

The Gospel According to St Paul

GIDEA PARK STUDY DAY

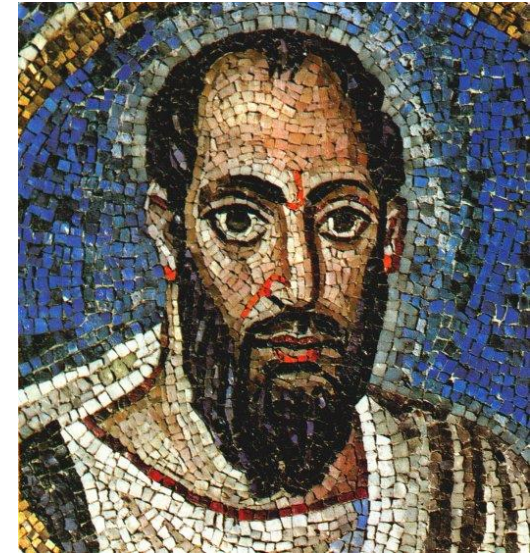
SATURDAY 21 JANUARY 2023, 11:00-13:30

DR SEAN RYAN



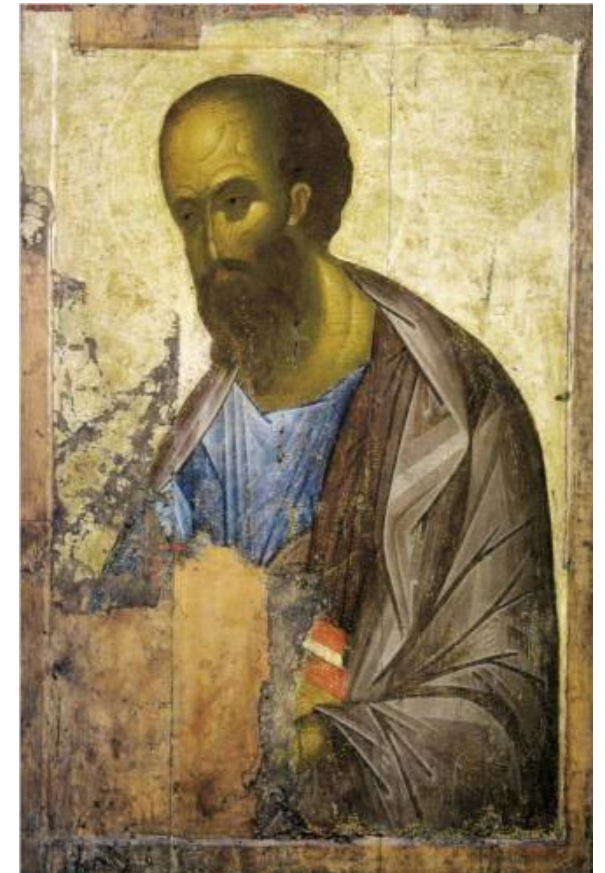
Summary of today's topic

- ▶ This study day will focus on the rich theology of St Paul expressed in his letters.
- ▶ What did St Paul regard to be the heart of the gospel, the good news, that he preached?
- ▶ What insights do his letters continue to provide to help us deepen our relationship with God and fellow believers, with the poor and the marginalised, and with the whole of creation in our own time of suffering and distress?



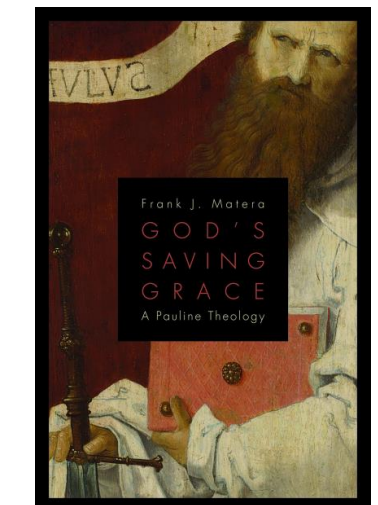
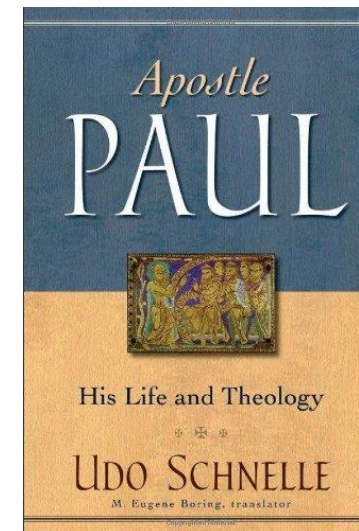
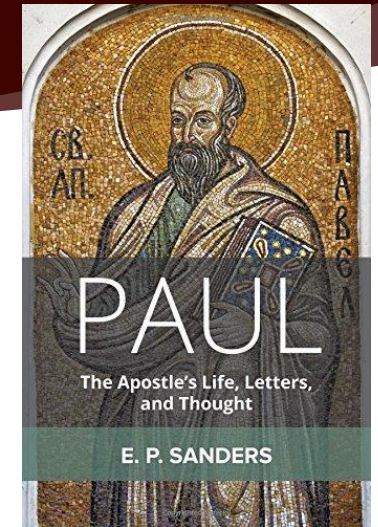
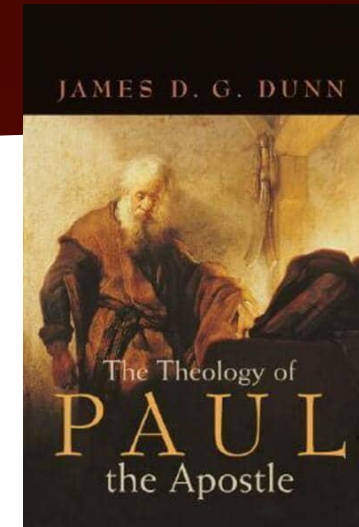
Plan of the Session

- ▶ **Part One: 11am-12 noon – Overview of the Life of St Paul and the Pauline Letters in the New Testament**
 - ▶ ● Overview of the life and mission of St Paul.
 - ▶ ● Overview of the Pauline letters in the New Testament.
- ▶ **Part Two: 12:30-1:30pm – Reflection on the Gospel According to St Paul**
 - ▶ ● What is the heart of the gospel that St Paul proclaimed?
- ▶ **Questions & Answers**



