclude ‘brothers’ who are idle or depart from P’s teaching and example on working - commands and exhorts the idle to work in quietness and earn own living Exclude any brother disobeying P’s commands, in order to warn and shame them

Discipleship Worksheet

1) Conditions for Becoming Jesus' Disciple		
a) Repentance		
b) Belief (in the <i>Kerygma</i>)		
c) Obedience to the Lord (and Church)		
d) Being 'All-In'		
e) Baptism (into Christ and with HS)		
2) Practices of a Disciple		
a) Daily Conversion		
b) Prayer: Worship, Thnksgyg & Interc		
c) Eucharist and Confession		
d) Simplicity of Life		
e) Effort, incl. asking for Grace		
f) Supportive Christian Friendships		
3) Attributes of a Disciple		
a) Holy (=God-like)		
b) Loving, merciful		
c) Righteous, Pure of Heart		
d) Poor in Spirit, Meek & Peacemakers		
e) Fruit of the Spirit & Other Attributes		
4) Personal Identity (<i>contra</i> 'Modern Self')		
a) Disciple		
b) Saint ('Holy One')		
c) Servants		
d) Stewards		
e) Missionaries		
f) Children of the Father		
g) 'In Christ', Part of J's Body (Church)		
h) Temples of the Holy Spirit		
i) Redeemed/Belong to/Purchased		
j) New Creations		
5) Worldview (<i>contra</i> 'Post-modernism')		
a) Jesus is the Christ, Son of God, "Lord"		
b) Sin & Salvation History		
c) Kingdom of God vs. World		
d) Angelic Realm & Evil Spirits		
e) Church Authority		
f) Return of the Lord		
g) Death, Judgment, Heaven & Hell		
6) Life of Mission (Love your Neighbor)		
a) Practical Care for Family and Others		
b) Evangelism		
c) Intercessory Prayer		
d) Service to Church		
7) Other		
a)		
b)		

Personal Application – Five Minutes of Daily Prayer

The object of our life is to be in God's presence eternally; the object of prayer, above all, is simply to be with God, enjoying his presence, listening to him, being improved by him, and interceding for others. The Lord really does love each of us and wants us to experience his personal love for us and this truth should inform all of our prayer. In fact, if all we did during our daily prayer time was to consider God's love for us and ask for more of it, we would do well. One practical format for daily prayer is to start with five minutes per day of prayer, with each minute spent as follows:

Minute One – Recollection & Repentance.

How have I sinned in the last twenty-four hours? Repent. Into what near occasions of sin have I fallen in the last 24 hours? Resolve to avoid such circumstances. In what areas of holiness and charity does God wish me to grow today? How can I grow in these areas?

Minute Two–Discipleship Prayers.

Any follower of Jesus has given his heart and life to him in terms of its time, possessions, and relationships – and obeys the Lord in all things. One's life is no longer one's own but belongs to God. First, acknowledge that Jesus is Lord of your life and that every aspect of your life belongs to him. Second, pray for the Holy Spirit to come and fill your heart anew. Third, consecrate, that is, dedicate, the day to God. Third, ask specifically that God would direct your day, that he would accomplish all that he wishes with you today.

Minute Three–Thanksgiving.

God is the source of all creation and sustains every moment of existence. Beginning with our existence and very consciousness and extending all the way to the promise of dwelling in God's presence eternally, and all things in between, our existence should be characterized as a state of gratitude to God. Take one minute to give thanks for some of these blessings.

Minute Four – Rejoicing or Worship.

We were made to enjoy at the most basic level truth, beauty, and goodness. God is the very source and embodiment of these. Above all, God radiates love for each of us, just as he himself is love. Worship is a matter of feasting our eyes, heart, and mind on God. Rejoicing and worship can be done in a variety of ways including reciting a psalm or singing a song that praises an attribute or an act of God; proclaiming a simple phrase out loud or in our minds such as "Oh God, how lovely you are"; or even quietly meditating on one word that describes who God is, repeating a word or brief phrase over and over again such as "Savior" or "Jesus Saves".

Minute Five – Petitioning.

Inexplicable except for the fact that we are truly joined to God himself as well as because we have a place in his household as sons and daughters, God listens to, and responds to, our prayers. The Lord himself teaches us the types of petitions to make: that God would reign in our lives and in our society; that God would accomplish his purposes for men and that men would do the will of God; that God would provide for us physically each day as well as provide us grace on a daily basis; that He would both forgive us and grant us the grace to forgive those who've sinned against us; and, finally, that He would give us grace to withstand temptations to do evil as well as protection against the works of the evil one.

Minute Six – Listening.

... I know, I know, but “Five Minutes” just sounds better. The Lord knows us like a shepherd who can pick out any one of the fifty sheep in his flock in the dark of night, merely by feeling their faces, and like sheep, we can pick out his voice even amongst many. Following Samuel, we pray, “Speak Lord, for thy servant hears” (I Sam 3.9). Expect the Lord to speak to you! Sometimes we may just bask in his love for us, other times, he may have a word of encouragement or direction for a small or large matter. Take at least a minute each day to listen. Minute Six can be done before Minute Five.

From Five Minutes to Thirty Minutes.

It is easy to see how each of these minutes could expand into 5, 10 or even 15 minutes of prayer. The most crucial aspect of personal prayer may be to spend at least five minutes each day in prayer, preferably at the beginning of the day. Of course, there are other patterns for daily prayer, some of which are more structured. Preeminent among such structured forms of prayer is the Liturgy of the Hours, which generally incorporates most of the elements contained in the five minutes of prayer described above.

Session II Intro & Romans 1-8

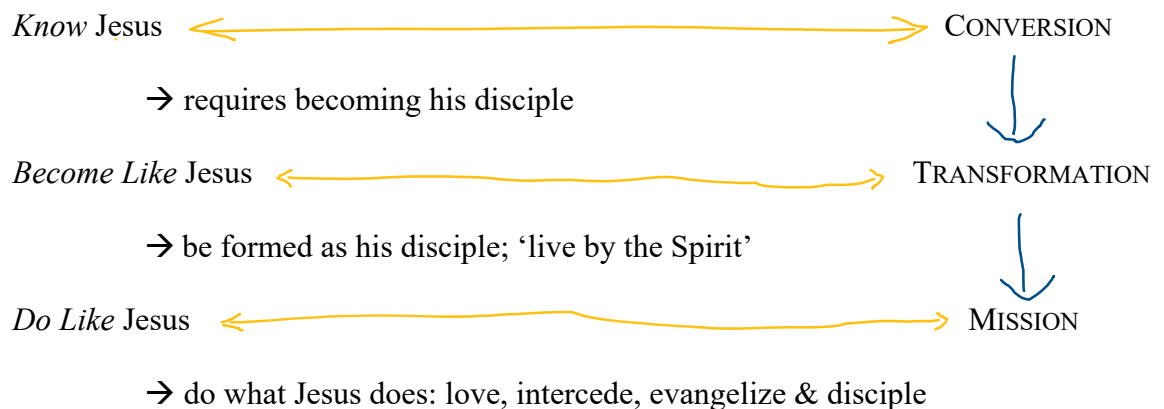
Peter Ziolkowski, 2/27/23

A. Welcome & Intro to the Jesus Challenge to YAs in Paul

- 1) Introduce myself & CBSM
- 2) What is the Jesus Challenge? Walk thru each Letter, but focus on understanding P's teaching on discipleship and how to live it today:
What does it mean to be a disciple in our post-Christian world?
- 3) Housekeeping
 - a) Class Format: Alternates Lecture and Discussion, aim for 50-50 mix.
 - b) Class Prep & Homework:
 - Read the Scripture for each session. Additional study optional, but highly beneficial!
 - Markup your Bible & Fill out Disciple Worksheet
 - Memorize 1-3 Scripture verses each week
 - Class Notes & Session Guide draw from my own research
 - c) Recommended Bible: Ignatius Bible (NRSV); cf. www.biblegateway.com
 - d) Q&A after class or email me peterz@umich.edu or call (no texts pls) 734 330 7242
- 4) Plan for Today:
 - I. Discipleship Overview
 - II. Life of Paul Overview
 - III. Romans 1-8
- 5) Romans, I&II Corinthians

B. Discipleship

- 1) Big Three of Discipleship
 - a) Entrance Conditions
 - b) God's Special Project: Our Transformation
 - c) Work of a Disciple: Mission



C. Paul's Missionary Journeys; Arrest, Trial, and Transfer to Rome

Acts 13-4,16-28

After the Lord constituting his Church, with a New Temple and its Infilling with the HS (1-2), Acts describes its rapid growth, and persecution, in Jerusalem among observant Jews (3-7). The persecution surrounding Stephen's stoning pushes the Church out into Judea and then to Samaria, with the God himself pushing the good news even to the gentiles (8-12). The HS then sends Barnabas and Paul into Asia Minor, where they preach first to the Jews, but then to Gentiles.