A Brief Note on Methods & Approaches to St Paul

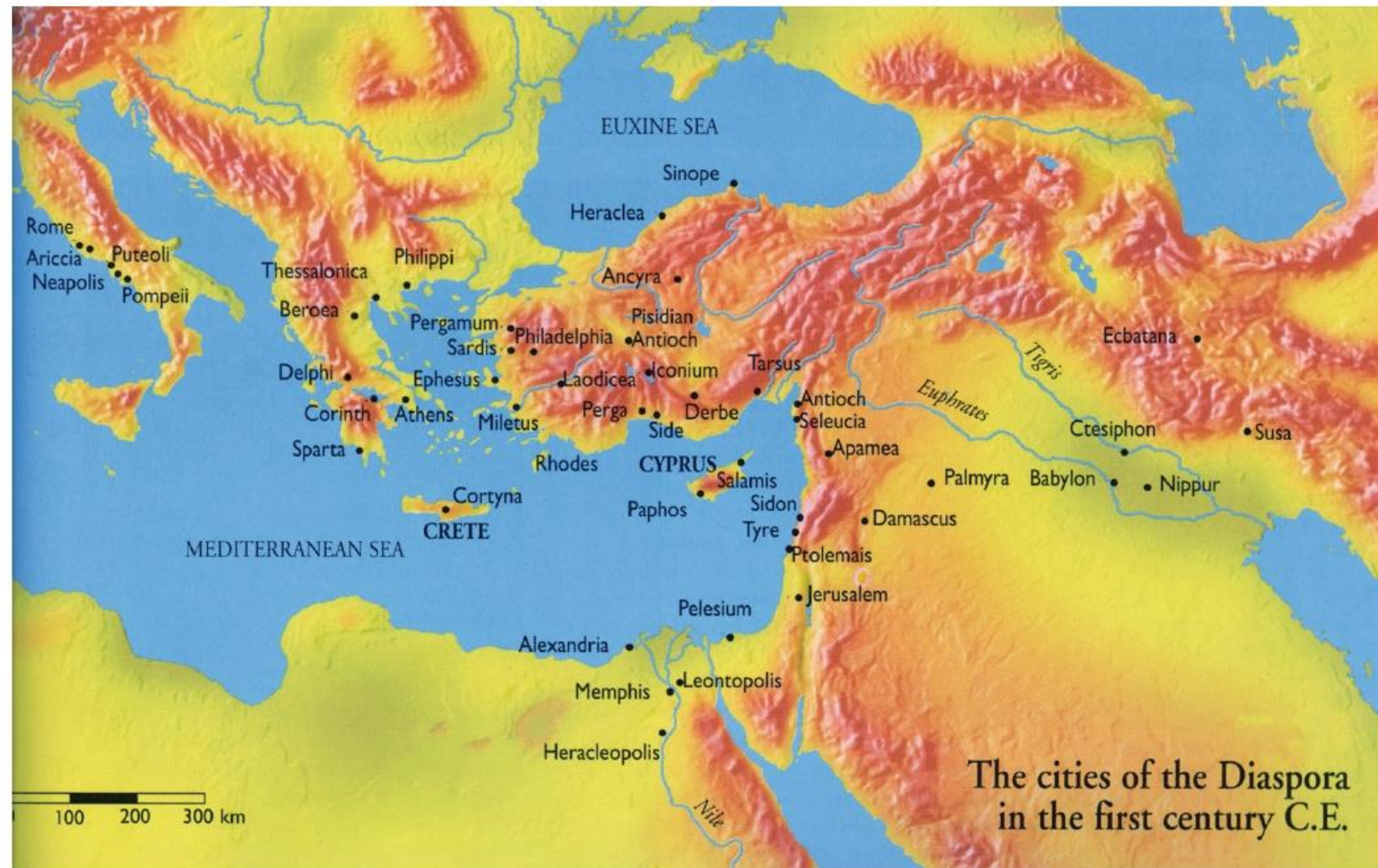
- ▶ i) Paul's Life/Biography – **historians** studying the life of St Paul tend to give priority to autobiographical information that Paul provides himself, in his own letters, as the primary source. This is then supplemented by secondary sources about Paul – principally the second half of the Acts of the Apostles (chs 8-28) – as well as other ancient texts and scholarship that provide further information on the social, political, philosophical and theological context of the period.
- ▶ ii) Paul's theology – **theologians and biblical scholars** differ as to whether to focus a study of Paul's theology on a particular letter (eg. Romans) or to trace developments in Paul's theology over time (working from the earliest to the latest letters). Or to attempt a more systematic reflection on the whole body of the Pauline writings.
- ▶ Debates surround the order in which the letters were written, whether some letters may be composite (eg. 2 Corinthians), and whether Paul himself authored all the letters attributed to him in the New Testament.
- ▶ Consequently, some studies focus on a core group of seven letters: Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians and Philemon.



I. Historical Context – An Overview of St Paul's Life

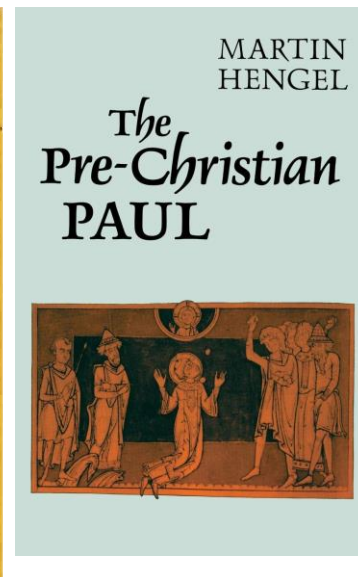
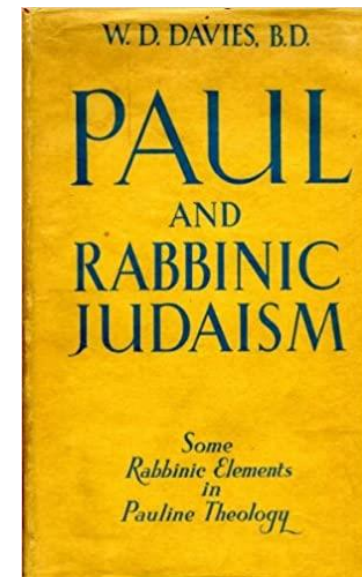
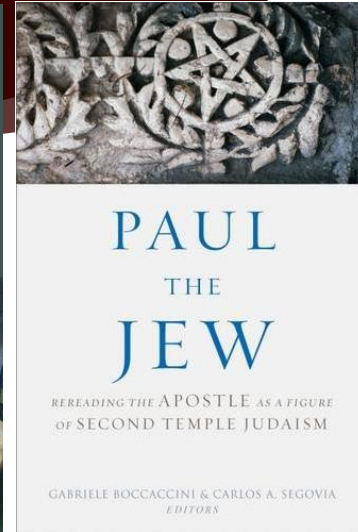
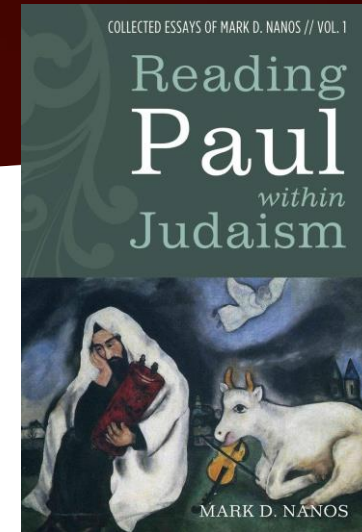
a) Birth and early life (c.5-20 AD)

- ▶ ● Saul (Roman name: *Paulus*), was a diaspora Jew, born of Jewish parents, in **Tarsus** the capital of the Roman province of Cilicia (Acts 9:30; 11:25; 21:39; 22:3). (c. 5 AD). Tarsus was a thriving metropolis with a reputation for education and philosophical studies, especially Stoicism.
- ▶ ● According to Acts (16:37-38; 22:35; 23:27) Paul was not only a citizen of Tarsus but also a Roman citizen (possibly inherited from a prior generation of his family who may have received it as freed Jewish slaves).
- ▶ ● The extent of Paul's Greek literary education in Tarsus and the social status of his family are difficult to pin down. Although Paul worked as a craftsman (tentmaker) (Acts 18:3) as a later missionary he regards this as part of the hardships of his life and so he may - potentially - have been born into a slightly higher social status, as reflected in his literary abilities as a letter-writer.



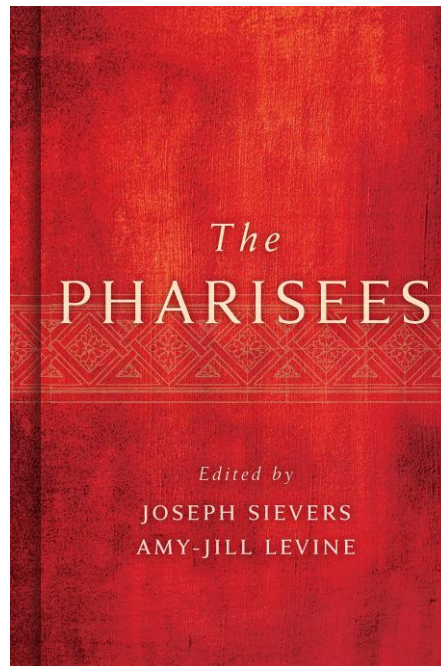
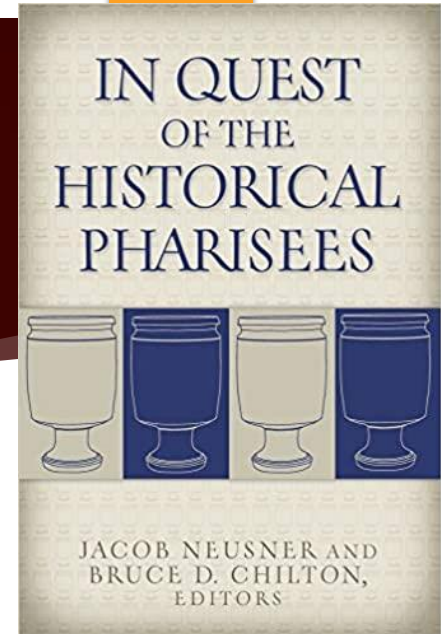
b) Theological education – (c. 20s AD) (in Jerusalem?)

- ▶ Paul explicitly states that he was formerly a **Pharisee**:
- ▶ 4...If anyone else has reason to be confident in the flesh, I have more: ⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless. (**Philippians 3:4-6 NRSV**)
- ▶ The Acts of the Apostles provides further details of Paul's Pharisaic background, specifying that he was 'a son of Pharisees' (Acts 23:6) who had received his training in strict observance of the Torah by one of the most prominent Pharisaic teachers (Gamaliel I) in Jerusalem itself, the sacred city.
- ▶ "I am a Jew, born in Tarsus in Cilicia, but brought up in this city [Jerusalem] at the feet of Gamaliel, educated strictly according to our ancestral law, being zealous for God, just as all of you are today. (**Acts 22:3 NRSV**)



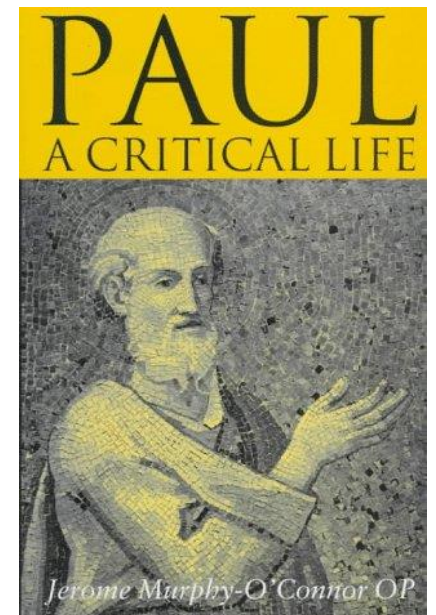
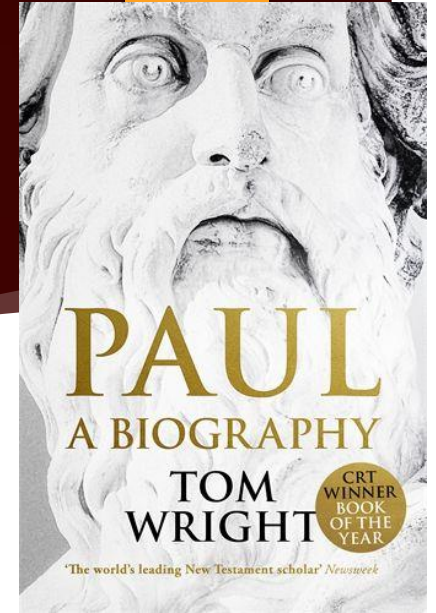
What were the characteristics of Pharisaic teaching?

- ▶ The Pharisaic movement was a lay-religious movement in Judaism (in contrast to the aristocratic priestly class of Sadducees).
- ▶ In the 1st century AD the distinguishing feature of Pharisees was their emphasis on holiness, which they sought to encourage by detailed and accurate study and observance of the ancestral laws of Judaism. This included close study not only of the *written Torah* but also of oral "*traditions of the fathers*" that were handed down by them concerning how the Torah was to be interpreted and applied in everyday life.
- ▶ Such tradition (*paradosis*) especially concerned issues of ritual purity, as the ultimate goal of the Pharisees was to encourage their fellow Jews to sanctify everyday life, so that they would live as a holy people living in a holy land, as if they were priests serving in the Temple.
- ▶ As a Pharisee, Paul would have received a thorough training in the precise/accurate (*akribeia*) interpretation of Scripture, specifically the Torah (Pentateuch) and its exegetical application to everyday life by means of a rich body of oral interpretative traditions.
- ▶ (It is debated to what extent such Pharisaic scriptural training (in Jerusalem) was focused on the Hebrew text of Scripture and/or its Greek versions (Septuagint), given Paul's evident detailed knowledge of the Scriptures in Greek in his later letters).

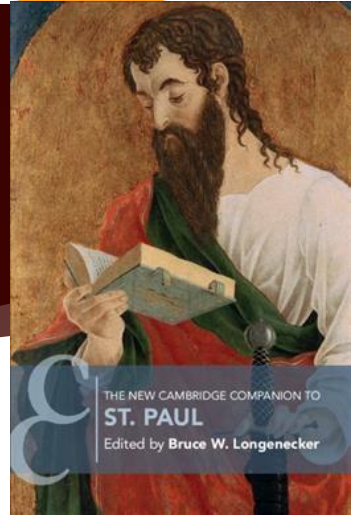


c) persecutor of the church (c. early 30s AD)

- ▶ As a Pharisee who was concerned that Jews accurately observe the ancestral traditions of their faith (as set out in the written Torah and oral traditions), Paul was passionately opposed to fellow-Jews who sought to establish or become members of early Christian assemblies (*ekklesiai*).
- ▶ What was it, exactly, that enflamed Paul's 'zeal' against these fellow-Jews? And which Jews, in particular, did Paul focus his opposition on? Was it particularly directed against other Greek-speaking Jews ('Hellenists', like Stephen, see Acts 7) who may have attended synagogues established for diaspora Jews in Jerusalem, or primarily Jews outside of Judea, such as in Damascus (see Acts 9 and Gal 1:17).
- ▶ Paul does not say precisely why he opposed them, only that he did oppose them on account of his 'zeal' for the ancestral traditions of Judaism.
- ▶ You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. ¹⁴ I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. (**Galatians 1:13-14 NRSV**)
- ▶ ...If anyone else has reason to be confident in the flesh, I have more: ⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless. (**Philippians 3:4-6 NRSV**)



c) persecutor of the church (c. early 30s AD)



See Paula Fredriksen, 'Who was Paul?', (2020: pp 23-47)



Did the first Christians
worship Jesus?