The Council of Jerusalem then grapples with whether gentile believers must also become observant Jews (15). The final thirteen chapters chronicle two more missionary journey led by Paul capped by his arrest and journey to Rome (16-28):

		<u>Key Stops</u>
IV. Council of Jerusalem	15.1-35	Jerusalem
V. Paul's 2nd Missionary Journey	15.36-18.23	Philippi, Thessalonica, Athens, Ephesus *Corinth (~2 yrs)
VI. Paul's Third Missionary Journey	18.24-21.16	*Ephesus (~3 yrs)
VII. Paul's Arrest and Transportation to Rome	21.17-28.31	Jerusalem, *Rome (>2 yrs)

Acts 16-28 is something of a travel log of Paul's Missions, then of his arrest and transport to Jerus, which he turns into another mission trip!



Romans 1-8

The Problem of Sin – Pt 1	1 - 3 ²⁰
Solution Pt 1 - Atonement	2 ¹⁷ - 5 ¹¹
Baptism	5 ¹² - 6
The Problem of Sin – Pt 2	7
Solution Pt 2 (Indwelling of the Holy Spirit)	8

Greeting, Prayer, Thesis

1.1-17

-
- | | |
|--|-------|
| 1) Greeting | 1-7 |
| a) Paul: ¹ Servant of Jesus Christ, ² 'called' as an Apostle for gospel 1 | |
| b) 'Gospel of God', promised thru his prophets in the holy scriptures concerning <i>his Son</i> ... | 2-7 |
| i. Davidic according to the flesh; | |
| ii. Son of God “ “ Spirit by his resurrection from the dead | |
| iii. Jes Chr, our Lord, | |
| iv. Thru whom we have grace and apostleship to bring 'obedience of faith' among all gentiles (nations) ... | |
| → Including you – who are called to belong to Jes Chr | |
| 2) Prayer of Thanksgiving to God through Jes Chr for all of you | 8 |
| <i>b/c your faith is proclaimed in all the world</i> | |
| 3) P is constantly interceding for Romans that P <i>can visit them</i> so that: | 9-12 |
| a) P can impart some 'spiritual gift' to them | |
| b) They can 'mutually encourage' one another by their faith | |
| 4) P is eager to preach gospel in Rome to 'reap some harvest' among gentiles, as he is 'under obligation' (as Apostle to gentiles), Greeks, Barbarians, wise and foolish | 13-15 |
| 5) Thesis: Gospel is Power of God for Salvation | 16-17 |
| a) To every one who has faith | |
| b) the Jew first but also the Greek (gentile/nation) | |

→ Gospel reveals the “righteousness of God thru faith for faith”;
 ‘he who thru faith is righteous shall live’

All have sinned and are under judgment	1.18-3.20
<hr/>	
A. Judgment upon Gentiles [who don't know Law]	1.18-2.16
1) Indictment	1.18-32
a) God's Wrath on those whose wickedness suppresses knowledge 18-23 of Him and leads to idolatry - His eternal power and deity clearly perceivable in Nature - 'exchanged the Glory of immortal God for images of man and creatures	
b) God 'abandoned them to their own devices', Sin	24-31
i. Homosexual relations	24-27
ii. Vices manifold	28-31
c) Committed these sins despite knowing [before their minds were darkened] that the penalty is death	32
2) Judgment	2.1-16
a) Judging others by Law won't excuse one's violating Law	1-3
b) God fore-bears judgment and kindness is to bring repentance	4-5
c) All men will be judged by their works	6-10
i. Well-doer: eternal life (7,10)	
ii. Evil-doer: wrath and fury (8-9)	
d) Not 'Hearers' but 'Doers' of Law will be justified	11-13
<i>Q: How can Gentiles keep Law without knowing Law?</i>	14-16
<i>A: via the 'natural law' written on their hearts, known or read by their conscience.</i>	
B. Judgment upon Jews	2.17-3.20
1) 1 st Challenge Q for Jews	17-21a
“You who rely on, boast of, been formed by, and teach others” → Teach yourself [since you fall short]	

2) 2 nd Challenge Q for Jews	21b-24
“Do you steal, commit adultery, rob temples, break the Law?”	
→ you cause God to be blasphemed by Gentiles!	
3) Benefits of Circumcision (Knowing the Law)	2.25-3.4
a) Valuable only if if you keep the law	2.25
b) ‘uncircumcised’ keepers of the law are ‘circumcised’	.26-29
c) Yet, knowledge of Law, i.e., circumcision, is valuable ...	3.1-4
4) Objection: Law unjustly reveals wickedness for punishment?	3.5-8
Is God unjust to inflict his wrath? Why not do evil so good may come?	
5) Are Jews better off than Gentiles?	9-20
a) No: both <u>Jews and Gentiles under the power of Sin</u>	9-18
b) Yes: Law brings [clear] knowledge of Sin	19
c) No: <u>No one can be justified by works of law</u>	20
C. All Justified only through Faith in Expiatory Sacrifice of Christ	3.21-5.11
1) Salvation for All is by Faith in the Expiatory Sacrifice of Jesus	3.21-31
a) [Gospel] manifests the ‘righteousness of God’ <i>apart from the Law</i> , though witnessed by Law and the Prophets, ...	21-22a
= faith in Jesus Christ (substantively, forgiveness)	
b) No distinction b/t Jews (Hearers of Law) and Gentile (ignorant of Law), since <u><i>all have sinned and fall short</i></u>	22b-3
c) All are <u>justified by his grace thru Redemption in Chr Jes</u>	24
i. Whom God put forth as an <u>Expiation by his blood</u>	
ii. Which we receive by Faith <u></u>	
d) [Expiation] necessary to ‘prove’ <u>God’s righteousness (justice)</u>	25-6
e) Therefore: No Boasting – no one has done anything to save themselves. Whether Jew or Gentile, we are saved by Faith.	27-31
2) Abraham, Faith and the Law:	4.1-23

- a) A's righteousness thru Faith, not works 1-8
 - i. Belief in God's promise (Gen 15⁶) 1-5
 - ii. Support: David/Ps 32.1-2 6-8
 - b) Blessing prior to circumcision 9-12
 - makes A father of 'all who believe w/o circumcision'
(see Gen 17.1ff, esp. .6, "make nations of you") 11a
 - c) Promise of 'inheriting the world' to A & A's descendants 13-16
 - came thru the 'righteousness of faith', not the Law
 - i. Since if adherence to Law brought promise, then
faith null and void! 14
 - ii. Since Promise is a 'grace' [=free gift, unearned],
it must rest on Faith 16a
 - d) And, Since A is the Father of us 16b-20
 - e) Because A was so fully convinced (in faith), it was 'reckoned
to him as righteousness' 21-22
 - f) 'to Him' includes us, who, through Faith, have been made
'the nations' out of Abraham 23
- 3) ... justified by Faith in God who 4.24-25
- a) raised Chr J from the dead and
 - b) who was put to death for our trespasses and
 - c) raised for our righteousness
- 4) Results of Justification 5.1-11
- a) Peace with God 1-4
 - i. Access to grace
 - ii. Hope in sharing his glory
 - iii. Hope of the fruit of our sufferings
 - b) God's Love poured into our hearts thru the HS 5
 - c) God loved us while we were yet sinners by dying for us,
saving us from wrath and reconciling us to God 6-11

D. Sin: Saved from, Slavery to, vs. Law, Indwelling

5.12-7.25

Slogans

- The Law is Sin? 7.7

1) Sin & Death thru 1st Adam; Grace, righteousness & life thru Jes Chr 5.12-21

Fall → Law → “Increase” of Sin
“as sin increased, grace abounded all the more”

Q: Are we to continue in sin that grace may abound? 6.1-2

A: If we died to sin we can't live in it!