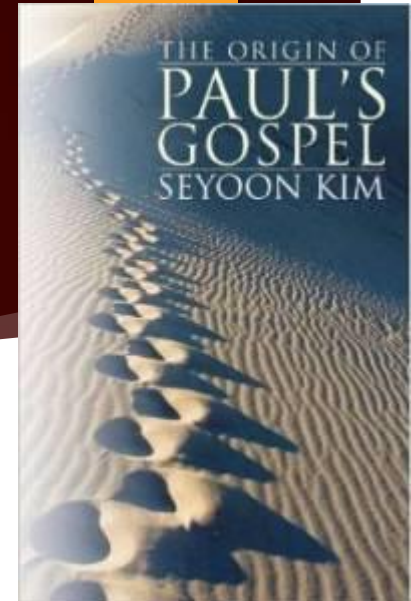
The New Testament evidence

JAMES D. G. DUNN

- ▶ What are some of the major reasons proposed as to why Paul the Pharisee may have been so passionately opposed to members of early Christian assemblies (*ekklesiai*)?
- ▶ ● As a rigorously observant Jew, Paul was scandalized by the proclamation of a 'crucified' Messiah. In Gal 3:13 he cites Deuteronomy 21:23 in order to explain that any one who is hanged on a tree is to be considered 'cursed' by God, so it would be scandalous to proclaim a cursed man as the Messiah.
- ▶ ● Paul may have been scandalised, as a rigorously observant Jew, by the devotional practices of believers in Christ, who acclaimed Jesus as "Lord" (cf. Phil 2:10) and called upon the risen Christ as Lord in intercessory prayer and worship. God alone is to be worshipped, so such practices could be deemed idolatrous/blasphemous.
- ▶ ● Paul may have been outraged by the laxity of the purity regulations observed by Jewish believers in Christ, particularly in praying and eating with Gentiles believers (see Gal 2:11-21). As a Pharisee, strict observance of ritual purity was central to the people of Israel living lives of holiness in conformity with their ancestral traditions.
- ▶ ● Paul may have been terrified by the danger that these believers in Christ were putting devout synagogue members in. By encouraging pagans/Gentiles to exclusively worship the Jewish ancestral God – in preference to their own civic deities – without requiring them to become Jews, they were putting local synagogue members in danger of reprisals from the surrounding population of the city (see Acts 13:50, 14:2-7, 16:19-24 etc.). This explains the combined opposition to the movement by local synagogues and the pagan population.

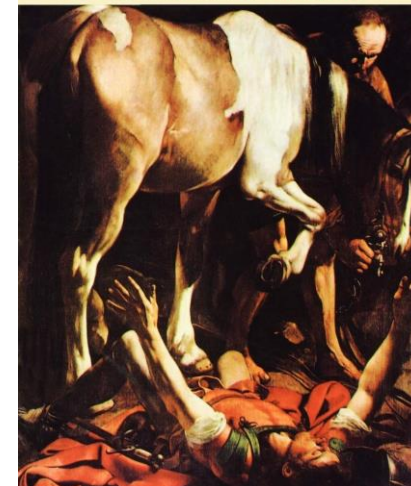
d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

- ▶ The importance of Paul's call by the risen Lord is of such prominence in the Acts of the Apostles, that it is narrated **three times** (with variation) for emphasis:
- ▶ **First account (Acts 9)** In this first and most detailed account the narrator provides a lengthy account of how the church's most fearsome opponent was changed into God's chosen instrument to proclaim the Gospel to all nations, as a consequence of his encounter with the risen Lord.
- ▶ **Second account (Acts 22)** In the context of a defense speech whilst on trial in Jerusalem (accused of profaning the Temple by bring Gentiles into the sacred space reserved for Jews) Paul recounts his experience on the Damascus road, to refute the charge, by detailing how he remains loyal to the God of their ancestors. (This version also includes an additional account of a vision of the risen Lord to him in the Jerusalem Temple, vv 17-21).
- ▶ **Third account (Acts 26)** In another trial scene, this time in Caesarea, before Jewish and Roman authorities (governor and King), Paul seeks to defend himself on what he perceives to be the real underlying issue: his proclamation that Christ has been risen from the dead, confirmed by his Damascus road experience, in fulfilment of the promises of the Jewish ancestral God.



Paul Between Damascus and Antioch

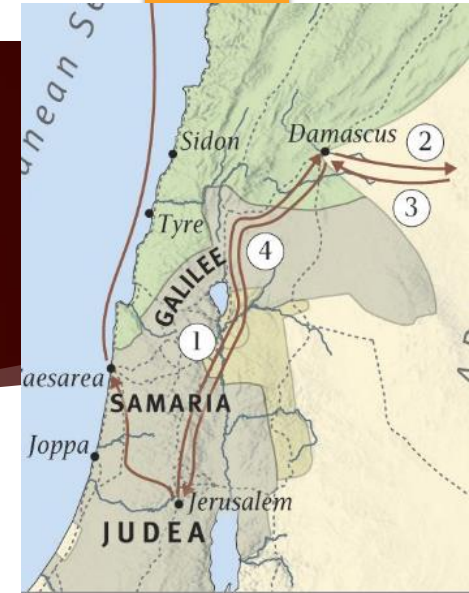
MARTIN HENGEL AND
ANNA MARIA SCHWEMER



d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

▶ Acts 9:1-9 (NRSV)

- ▶ ¹ Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem.
- ▶ ³ Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. ⁴ He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" ⁵ He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting." ⁶ But get up and enter the city, and you will be told what you are to do."
- ▶ ⁷ The men who were traveling with him stood speechless because they heard the voice but saw no one. ⁸ Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. ⁹ For three days he was without sight, and neither ate nor drank.



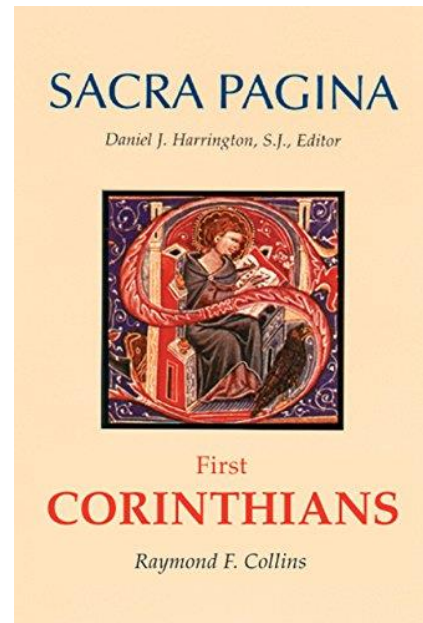
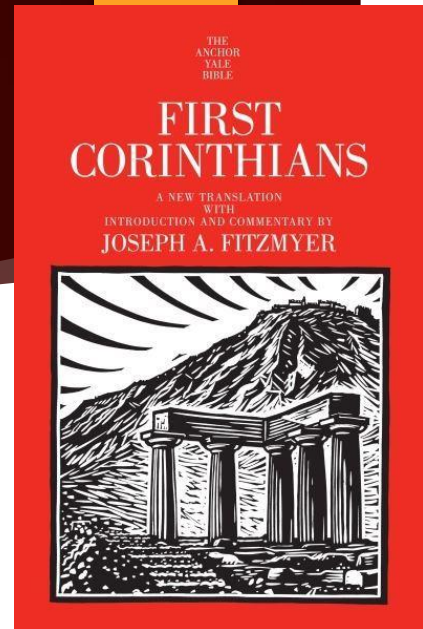
d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

▶ **Acts 9:10-19 (NRSV)**

- ▶ ¹⁰ Now there was a disciple in Damascus named Ananias.
- ▶ The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." ¹¹ The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, ¹² and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight."
- ▶ ¹³ But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; ¹⁴ and here he has authority from the chief priests to bind all who invoke your name."
- ▶ ¹⁵ But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; ¹⁶ I myself will show him how much he must suffer for the sake of my name."
- ▶ ¹⁷ So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." ¹⁸ And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, ¹⁹ and after taking some food, he regained his strength.

d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

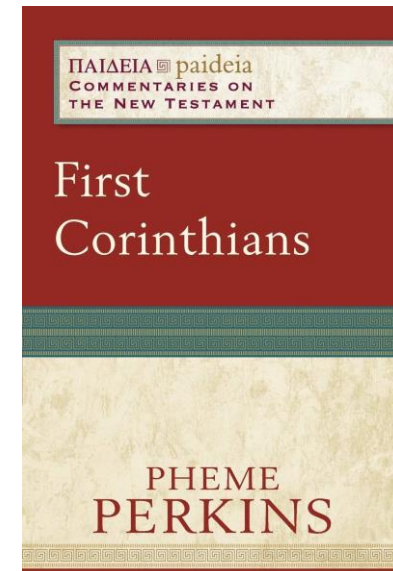
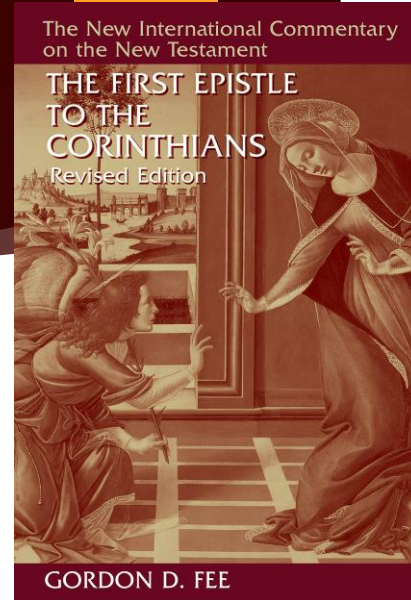
- ▶ In contrast to the detailed narrative accounts of Paul's experience of meeting the risen Lord on the road to Damascus in **the Acts of the Apostles**, in Paul's own letters this experience is mentioned very briefly and allusively.
- ▶ **1 Corinthians 9:1 (NRSV)**
- ▶ Am I not free? Am I not an apostle? **Have I not seen Jesus our Lord?** Are you not my work in the Lord?
- ▶ In this passage Paul refers to his having 'seen' the risen Lord as a corroboration of his role as an apostle. In Greek this rhetorical question is worded in such a way (*ouchi*) that it takes for granted that the Corinthians already know that this is the case. Paul most certainly is an apostle, as he is someone who has seen the risen Lord. (active form of the verb *horaō* 'I see')



d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

- ▶ In the next passage Paul's experience is included among a list of other witnesses of the resurrection.
- ▶ **1 Corinthians 15:3-9 (NRSV)**
- ▶ ³ For I handed on to you as of first importance what I in turn had received:
- ▶ that Christ died for our sins in accordance with the scriptures,
- ▶ ⁴ and that he was buried, and that he was raised on the third day in accordance with the scriptures,
- ▶ ⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died.
- ▶ ⁷ Then he appeared to James, then to all the apostles.
- ▶ ⁸ Last of all, as to one untimely born, he appeared also to me.
- ▶ ⁹ For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God.

- ▶ The text in blue constitutes the tradition (most likely deriving from the church in Jerusalem where Cephas (Peter) and James were prominent leaders (cf. Gal 2:1-10) which had been passed on to Paul, detailing a series of witnesses to resurrection appearances of the risen Lord. Paul not only passed on this tradition, but also supplemented it, by adding his own name on the end, as a witness to a resurrection appearance of the risen Lord. Just as the risen Lord had appeared to Cephas, and the Twelve and many others, so also the risen Lord had also appeared to him, to Paul. (passive form of the verb *horaō* 'to be seen, appear').



d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

▶ A more detailed account of the risen Lord's appearance to Paul is included in another defence of Paul's credentials as an apostle, this time in the letter to the Galatians. Rival Jewish-Christian missionaries had slighted Paul's authority, and Paul is at pains to stress the divine source – rather than the human origins – of the gospel message that he proclaims.

▶ Galatians 1:11-13, 15-17 (NRSV)

▶ For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; ¹² for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

▶ ... ¹⁵ But when God, who had set me apart before I was born and called me through his grace, was pleased ¹⁶ to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, ¹⁷ nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

▶ In this passage Paul seeks to emphasize that the source of his call as an apostle, and the content of the gospel he preaches, ultimately originate from God, mediated through Paul's encounter with the risen Lord.

▶ Here Paul describes his experience as a 'revelation' (*apokalypsis*) (v 12) in which Christ was unveiled to him. He reiterates this in v 16 – God 'revealed' his Son to Paul. The content of the gospel that Paul preaches can ultimately be summed-up in one word: **Christ**. It was the person of Christ, the crucified and now risen Christ, whom Paul encountered, whom God revealed to him, who is the heart of the gospel that Paul preaches, the divine mystery that Paul proclaims.

▶ Here Paul describes the experience as analagous to the call of one of the OT prophets (Isaiah or Jeremiah), who were similarly called by God, before they were born, for a divinely appointed mission, to be light to the nations (cf. Jer 1:5; Isaiah 49:1-6).

Jeremiah 1:5

"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."

d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

- ▶ A more debated potential allusion to Paul's encounter with the risen Lord occurs in 2 Corinthians chapter 4. In a complex interpretation of Scripture Paul seeks to refute a suggestion that the gospel message that he and his co-workers proclaim is 'veiled' or obscure. He plays with imagery from Scripture (notably Exodus 34) in which Moses 'veiled' his face when he came down from Sinai (2 Cor 3-4) to shield the people from the divine glory reflected in his face, to draw a comparison and contrast with the gospel message.
- ▶ **2 Corinthians 4:3-6 (NRSV)**
- ▶ ³And even if our gospel is veiled, it is veiled to those who are perishing. ⁴In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing **the light of the gospel of the glory of Christ, who is the image of God.** ⁵For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake.
- ▶ ⁶For it is the God who said, "Let light shine out of darkness," [= Gen 1:3]
- ▶ who has shone in our hearts to give **the light of the knowledge of the glory of God in the face of Jesus Christ.**
- ▶ There may be echoes here of Paul's encounter with the glorified, risen Lord on the Damascus road, when he himself saw the divine glory shining in the face of Jesus Christ. Christ who is the visible image (*eikōn*) of the invisible God. If so Paul also intimates that an analagous revelation of the divine glory occurs for all believers to whom the gospel is proclaimed, in whose hearts, the knowledge of this divine mystery is similarly unveiled.