2) Crucified with Christ, we will be raised with him to life 6.3-11

- a) Baptism into Jes Chr is baptism into his death 3-4

Buried with him → Raised up with him → Walk in newness of life

- b) United in death, and so united in resurrection ds5

- c) Our ‘Former Man’ was crucified with him 6-11

- i. Ending slavery to sin by destroying ‘sinful body’: 6-8

- Since dying frees us from sin (8)

- ii. Like Chr, Dead to sin → alive to God in Jesus Christ 9-11

Crucified with Christ (other Key Teachings)

Galatians. Turns on whether circumcision, signifying adherence to the *Torah*, in addition to faith in Christ (2.15-8, cf. Acts 15.1 ff), is required to become part of God’s people. Rather than ‘the circumcised’, our core identity is ‘those crucified with Christ’ thru baptism (2.20, 5.24), which also ‘puts Christ on us’ (3.27). The world has been crucified to Paul and Paul to the world through Jesus (5.14). Circumcision would not just cut away flesh but cut a gentile Christian away from Christ! (5.2-4)¹.

- I have been crucified with Christ, it is no longer I who live but Christ who lives in me (2.20)

- Those who belong to Christ have crucified their flesh with its passions and desires (5.24)

Colossians 2.11-3.17. Circumcised in Christ by putting off the body of flesh by being buried with him in baptism (2.11-15) cancelling your legal bonds and made alive together with Jesus (2.12-14)

→ Yield not your members to Sin for wickedness,
but to God as instruments of righteousness (12-14)

Q: Are we to sin b/c we are not under the Law but grace?

6.15

A: Absolutely not! That would be death

21,23a

3) Yield not *your members* to Sin but to God, as instruments of righteousness, 12-19¹ not wickedness, as slaves obedient to righteousness, not sin

	Not:	But:
6.12-14		
	Sin	God
Obey	your passions	'standard of teaching'
Yield members	To sin	To God; Righteousness
... as instruments of	Wickedness	Righteousness
6.16-23		
Slaves	Sin	Obedience ^[to God] ; Righteousness
Leads to	Death	Righteousness
Wages	Death	Sanctification & Eternal Life

4) *Slavery* to sin leads to death, *Slavery* to God is sanctification & eternal life 20-23

the *wages of sin* is death but

the *free gift of God* is eternal life in Christ Jesus our Lord (23)

5) Died to Law, now *Belong to Christ*

7.1-6

As in a marriage, the first wife died (the law), and you now *belong*, like a spouse, to another, and *serve in* the new life in the Spirit

- Formerly, living in the Flesh, our sinful passions, aroused by the law bore fruit for death (5). Now, dead to what held us captive, serve under 'new life in the Spirit'

a) Like a widow, we *died* to law *through the body of Christ* 1-4

b) Law *used to* arouse our sinful passions 5, 8

c) *Now* serve not under old written code but new life of the Spirit 6

Belong to Christ (Other Key Teachings)

I Corinthians. Opens with a plea that we belong to Christ through our baptism (1¹²⁻¹⁶).

1) Belonging not to Paul nor other evangelists but to God (1.12-16)

2) *We are Christ's* (3.23)

3) We are not our own [since] *we were bought with a price* (6.19b)

4) Bought back from slavery— *you were bought with a price* (7.22-23)

Philippians. Belonging to Christ is one of Paul's core identities. In *Philippians*, Christ has made Paul his own (3.12), at the cost to Paul of giving up all things (3.4-10). Paul strives to belong to Christ so much so that he hopes that Christ will always be honored in his body, whether by life or by death, for to Paul 'to live is Christ, and to die is gain' (1²⁰⁻¹).

Galatians. Baptism into Christ 'puts Christ on us', which makes us Christ's (3²⁶⁻²⁹). Those who belong to Christ have crucified the flesh with its passions & desires (5²⁴).

6) We are killed by Sin, not the Law	7.7-14
<i>Q: Is the Law Sin?</i>	7
<i>A: Absolutely not, but it Reveals Sin</i>	
a) Law is not sin, but <i>reveals sin</i> & is holy, just and good	7, 12
b) Sin used law to deceive and kill me	8-11
<i>Q: Did that which is good bring death to me?</i>	13-4
<i>A: Absolutely not, it was Sin</i>	
7) Pre-Baptism: Indwelt by Sin	7.15-25
a) I do not do what I want but what I hate	15-6
b) Indwelling ‘Sin’ compels me	17
c) I can will what is right, but can’t do it, but do evil	18-9
d) Indwelling ‘Sin’ compels me	20
e) Serve God’s law with my mind, Sin’s law with flesh While my soul delights in God’s law, I am captive to sin indwelling in my members	21-25
→ <i>Wretch that I am – who will deliver me from body of death?</i>	
E. Post-Baptism: ‘in Christ’ → Indwelt by the Holy Spirit	8.1-39
1) Indwelling Spirit puts the flesh to death to make alive our spirits & bodies	1-13
a) ‘Law of the Spirit of Life in Christ J’ frees us from ‘ Law of Sin and Death’	1-4
b) A mind ‘set on the flesh’, living according to the flesh can’t please God	5-8
c) Law of Spirit = ‘Spirit of God ⁷ dwelling in you’ and means:	9-11
i. You are not ‘in the flesh’	9a
ii. You belong to him	9b
iii. Your spirit is alive (b/c of righteousness)	10
iv. Your mortal body will live	11
v. No longer debtors to the flesh	12
d) Live according to the flesh → death	13

⁷ v. 8.10 ‘Christ is in you’ seems to mean the Spirit of God

Put to death deeds of the body by the Spirit → life

- 2) Being 'Led by the Spirit' → Sons of God 14-17
 - a) We rec'd 'Spirit of Sonship', NOT 'spirit of slavery' 15a
 - b) Prayer of 'abba, father' is the Spirit bearing witness 16
 - c) Children of God → Heirs of God 17
- 3) Suffering of this Present Age can't compare to Coming Glory 18-25
 - a) Creation longs for revealing of 'sons of God'; end of decay; and 'glorious liberty of the children of God' 19-22
 - b) We have the 'first fruits of the Spirit' but we, too are groaning 23-25 for [promised] adoption as sons, the **redemption of our bodies**.
- 4) Spirit helps us Pray 26-27
- 5) God works good in all things for those who love him and are called 28
- 6) Foreknown and Predestined
 - a) Foreknown predestined to be 'conformed to the image of his son', that J might be firstborn of many brethren 29
 - b) Predestined → called → justified → glorified 30
- 7) God Loves → no one can oppose or condemn us or separate us fr Christ 31-39
 - a) Who can be against Us? 31-32
God giving his son for us confirms that he is 'for us' and will give us all things; who can be against us?
 - b) Who can condemn us? 33-34
 - c) What can separate us from the love of Christ? 35-39