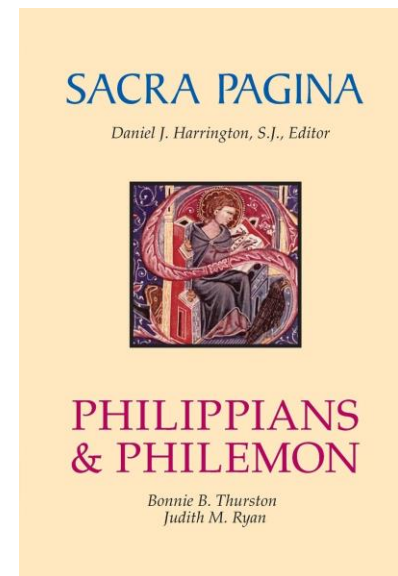
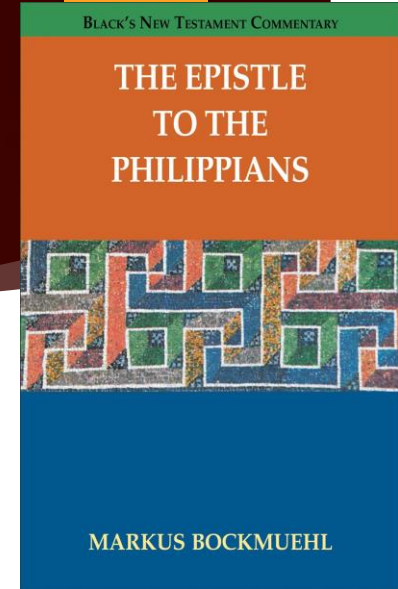
Exodus 34:29-30, 33

²⁹Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. ³⁰When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him.

...
³³When Moses had finished speaking with them, he put a veil on his face;

d) Call by the risen Lord to be apostle to the Gentiles (c. 36 AD)

- ▶ Finally, the very heart of Paul's gospel, flowing out of his encounter with the risen Lord, is summed up in a very personal and emotional passage in Philippians chapter 3 (vv 2-21). In this passage Paul offers a retrospective sense of the value he now places on his former life as a devout Pharisee (of which he had previously been so committed) when compared with his new life, his new relationship, "in Christ".
- ▶ **Philippians 3:7-11 (NRSV)**
- ▶ ⁷ Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸ More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ⁹ and be found in him, [...]
- ▶ ¹⁰ I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹ if somehow I may attain the resurrection from the dead.
- ▶ Looking back now on his former life, it all pales into insignificance. All that really matters is his new relationship with Christ, the risen Lord. His whole life now is centred on **knowing** Christ, on being "**in Christ**" (being found in him), of participating in, and being transformed by, Christ's suffering, death and resurrection. The goal of Paul's life now is of deepening this relationship with Christ, of striving to know Christ the risen Lord ever more closely and to be with him, not just now, but always, in the resurrected life in heaven.
- ▶ As an apostle, this is intertwined with his mission to call others to *join in imitating him* in this transformative relationship with Christ, the risen Lord (vv 17-21), so that they too may share in this life now and in the future.



e) Missionary life as apostle to the Gentiles (c. 36-64 AD)

- ▶ Following Paul's encounter with the risen Lord and call to become an apostle to the Gentiles (c. 36 AD), he undertook missionary work in a variety of regions and with a range of missionary co-workers for the final three decades of his life (c. 36-64 AD). Some of the major phases of his missionary activity can be sketched as follows:
 - (c. 36-39 AD) An initial mission in **'Arabia'** (most likely the kingdom of Nabataea), to the south and east of Israel (possibly in the region around Bosra? or Sinai?), before returning to **Damascus** (cf. Galatians 1:17). According to Acts (9:23-25) and 2 Cor 11:32-33 Paul's preaching in this kingdom led to attempts by the ethnarch of the city of Damascus, under the instructions of the Nabataean King Aretas IV (9 BC-40 AD), to seek to arrest Paul (but he escaped, lowered down from the city walls of Damascus in a basket).
- ▶ Why might Paul have first sought to preach the gospel in 'Arabia'?
- ▶ 'The Jews regarded the "Arabs", embodied by what was then politically the most powerful Arab people in the immediate environment of Eretz Israel, the Nabataeans, as descendants of Ishmael, the son of Abraham, ie. as kindred tribes. ...the Arab Nabataeans appeared to be the closest 'kinsfolk' of the Jews who were still Gentiles.' (Hengel & Schwemer 1997: 110).

Figure 2: Map of the Nabataean Kingdom with Major Sites (Nehmé, L., *et al.*, 2010).



e) Missionary life as apostle to the Gentiles (c. 36-64 AD)

- ▶ ● (c. 39-44 AD) Following a brief two-week visit to the leaders of the church in **Jerusalem** (Cephas and James), Paul's next missionary work was undertaken in **Syria** and back in his home province of **Cilicia** (perhaps around his home city of Tarsus) (cf. Gal 1:18-24; Acts 9:26-30).
- ▶ The details of Paul's mission work in this period is unknown (who, were his co-workers? Did he initially preach in synagogues, to both Jews and Gentiles? How successful was he in establishing early Christian communities in Cilicia?)
- ▶ Nonetheless, the fact that this early phase of his missionary work endured for around 5 years indicates its formative importance on Paul's experiences as a missionary.



"A MAGISTERIAL WORK that will long remain the leading investigation of this heavily discussed subject. . . . Every scholar working in the field of early Christianity must read this book."
— MARTIN HENGEL

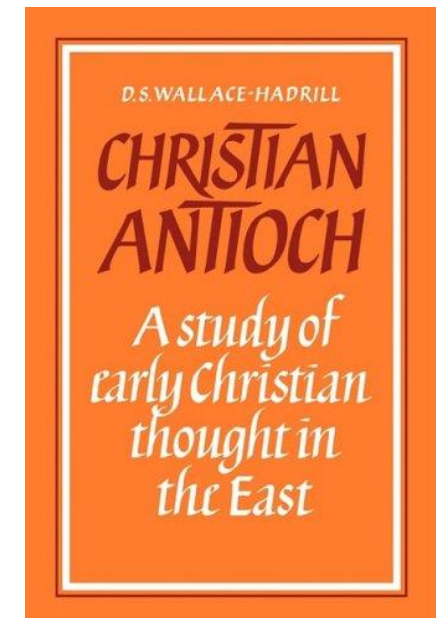
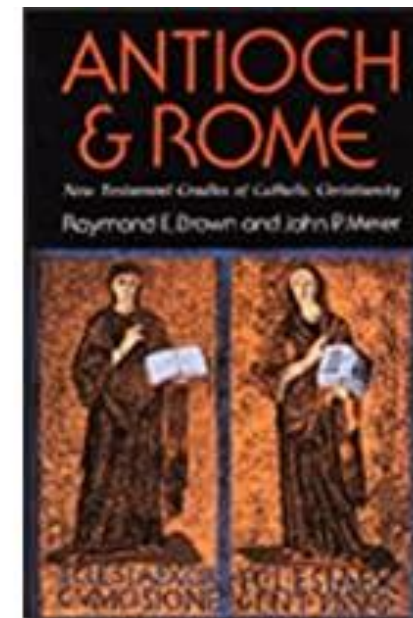
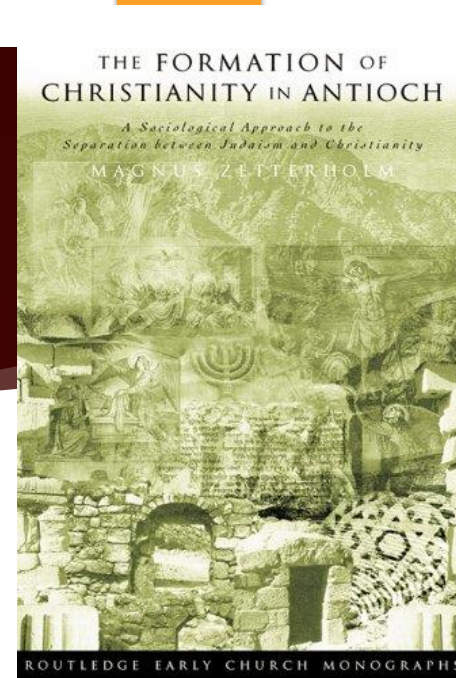
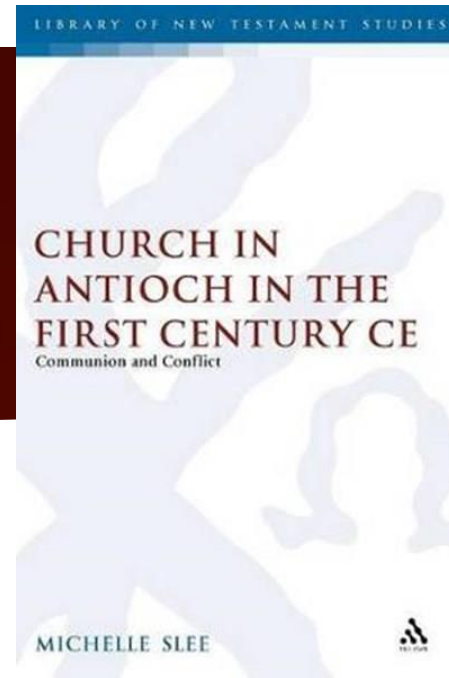
Paul's Early Period