Romans 8-16

- A. Situation of Jews Apart from Christ 9–11
- B. Growth in Holiness???
- 12-15¹⁸
- 1) Present bodies as living sacrifices, renew minds with the will of God, good, acceptable, perfect 12.1-3
 - a) Think of oneself not too highly but with sober judgment
 - 2) One body, many members; use Gifts according to grace given 12.4-8
 - a) Prophecy, service, teaching, exhorting, giving liberally, helping w zeal, acts of mercy w cheerfulness
 - 3) Dispositions, general: 12.9-21
 - a) love genuinely, hate evil, hold fast to the good, love affectionately, honor one another, be zealous, aglow with the Spirit, rejoice in your hope, be patient in tribulation, pray constantly, contribute charitably, 9-13
 - b) rejoice w the rejoicing, weep w the weeping, live harmoniously w one another, do not be haughty, assoc w lowly, be not conceited, take thought for what is noble in the sight of all, live peaceably with all 15-16
 - c) bless those who persecute you, take no vengeance Overcome evil w good 14, 17-21
 - 4) Disposition towards External Authority 13.1-7
 - a) Fear authorities that punish wrongdoing
 - b) ... also to avoid God's wrath and obey one's conscience
 - c) payout taxes, respect and honor
 - 5) Love your neighbor as yourself 13.8-10
 - a) Avoid debts except to love
 - b) Love your neighbor sums up 2nd half of decalogue
 - 6) Live in the New Day, Cast off works of darkness, Put on Armor of Light and Jesus Christ 13.11-14
 - a) Wake from sleep, time of salvation near, night is far gone, the day is at hand
 - b) Cast off works of darkness: reveling, drunkenness, debauchery, licentiousness, quarrelling, jealousy, desires of the flesh
 - 7) Bearing with the Weak in Faith 14.1-15.4

⁸ Paraenesis

- a) God welcomes the weak and makes them stand
 - b) Don't judge one another's devotions 2-13
 - c) Avoid being a stumbling block for another 13-21
 - d) Axioms
 - Devotions must be for the Lord 5-7
 - **We live and die only to the Lord, not ourselves; we are the Lord's** 7-9
 - **Each of us shall stand before the judgment seat of God and render account of ourself** 10-12
 - The Kingdom of God does not mean food or drink but righteousness and peace and joy in the HS 17
 - e) Please your neighbor for his good 15.2-4
- 8) Paul's prayers for Roman 15.5-13
- a) Live in "harmony" (described in 12.3-15.4)
 - b) Glorify God together 6
 - < Welcome one another as Christ welcomed you ... 7-12 >
 - c) Be filled with all joy and peace in believing and by the HS, abound in hope 13
- C. Greetings and Benediction 15.14 -16.27
- D. Thematic Content
- 1) Saved from the wrath of God
 - 2) All consigned to disobedience that God might show mercy (eg.,11.32)
 - 3) Themes God's transcendence, omniscience and omnipotence (e.g., 11.33-36)
 - 4) God of ...
 - a) steadfastness and encouragement (15.5), hope (15.13), peace (15.33, 16.20)
 - b) Compare
 - (1) I Cor: of peace 14.33
 - (2) II Cor: of all consolation 1.3, of love and peace 13.11
 - (3) Phil: of peace 4.9
 - (4) I Thess: of peace 5.23
 - (5) II Thess: Lord of peace 3.16
 - (6) Hb: of peace 13.20
 - (7) I Ptr: of all grace 15.10
 - (8) Is: of justice 30.18, of faithfulness 65.16
 - c) similar: God who ... is able to strengthen you 16.25ff, only wise God 16.27
 - 5) Technical terms
 - a) Justification
 - b) Obedience of faith (16.26)
 - 6) Axiomatic Statements
 - a) God's love poured into our hearts thru the HS
 - b) Justified by J's blood
 - c) Justified by faith, not the law

I Cor 1-8: Role of Apostles; Divine Intimacy; Pastoral Matters

Romans develops several key features of the Life of a Disciple: We are *baptized into Christ* (6-7) and *indwelt by the Holy Spirit* (8). I Corinthians develops the reality of baptism making us part of *the body of Christ* and that indwelling of the Holy Spirit. We will introduce I Cor by quickly reviewing the Lord's Promise of the HS, its initial fulfilment in Acts, against the backdrop of Paul's career. We will also briefly review the basic notion of Baptism elsewhere in Paul's writings.

Review of Life of Paul (Lk - Acts), HS, & Baptism

Baptism in the Holy Spirit

- Promise of the Holy Spirit Lk 3⁷⁻¹⁷, 24⁴⁵⁻⁹; Acts 1¹⁻⁸
- Baptism in the HS & the Life of Early Church in Jerusalem Acts 2-7

Paul in the Context of the Jerusalem Church

- Pre-conversion & Conversion Acts 7⁵⁸, 8¹, 9¹⁻³¹
- Peter's Mission to Cornelius: Outpouring of HS 10¹⁻¹¹ 18
- 1st Missionary Journey 13-14

"Missionary to Gentiles"



- Paul commissioned by Lord as Apostle to Gentiles 9¹⁵
- Gentile Q and the Council of Jer: Circumcision and Law of Moses necessary for Gentile Christians? 15
 - o Peter: God cleansed the hearts of Gentiles by faith (Cornelius) – proof being that he poured out his HS upon them, without 1st requiring Circ & adherence to Law
 - o Ruling: Gentile Ds limited to abstinence from food sacrificed to idols, blood, meat of strangled animals; morally, from unchastity

	<u>Key Stops</u>	
- Paul's 2nd Missionary Journey	Philippi, Thessalonica, Athens, Ephesus *Corinth (~2 yrs)	15 ³⁶ -18 ²³
- Paul's Third Missionary Journey	*Ephesus (~ 3 yrs)	18 ²⁴ -21 ¹⁶
- Paul's Arrest, Trial & Transport to Rome	Jerusalem, *Rome (>2 yrs)	21 ¹⁷ -28 ³¹

Baptism: Crucified with Christ

- 1) Crucified with Christ, we will be raised with him to life Rom 6.3-11
 - a) Baptism into Jes Chr is baptism into his death 3-4
 Buried with him → Raised up with him → Walk in newness of life
 - b) United in death, and so united in resurrection 5
 - c) Our 'Former Man' was crucified with him 6-11
 - i. Ending slavery to sin by destroying 'sinful body': 6-8
 Since dying frees us from sin (8)
 - ii. Like Chr, Dead to sin → alive to God in Jesus Christ 9-11

Crucified with Christ (other Key Teachings)

Galatians. Turns on whether circumcision, signifying adherence to the *Torah*, in addition to faith in Christ (2.15-8, cf. Acts 15.1 ff), is required to become part of God's people. Rather than 'the circumcised', our core identity is 'those crucified with Christ' thru baptism (2.20, 5.24), which also 'puts Christ on us' (3.27). The world has been crucified to Paul and Paul to the world through Jesus (5.14). Circumcision would not just cut away flesh but cut a gentile Christian away from Christ! (5.2-4)¹.

- I have been crucified with Christ, it is no longer I who live but Christ who lives in me (2.20)
- Those who belong to Christ have crucified their flesh with its passions and desires (5.24)

Colossians 2.11-3.17. Circumcised in Christ by putting off the body of flesh by being buried with him in baptism (2.11-15) cancelling your legal bonds and made alive together with Jesus (2.12-14)

I Corinthians 1-8

Intro. I Corinthians is something of a letter or compendium of teachings related to “church order” or “church discipline”:

A. Role of elders & apostles	1 – 4
B. Matters of Church Discipline and Order	5 – 8
C. Paul’s Wages	9
D. Instructions on Worship	10 – 11
E. Instructions on Spiritual Gifts	12 – 14
F. Doctrine of the Resurrection	15
G. Travel Details and Final Greeting	16

Paul’s founds his discourse on these foundational realities:

- 1) All believers being incorporated into the (one) body of Christ through Baptism
 - The body is for the Lord and the Lord for the body (6.13)
 - We commune with Christ’s body and blood and one another thru the Eucharist (10.15-17)
 - By one Spirit we were baptized into one Body ... and all were made to drink of one Spirit (12.13)
 - You are the body of Christ and, individually, members of it (12.27)
- 2) Received/Possess the Spirit
 - a) Wisdom of God revealed to those who possess the Spirit (2.10-12)
 - b) He ‘who participates in the Spirit’ judges all things (2.15, 14.37) and knows the mind of Christ (2.16)
 - c) We are God’s Temple in which His Spirit Dwells (3.10-17, 6.9-20)
- 3) We are purchased by and now belong to Christ (3.21-2, 6.19-20, 7.22-3)

Belong to Christ (Other Key Teachings)

I Corinthians. Opens with a plea that we belong to Christ through our baptism (1¹²⁻¹⁶).