CHRONOLOGY,
MISSION STRATEGY,
THEOLOGY

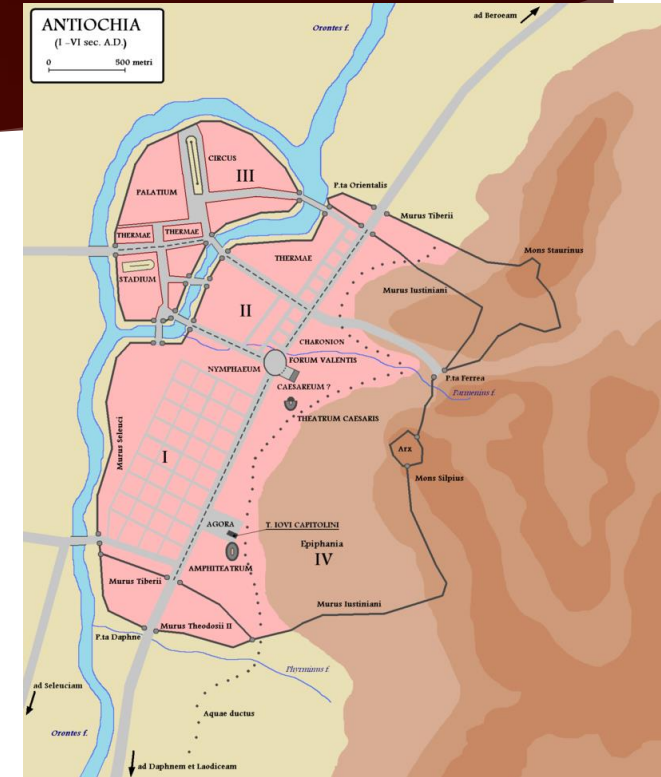
Rainer Riesner

e) Missionary life as apostle to the Gentiles (c. 36-64 AD)

- ▶ ● (c. 44-49 AD) A decisive new phase in Paul's missionary activity occurs when he is recruited by Barnabas to join the Christian community in **Antioch in Syria** (Antioch-on-the-Orontes). Antioch was the third largest city in the Roman Empire (after Rome and Alexandria), a huge and bustling metropolis of over 300,000 people, and with a substantial Jewish population (c. 20,000-30,000) (see Josephus, *Jewish War* 7.43-45). Antioch was one of the most important cities in the expansion of early Christianity in the 1st-2nd centuries AD, especially in its preaching to both Jews and Gentiles.
- ▶ **Acts 11:25-26 (NRSV)**
- ▶ 25 Then Barnabas went to Tarsus to look for Saul, 26 and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called "Christians."
- ▶ (Antioch in Syria has been proposed as the likely place of origin for a number of important early Christian texts/authors, including *the Gospel of Matthew*, *the Didache*, and *Ignatius of Antioch*).



Antioch-on-the-Orontes



▶ **The First Missionary Journey (c. 46-49 AD) (see Acts 13:1-14:28)**

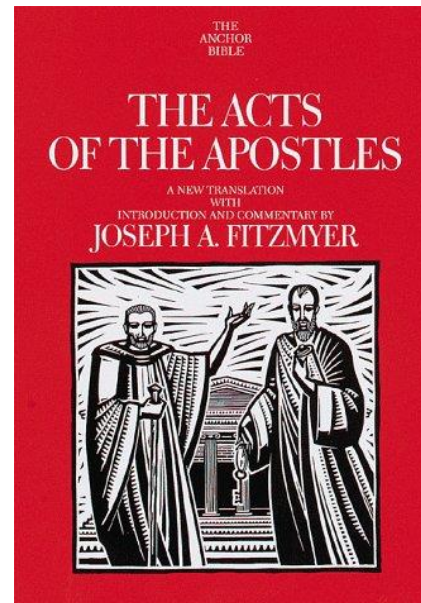
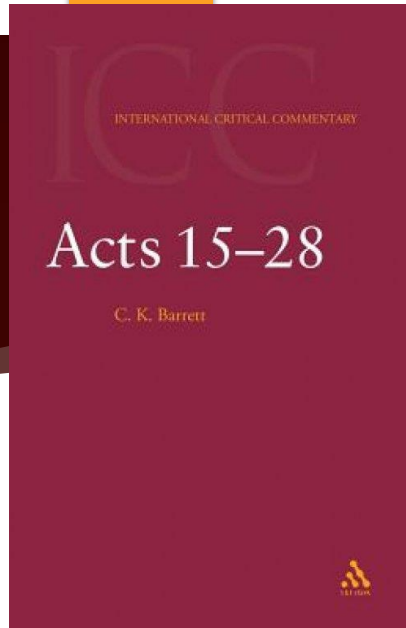
▶ Barnabas and Paul are commissioned, by the church in Syrian Antioch, to undertake missionary work in Cyprus and in Asia-Minor, in the southern regions of Lycia, Pisidia, and Pamphylia.



e) Missionary life as apostle to the Gentiles (c. 36-64 AD)

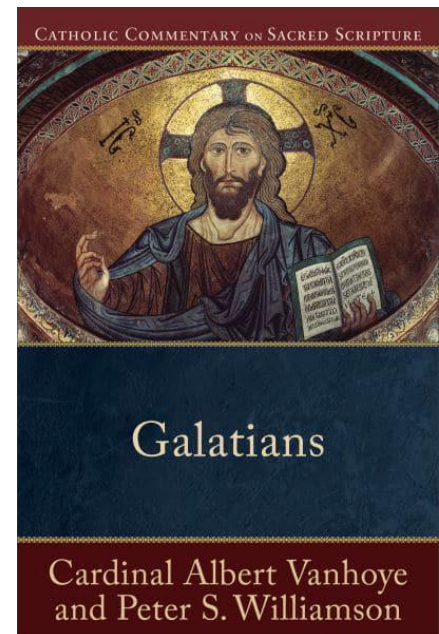
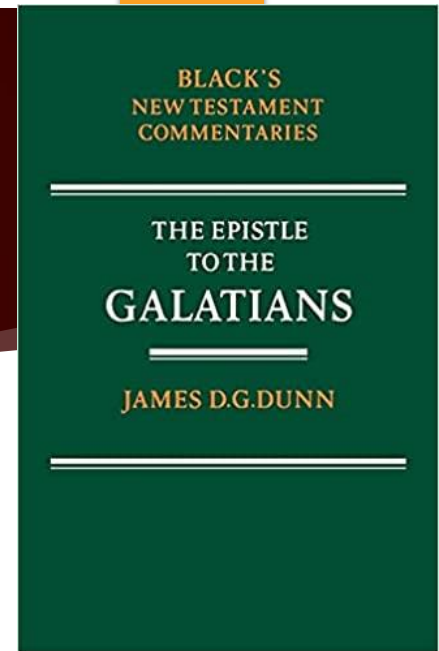
▶ **Dispute over the entry-requirements for Gentiles (Acts 15) (c. 49 AD)**

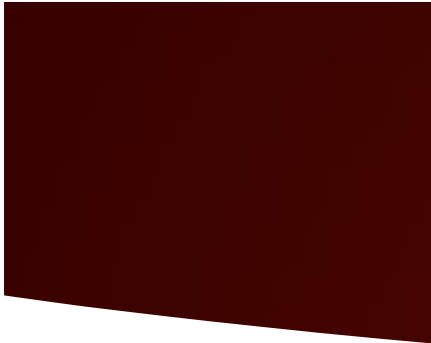
- ▶ Following the return of Barnabas and Paul to Antioch, having completed their first missionary journey, a serious dispute arose relating to the entry-requirements necessary for Gentiles to become members of the church.
- ▶ ● A group of strictly Torah observant Jewish-Christians came from Judea to Antioch, and stressed that it was necessary for Gentiles to become full proselytes to Judaism (former Gentile men needing to be **circumcised**) as specified in the Torah, in order to be saved (Acts 15:1). (Acts refers to these Jewish Christians as 'belonging to the party of the Pharisees' (Acts 15:5)).
- ▶ ● This was opposed by the church in Antioch, particularly by Barnabas and Paul who had just returned from a successful mission to Gentiles. They held that circumcisions was **not** a necessary entry requirement for Gentiles.
- ▶ ● This issue was then considered by the leaders of the church in Jerusalem (apostles and elders), notably including Peter and James, hearing delegations from both sides. (This is often referred to as the Jerusalem Council or the Apostolic Council). The result, according to Acts 15:19-29, is a compromise agreement:
- ▶ i) Gentiles are **not** required to be circumcised in order to join the church;
- ▶ li) But Gentiles **are required** to observe some minimal purity requirements as set out in the Holiness Code in the Torah for both Jews and resident aliens in the land (see Leviticus 17:10-14; 18:6-18, 26). They are to abstain from a) idol worship; b) eating meat from slaughtered animals who were strangled; c) from eating blood; and d) sexual immorality.
- ▶ [There is much dispute as to the historical accuracy of the **Acts 15** account, as it seems to conflate two issues (not one), ie. circumcision and observing purity laws regarding food. Furthermore, there is much debate as to how it relates to what appears to be an account of the same meeting given by Paul in **Galatians chapter 2**, in which he states that the Jerusalem apostles accepted the gospel as taught at Antioch *without* adding any extra stipulations for Gentiles.]



e) Missionary life as apostle to the Gentiles (c. 36-64 AD)

- ▶ The end result, at least for Paul, is that he parts ways with Barnabas c. 49 AD, and separates himself from the Antioch mission to Gentiles (see Acts 15:36-41).
- ▶ 'We cannot be sure whether Paul actually knew the apostolic decree; his conduct during the Antioch conflict, however, speaks in favor of his having known it, for he strictly rejects its presupposed concept of purity. Paul, in contrast to Barnabas, did not accept the apostolic decree, which was regarded as authoritative in the territory of the Antioch mission, and this difference was probably the cause of their separation. The course of events drove Paul westward ...at the end of 48 CE Paul began an independent mission.'
- ▶ (Schnelle 2005: 139)
- ▶ [Acts 15:22-29 provides the text of the 'apostolic letter' addressed to Gentiles in the communities in the regions/cities of Antioch, Syria and Cilicia.]
- ▶ As a consequence, most likely aged in his 40s, and having been a missionary for over a dozen years already, Paul now sets off on a new missionary journey, beyond the regions that he had preached to previously, further west.





▶ **The Second Missionary Journey (c. 50-52 AD) (see Acts 15:36-18:23)**

▶ Paul, undertakes a new phase of mission, independent of the church at Antioch, further west in Asia Minor and Europe.

▶ It is this phase of his mission that he establishes communities in many of the cities/regions to which his later letters will be addressed:

▶ **Galatia, Philippi, Thessalonica, Corinth and Ephesus.**

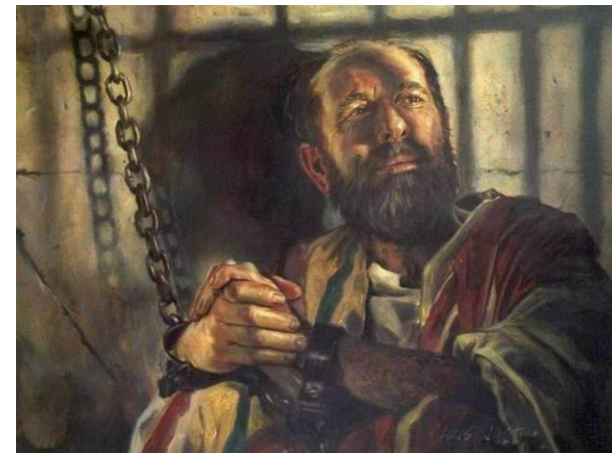
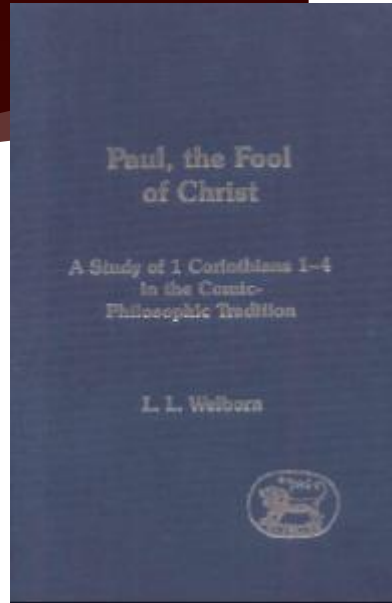


e) Missionary life as apostle to the Gentiles (c. 36-64 AD)

- ▶ Paul recounts some of the major hardships that he suffered as an apostle, (in a “fool’s speech”), accepting such suffering in imitation of Christ, as he sought to proclaim the gospel to the Gentiles in regions that had often never previously heard the ‘good news’:

- ▶ **2 Corinthians 11:21-29 (NRSV)**

- ▶ ²¹ ... But whatever anyone dares to boast of-- I am speaking as a fool-- I also dare to boast of that. ²² Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.
- ▶ ²³ Are they ministers of Christ? I am talking like a madman-- I am a better one: with far greater labours, far more imprisonments, with countless floggings, and often near death. ²⁴ Five times I have received from the Jews the forty lashes minus one. ²⁵ Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea;
- ▶ ²⁶ on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters;
- ▶ ²⁷ in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. ²⁸ And, besides other things, I am under daily pressure because of my anxiety for all the churches.
- ▶ ²⁹ Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?



▶ **The Third Missionary Journey (c. 54-58 AD) (see Acts 18:23-21:17)**