5) Belonging not to Paul nor other evangelists but to God (1.12-16)

6) *We are Christ’s* (3.23)

7) We are not our own [since] *we were bought with a price* (6.19b)

8) Bought back from slavery– *you were bought with a price* (7.22-23)

Philippians. Belonging to Christ is one of Paul’s core identities in Philippians. Christ has made Paul his own (3.12), at the cost to Paul of giving up all things (3.4-10). Paul strives to belong to Christ so much so that he hopes that Christ will always be honored in his body, whether by life or by death, for to Paul ‘to live is Christ, and to die is gain’ (1²⁰⁻¹).

Galatians. Baptism into Christ ‘puts Christ on us’, which makes us Christ’s (3²⁶⁻²⁹). Those who belong to Christ have crucified the flesh with its passions & desires (5²⁴).

- Greeting 1.1-3
- A. Role of Elders / Apostles: not leaders of factions, but Preachers of Christ Crucified – God’s Wisdom – through works of Power not worldly eloquence. 1.4-4.21
- 1) Intro: Not lacking any spiritual gifts; wait for revealing of our Lord; called into the fellowship of his Son. 1.4-9
 - 2) Appeal for unity based on baptism 10-16
 - (1) Christ is not divided, believers baptized in the name of Jesus 13
 - 3) P sent to Preach the Power and Wisdom of Jesus Crucified 1.17-2.16
 - a) Power to Save 1.17-2.5
 - (1) not one of eloquent wisdom (17)
 - (2) but the power of God for being saved (18) . . . Christ crucified, the power and wisdom of God (23).
 - (3) There is no cause for anyone boasting, ‘God is the source of your life in Christ Jesus . . . our wisdom, righteousness, sanctification & redemption’ (30) → *our boast is only in the Lord* (31).
 - (4) NOT: *Lofty Wisdom* (2.1)
 - (5) ONLY: Jesus Christ and Him Crucified thru ‘demonstrations of the Spirit and Power (2.2-5)
- We can impart Wisdom Only to the Mature (2.6)**
- b) Our Wisdom – Wisdom of God - comes only from the Spirit of God 2.6-16

‘Wisdom of God’ = Mind of the Lord = Spiritual Truths

 - (1) Hidden from the World (6-9)
 - (2) Accessible only ‘to those who have the Spirit’ who therefore can ‘be taught by the Spirit’ (10-16)

→ We rec’d Spirit of God to understand the gifts bestowed on us by God (12)
 - (3) ‘natural man’ cannot receive gifts of the Spirit of God (14-6)
- 4) **YOU are immature, only Infants in Christ**; WE are your Servants 3.1-4
 - as indicated by your factionalism 3.1-4

{ Natural man → Infant in Christ → Spiritual Man }
 - Your Strife and Jealousy shows you are still of the flesh (3)
 - Who are we apostles, Paul, Apollos, etc.? 5-9
 - Servants through whom you believed (5)
 - Equal as fellow workers for God, one planting, another watering (*it is only God who gives the growth!*) (6-9a)
 - 5) YOU are God’s Field, Building; WE are Servants of Christ and Stewards of God’s Mysteries 3.9-4.6

- a) God’s Commission to Me: Build a Foundation (like a master builder) 9
 - b) Believers are like a Building of God: a Temple⁹
 - (1) foundation is Jesus 10-11
 - (2) work of each co-worker shall be judged by God 12-15
 - c) You are God’s Temple filled with God’s Spirit (you, pl) 16-17
 - d) Let no believer boast in wisdom of men; 18-21a
 - e) All things are Yours; You are Christ’s, and Christ is God’s. 21b-22
 - f) WE are ‘Servants of Christ’ and ‘Stewards of God’s Mysteries’ 4.1-6
 - Don’t judge me – I will be judged by my work before God (1-5)
 - Applies to both Apollos and Me – don’t set us off a/g each other (6)
- 6) Final Exhortation: 4.7-21.

- a) Why do you boast in what you only received 7-13
 - Everything you have is a gift (7)
 - You are filled with the arrogance of Kings (8)
 - We Apostles? A Spectacle to the World, Fools for Christ (9-13)

	You	Us Apostles
8-9	Filled, Rich, Kings	Sentenced to death, spectacles
10	Wise	Fools
	Strong	Weak
	Honor	Disrepute
11-12a		Hunger, thirst, poorly clothed, buffeted, homeless, labor with own hands
12b-13		Reviled, but bless Persecuted, but endure Slandered, but conciliate Refuse, dregs of the World

- b) Purpose of P’s Admonishment 14-22
 - Not to shame them (14a) but as their father in faith (14b-15)
 - Urging them to ‘become imitators of Me’ (16)
 - So Sending them Timothy ‘to remind them of ‘my Ways in Christ’ that he teaches everywhere (17)
 - P will come to address the talk of the Arrogant by seeing if they have any ‘power of the Kingdom’ (18-20)
 - Your choice to repent or not: I will come to you either with ‘a rod’ or with ‘love in a spirit of gentleness’ (21)

⁹ cf. Eph 2.20-22

B. Matters of Church Discipline and Order

5 – 9

- 1) Judgment on a case of incest and immoral “brethren”: Shun 5.1-13
 - a) May serve to ‘save sinning brethren’ (5)
 - b) Immoral generally, fornicater, idolater, reviler, drunkard, robber ...
- 2) Settle Grievances among brethren 6.1-8
→ ‘saints will Judge the World’, so sh’ld judge among brethren
- 3) Exhortation against immorality based on our bodies are members of Christ: 6.9-20
the radical, and material, implications of being a Temple of the Holy Spirit
 - a) Unrighteous *SHALL NOT* INHERIT THE KINGDOM OF GOD 9-11
... fornicators, idolaters, adulterers, homosexuals, thieves, greedy, drunkards, revilers, robbers ...
 - b) Freedom in Christ, ‘all things are lawful’, can’t be used for Sin 12-13a

Glorify God in Your Body: Sexual Misuse of Our Bodies Destroys Divine Intimacy

⁹Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, ¹⁰nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. ¹¹And such were some of you.

→ But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

¹³The body is not meant for immorality, but for the Lord, and the Lord for the body. ¹⁴And God raised the Lord and will also raise us up by his power.

(1) ¹⁵Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never!

(2) ¹⁶Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, “The two shall become one flesh.”

→ ¹⁷But he who is united to the Lord becomes one spirit with him.

→ ¹⁸Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body.

(3) ¹⁹Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?

→ You are not your own; ²⁰you were bought with a price.
So glorify God in your body

Distribution of words related to sexual immorality I Cor 5-6

- a) Sexual immorality (πορνεία): 5.1, 5.1, 6.18,
- b) Sexually immoral person (πόρνος / πόρνοι): 5.9, 5.10, 5.11, 6.9
- c) one who is sexually immoral (πορνεύων): 6.18
- d) Adulterers (μοιχοί): 6.9
- e) Effeminate (μαλακοί): 6.9
- f) Sodomites (άρσενοκοῖται): 6.9
- g) Prostitute (πόρνης): 6.15, 6.16

4) Marriage Qs Raised by Corinthians	7.1-40
a) Powerful passions are a good reason to be married	1-2, 8-9
b) Husb & Wife equal rights to sex, esp to avoid temptation	3-7
c) Divorce	10-16
(1) Believers: NO	
(2) b/t Believer and Unbeliever: Bel can consecrate Unbel! Children consecrated thru union! But You can choose divorce [since there was no marriage anyways?]	
d) General Principal: Lead life Lord has assigned, whether circumcised or slave (though get freedom if you can) → You were bought with a price	17-24
e) Paul's Advice to Unmarried, in light of Lord's imminent return	25-40
5) On food offered to idols	8.1-13

Other Comments

- Christ our Lord...crucified ...a stumbling block ... folly ... the power and wisdom of God ... our wisdom, our righteousness and sanctification and redemption (1.9, 23, 24, 30)
- God ... by whom you were called into fellowship with his Son, Jesus Christ our Lord (1.9)
- ... we have the mind of Christ (2.16)
- All things are yours ... and you are Christ's and Christ's is God's (3.21-23)
- You were bought with a price
 - o To make your body a temple of the HS (6.20)
 - o Making station of life not so important (7.23)
 - o Avoid scandalizes a brother in matter of food (8.11: *the brother for whom Christ died*)

I Corinthians 9-16: Worship; Spiritual Gifts; & Resurrection

- A. Rights of Apostles; Guard against Temptations and Testing Lord 9.1-10.14
- 1) Paul's just wages for preaching but willingness to serve freely 9.1-23
Although entitled to wages and a wife (1-12a), Paul has earned his own way (12b-18) and has 'become slave to all' (19-23) in order to 'make the gospel free of charge' (18-19) and that all may 'share in its blessings' (23).
 - 2) Warnings to Guard against Temptations and Testing the Lord 9²⁴-10¹³
 - a) *Like every athlete exercising self-control, P pommels his body and subdues it* 9.24-27
 - b) Warnings from Israel's History 10.1-14
Isr tested Lord over food and water (Ex 16-17) during Exodus Wanderings (1-5), and then turned to idolatry while Moses went up Sinai for 10Cs (Ex 32ff) (6-14)
- B. Instructions on Celebrating the Lord's Supper 10.15-11.34
- 1) Incompatible with eating Food Sacrificed to Idols 10.15-33
 - a) Eating Eucharistic Bread and Wine is a *communion with blood and body of Christ* 15-18
 - b) Eating food offered to idols (sacrificial meals) makes you a 'partner with demons'
→ DON'T DO IT! DON'T PROVOKE THE LORD! 19-22
 - c) Eating food of unknown origin, e.g., 'bought in the meat market'
→ don't offend a brother's conscience. 23-30
 - d) General Principals 31-33
 - (1) Do all things incl eating and drinking for the Glory of God
 - (2) Attempt to please all men in all things, that they may be saved
→ *Be Imitators of me, as I am of Christ*
 - 2) Role of Women 11.1-16
Headship: Christ head of man; husband head of wife. Teaching turns on cultural markers of respect related to hair and modesty, and, perhaps, that women of that time generally were not educated or ever spoke in public.
 - 3) Factionalism, Eucharistic Prayer, Real Presence 17-34
At this time, Eucharist was more fully a reenactment of the Passover meal which included a shared meal, probably following the prayers (23-26), a time of worship (and perhaps modeled on Sabbath meal and prayers).
- Church of God = *Ekklesias tou Theou (ἐκκλησίας)*: 'Those who are called' to God'

a)	Rebuke for Factions, Lack of Unity, and Sharing food	17-22
b)	Account of the Institution	23-26
(1)	‘Received from the Lord’ (not apostles)	
(2)	Took, blessed (εὐχαριστήσας = <i>eucharistesas</i>), broke ...	
c)	Necessity of discerning the real presence of the Lord’s body	27-32
(1)	If unworthy, then profane body and blood of Lord (27-8)	
(2)	Failing to discern body eats and drinks ‘judgment on himself’ ... made weak, ill, and even died ... chastened to avoid being condemned along w world (29-32)	
d)	Eat in unity to avoid condemnation	33-34
C. Instructions on Spiritual Gifts and Love		12 – 14
1)	Spiritual Gifts are from One Spirit for the common good of the One Body	12.2-11
a)	We can exclaim in praise, ‘Jesus is Lord’ only by the Holy Spirit	2-3
b)	Varieties of gifts, services, & workings, but Same Spirit, Lord, God	4-6
c)	Each is given the manifestation of the Spirit <i>for the common good</i>	7-10
(1)	a word of Wisdom	
(2)	a word of Knowledge (‘revelation’)	
(3)	Faith (to work miracles?)	
(4)	Healing	
(5)	Prophecy	
(6)	Discernment of Spirits	
(7)	Tongues & Interpretation	
d)	All gifts inspired by Spirit who doles out to each <i>as he wills</i>	11
2)	One body, many members: Offices in the Church	12-31
a)	Unity based on <i>baptism into one body – Christ’s - by one Spirit</i>	12-13
(1)	one body, many members, so with Christ’s body	
(2)	by one Spirit we were <u>all baptized into one body</u> —Jews or Greeks, slaves or free—and all were made <i>to drink of one Spirit</i> .	
(3)	Development of analogy of body of Christ to human body (14-26)	
b)	Listing of offices: apostles; prophets; teachers; miracle workers; healers; tongues & interpretation	27-30
c)	Exhortation to strive for spiritual gifts	31

3) Love 13

Bounded by exhortation to “strive eagerly for the spiritual gifts” (12.31; 14.1)

a) *Without LOVE*, Tongues, Prophecy, Faith, Self-sacrifice but 1-3
 Noisy Gong, Clanging Cymbal

b) Characteristics 4-7

	<u>IS</u>	<u>IS NOT</u>
v. 4	Patient, Kind	Jealous, Boastful
v. 5		Arrogant, Rude, Self-insistent, Irritable, Resentful
v. 6	Rejoicing in right	Rejoicing in evil
v. 7	Bearing, Believing, Hoping, Enduring all things	

c) Love Never Ends – but prophecies, tongues, words of knowledge are 8-12
 imperfect and *will be superseded* by ‘the perfect’

- (1) Like: a child growing into a man
- (2) Like: how, now we see in a mirror dimly, then face to face
- (3) Like: we know only in part, then understand fully

d) Faith, hope, and love “abide”, but Love is greatest 13

e) *Agape*

(1) Object of love deemed to have infinite value and treated accordingly

- *Eros*: erotic, passionate love.
- *Philia* < φιλῶ >: love of friends and equals.
- *Storge*: love of parents for children.
- *Agape* < ἀγαπᾶς > : infinitely value another, i.e., want their greatest good

(2) A Defining Attribute of God: God is Love (I Jn 4.8a, cf I Jn 4.13-21)

(3) One of the three theological virtues, supernatural to the extent it becomes our habitual disposition or characteristic:

→ God pours his love into our Hearts through the HS (Rom 5⁵, I Jn 4.13ff).

(4) *Contra mundum*, “love things and use people”, social scientists studying well-being have definitively established what any Christian know: loving others produces happiness. Why? Why do you like chocolate? We are just made that way: we are made in God’s image – and God *loves* to love!

4) Tongues and Prophecy in Corporate Worship	14
(See emphasis on building up the church: 4, 5c, 12b, 17, 26; cf.12.7)	
a) While making Love aim, desire the spiritual gifts	1
b) Tongues and Prophecy	2-5
(1) Tongues are the Spirit speaking on a behalf of a person to God	
(2) Prophecy is for upbuilding, encouragement and consolation	
(3) Speaking in tongues edifies oneself, prophecy the Church	
(4) While all should speak in tongues, and, even more, prophecy, since latter edifies the Church	
c) Tongues	5-19
(1) Unintelligibility is useless for edifying Church 5-12	
(2) Pray out in tongues only with its 'interpretation' 13-17	
(3) Tongues v. good for pers. worship; greatly prefer prophecy 18-19	
→ P thankful he 'speaks in tongues more than all of you'	
{ be babes in evil, mature in thinking	20 }
d) Prophecy	21-25
(1) a sign for unbelievers, while tongues is a sign for believers	
(2) Prophecy can evangelize unbelieving visitors to Church by 'convicting', 'calling to account', and 'disclosing secrets of their heart'	
e) Rules for Praise, Prophecy, Tongues, Revelations in Worship	26-36
(1) Each person should offer a hymn, lesson, revelation, tongue 26 or interpretation but only <i>for edifying</i>	
(2) Limit tongues to 2 or 3; wait silently for interpret. after each 27-28	
(3) Limit prophecy to 2 or 3; weight what is said 29	
(4) If a 'revelation' is made to another person, allow silence 31	
(5) Give prophecies orderly to allow learning & encouragement 31-33a	
(6) Women should keep silent, per the law (?) 34-35	
f) Recognize only those prophets who acknowledge this teaching	36-38
D. Explanation of Doctrine of Resurrection	15
1) Gospel includes Christ's Resurrection	1-11
<i>P preached, you received, in which you stand, by which you are saved, which P himself received:</i>	
a) Christ died for our sins	in accordance with the Scriptures [Jewish]
b) " was buried	
c) " was raised on the 3 rd day	" "
d) " appeared [first] to Cephas, then the Twelve, then to >500 brethren, then to James, then all the apostles ...	

- e) ... last of all, to P, *least of apostles* b/c he persecuted Church of God,
though he worked harder than any of them
thus *we apostles preached* and thus *you believed*.
- 2) IF 'No Resurrection of Dead' THEN Christ *not Raised* ==> we are all idiots 12-19
- 3) BUT Christ was Raised 20-22
 a) Christ 'first fruits' 20
 b) 'by one man, Adam, death, by one man, Christ, resurrection' (Rom 5) 21-22
- 4) At Christ's Coming 23-28
 Since God has subjected all things to Son, 27-28
 a) those who belong to Christ will be resurrected 23
 b) Christ destroys every authority and power, lastly, death 24b-26
 c) the End: delivers Kingdom to God the Father 24a
- 5) IF 'No Resurrection of Dead' THEN { 3 more Arguments }.
 a) Why are people baptized for dead? 29
 b) Why do I imperil myself for Gospel? 30-1
 c) May as well 'eat, drink and be merry' 32-4
- 6) Nature of Resurrected Body 36-47
 a) Like a seed, must die and be buried before new body 36-37
 b) New Body 38-41
 c) Imperishable 42-3
 d) Spiritual ('of the Spirit') 44-6
 e) Image of 'man of heaven' {prob Jesus} 47
- 7) Change to occur at the 'Last Trumpet Sound' 48-54a
 → Death is swallowed in Victory ... through our Lord Jesus Christ 54b-57
- THEREFORE: Be steadfast, Abound in Lord's Work, 58
 knowing that your labor is not in vain

E. Practical Instructions & Final Greeting

16

Passages of Special Interest

- I have become all things to all men in order that I might save some (9.22)
- Compete like a runner to obtain the prize of eternal life (9.24-27)
- Wandering Israel drank from the rock that was Christ, but still fell (10.1-5 ff)
- God will not let you be tempted beyond your strength (10.13)
- Whatever you do, do for the glory of God (10.31)
- Be imitators of me, as I am of Christ (11.1)
- No one can say, Jesus is Lord except by the HS (12.3)

II Corinthians

II Corinthians primarily addresses contentious issues between Paul and the Corinthians, including his appeal for their support of other Churches. Amidst addressing these issues in Chapters 3-5, Paul nestles theological reflections on the New Dispensation, the New Covenant, Meekness, and Apostolic Suffering:

Contentious Issues b/t Paul and Corinthians	1-2		6-7		10-13
Appeal to support other Churches				8-9	
Theological Reflections		3-5			

The contentious issues include why Paul has delayed his visit to them (1.15-2.4, 2.12-3); an unspecified offense against Paul (2.5-11); the purity of Paul's motives in ministry (2.14-3.6); that the Corinthians have turned away from Paul (esp. 6.1-13, 7.2-4), and Paul's Apostolic standing and authority (10-13).

Meekness, i.e, the trait of 'relying on God's power and authority', as well as Apostolic Suffering, undergird Paul's discussion of the contentious issues, including the following key references:

- 1) Paul's Apostolic Suffering
 - a) sufferings of Christ are abundant for us 1.3-11
 - b) implications of suffering for the gospel 1.16-18
 - c) we are your slaves for the sake of the gospel, carrying in the body of J 4.5-18
 - d) commend ourselves . . . thru endurance 6.3-5, 8-10
 - e) we were afflicted in every way 7.5
 - f) listing of specific sufferings for the sake of the gospel 11.23-28, 32-33

- 2) Relying on God for Power in Ministry
 - a) Rely not on ourselves 1.9
 - b) A door opened *in the Lord* for speaking gospel in Troas 2.12
 - c) Extraordinary power comes from God 4.7
 - d) Thorn in my flesh . . . [God's] power made perfect in weakness, 12.7-10
 ... my grace is sufficient for you ... when I am weak, then I am strong

Our focus will be on the Theological Reflections in Chapters 3-5, which may be divided as follows:

- | | |
|---------------------------------------|------------|
| (1) New Dispensation of Righteousness | 3.3 – 4.6 |
| (2) Apostolic Suffering | 4.7 – 5.15 |
| (3) New Creations | 5.16 – 7 |
| (4) Message of Reconciliation | 5.18 – 21 |
| (5) Ministry as Spiritual Warfare | 10.3 – 3 |

- A. P's Suffering for Corinthians, Travel and Personal Issues with them 1.3 – 3.3
- 1) P's recent Affliction in Asia 1.3-11
 - a) Bless God 'who comforts us' so we ourselves can comfort others (3-4)
 - b) is a share in Christ's sufferings (5)
 - c) was very difficult and nearly killed them (8-9)
 - d) delivered from death by God (9b-10a)
 - e) the peril is may repeat and require God to save them again (10b)
 - f) need Cors' prayers (11)

 - 2) Purpose of Writing 12-14

We have behaved toward you in holiness with godly wisdom by the grace of God (12). We are writing to clear up any misunderstanding and to make us 'proud of each other' (13-14).

 - 3) Explanation of Postponement of P's Visit 1.15-2.4
 - a) P postponed his planned visit to spare Cors' pain (1.15-6,1.23-2.2)
 - b) P wasn't vacillating in his promise to visit [Cors' accusation?] (17-8), just like God is always faithful in his promises (19-20a)
 - *Just like our 'Yes' to God thru Jesus, by which God 'establishes us in Christ', commissions us, 'seals us', and gives us his Spirit 'as a guarantee' (20-21)*
 - c) [while his earlier letter may have caused them pain by addressing difficult issues], P wrote 'out of much affliction, anguish of heart, and many tears', not to cause pain but to show his abundant love for them (2.3-4)

 - 4) Plea that Cors forgive the Person who Offended both P and Cors 2.5-11

[offense not specified], who has already been punished

 - 5) Side note on why P departed Troas and went back to Macedonia [rather than go on to visit Cors, as previously planned?] 12-3

 - 6) Sincerity of Our Preaching 2.14-3.6
 - a) We are led by Christ – *the fragrance of knowledge of him* (14a)
 - b) We spread the *aroma of Christ* among those being saved and those yet to be saved (14b-16)
 - c) We are commissioned by God (17)
 - d) Our '*Letter of Recommendation*' is that we evangelized you!
 - YOU are a letter from Christ delivered by Us, written not with ink but by the Spirit 'written on your hearts' (3.1-3)
 - e) Our confidence is that through Christ God has qualified us to be (3.4-6) 'Ministers of the New Covenant'

1) New Dispensation of Righteousness

3:3;6-18

	<i>Old Covenant</i>	<i>New Covenant</i>
<i>Dispensation</i>	Law	Spirit
<i>Written</i>	Code w/ink	On Hearts by HS
<i>Results</i>	Kills	Gives Life
<i>Reveals</i>	Great Glory	Far Greater Glory
<i>To?</i>	Only Moses	All Believers
<i>Need veil?</i>	Yes	No

- a) Dispensation of ‘Written Code’ (=Law) kills, of ‘Spirit’ gives Life 6
- b) Splendor of the ‘Dispensation of Death’ – his encounter with God - lit Mose’s face so brightly that afterwards that he had to veil his face to avoid blinding others (7)
- c) Minds of unbelieving Jews still veiled from seeing God Splendor by same veil that prevented their seeing even the fading glory on Moses face 13-15
- d) Only through Christ is veil removed (14b,16), a boldness (12), a freedom given through the Spirit (17)
- e) *Beholding the Glory of the Lord changes Us into His Likeness*
 - *From One Degree of Glory to Another* (18a-b)
 - enabled by the Spirit (18c)

{ We minister in a frank, open way

4.1-2 }

2) Gospel of ‘Jesus as Lord’ lights hearts with Glory of God in “Face of Christ”

3-6

- a) veiled to those who are perishing, minds of unbelievers blinded by the ‘god of this world’ (3-4)
- b) Christ is the ‘likeness of God’ (4b,6)
- c) *We preach ‘Jesus Christ as Lord’, as your servants for J’s sake* (5)

- 3) Apostolic Suffering 4.7-5.15
- a) Suffering in our bodies manifests God's transcendent power 7-15
- (1) Treasure of 'Seeing Face of Christ' in 'earthen jars' (7)
- (2) Afflicted, perplexed, persecuted, struck down we carry the *in our bodies* 'the death of Jesus', in order that *our bodies* manifest 'the life of Jesus' (8-11)
- (a) Death is at work in us, but Life in You (12)
- (b) Suffer *for your sake* since we believe that God will raise us *with Jesus* into his presence, and for the glory of God (13-15)
- b) The afflictions to our bodies don't dishearten us since they 4.16-18
prepare us for an '*Eternal Weight of Glory*'
- *our outer man is wasting away, our inner man is renewed day by day*
- *we look not to the things that are seen that are transient, but to unseen that are eternal*
- c) God has prepared a 'building' to replace our bodies 5.1-9
- (1) If 'earthly tent' is destroyed, we put on a heavenly 'dwelling' (1-3)
- (2) We are anxious that our mortal (bodies) be swallowed by 'life' (4-5a)
- (3) The Spirit guarantees this (5b)
- (4) Faith and Desire to be with Lord give us good courage (6-9)
- d) Our Motivations? 10-15
- (1) Fear of the Lord 10-13
- We must all appear before the Judgment Seat of Christ,
to receive good or evil according to the deeds of the body*
- (2) 'Love of Christ' Controls Us 14-15
- Out of which, 'one has died for all' ... that those who live
live no longer for themselves but (Christ) (15)*
- 4) New Creations 5.16-7
- *therefore, 'we regard no one according to the flesh (16)*
- *if anyone is in Christ, he is a New Creation,
the old has passed, the new has come (17)*
- 5) Our Message of Reconciliation: God reconciled us to himself thru Christ 18-21
- For our sake God made Christ sin who know no sin,
that me might become the 'righteousness of God' (21)*

1) Don't Accept the Grace of God in Vain, Now is the Acceptable time to Repent 6.1-13

{ A Mixed Marriage unites 'temple of God' with an idol 6.14-7.1
 More genererally, God's promises to be our god and father point to us be 'separate' and touching nothing unclean (16b-18) → so cleanse ourselves from every defilement of body and spirit, perfecting our holiness in fear of God (7.1) }

2) Open your hearts to us, as you are in our hearts 7.2-4a

We have not wronged, corrupted, or exploited anyone (2). I plead that you 'open your hearts to us', not to condemn you [for closing them], but because you are 'in our hearts', we take pride, find comfort, and we are, despite our affliction, overjoyed with you with you

3) P rejoices over Corinthians that 4b-16

- a) Titus' telling of P's afflictions produced grief and repentance 4a-13
- b) In their reception of Titus 13b-16

4) Appeal for Supporting [Impoverished] Churches 8 – 9

- a) Generosity of the Churches of Macedonia 8.1-5
 - (1) Deeply impoverished, but gave greatly beyond their means
 - (2) 'begged us' to help with 'relief of the saints'

- b) Prove the Genuineness of your Love by your Generosity 6-24

- (1) Excel in Generosity 6-8
 - as you do in faith, knowledge, sincerity, and love for us
 - demonstrate that your love is genuine (8)

- (2) Follow the example of the Lord becoming poor on our behalf 9

- (3) Your abundance should supply their want 'as a matter of equality'(10-15)

- (4) Titus is Administering the Collection 16-23
 - (a) Appointed by the churches, but also eager to do work (16)
 - (b) also Appointed is a brother famous for preaching that (17-21)
 - (c) P vouches for both of these men (22-23)

- (5) Prove your love by your Generosity 24

- c) Make this a Willing Gift, not an ‘Exaction’ 9.1-5
- d) God Rewards Generosity, 6-15
 - God Loves a Cheerful Giver (7)
- D. Paul’s Defense of his Ministry and Authority 10 – 13
- 1) Will boldly correct and rebuke if needed when he comes 10.1-11
- **Spiritual Warfare.** Rather than ministering in a ‘worldly way’, P’s views his ministry of evangelism and formation as spiritual warfare!
- ³For though we live in the world, we are not carrying on a worldly war,
- a) ⁴ for the weapons of our warfare are not worldly but have divine power to destroy strongholds.
- b) ⁵ We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ
- *Identity: We belong to Christ.* See P grounds argument in this reality (7)
- 2) Comparisons to Other Ministers; Our ‘boast’ is of the Lord 10.12-11.1
- Let him who boasts boast in the Lord (17)
- 3) Warning against those who preach ‘another Jesus, Spirit, or Gospel’ 11.2-4
- *Identity: Believers a Chaste Virgin to Christ.* I betrothed you to Christ as a pure bride to her one husband ... be not deceived like Eve was by a cunning serpent (2-3)
- 4) P is not inferior to other Apostles 5-15
- a) who are better speakers 5-6
- b) because Paul provided for himself while others got paid 7-21
 - Satan can disguise himself as an angel of light (14)
- c) *both P and other Apostles are Israelites* 22
- d) P better ‘*Servant of Christ*’ than other Apostles 23-33
- e) P’s Visions and Revelations from the Lord 12.1-11
- Lord put thorn in P’s side to guard against elation (7)
- My grace is sufficient for you for my power is made perfect in weakness (9)

- f) P works signs, wonders, and mighty works of a True Apostle 12-13
- 5) Neither I nor anyone I sent took advantage of you! 14-19
- E. Final Admonition for Repentance; Final Greeting 12.20-13.14
 - 1) Clean House before my next Visit! 12.20-13.10
 - a) Concern that Cors need to repent 20-21
 - (1) quarreling, jealousy, anger, selfishness, slander, gossip, conceit and disorder
 - (2) impurity, immorality, and licentiousness
 - b) Repent lest I need to harshly rebuke 'in the power of God' on my visit 13.1-4
 - c) Examine and test your faith: Is Jesus Christ *in You*? 5-8
 - d) Get Morals and Faith right, so I don't have to be Severe 9-10

Notable Passages

God put his seal on us & gave us the HS as a 1 st installment	1.21
• Glory of the Ministry of the S: all of us are being transformed from one degree of glory to the next	3.7-18
The god of this world has blinded the eyes of the unbelievers	4.4
We have this treasure in clay jars . . . slight momentary affliction	4.6-5.6
All of us must appear b/f the judgment seat of God	5.10
• Love of Chr compels us	5.14
• If anyone is in Chr, he is a new creation	5.17
Purity b/c of sonship & being temple of HS	6.14-7.1
We are temples of the HS	6.16
Purify ourselves from every defilement	7.1
Godly sorrow brings repentance	7.10

2.15-16 For we are the aroma of Christ to God among those who are being saved and among those who are perishing, ¹⁶ to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

3.2-3: You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men; ³ and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

3.18: and we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

4.7 But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us.

4.11 For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh

4.16-18 So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. ¹⁷ For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, ¹⁸ because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal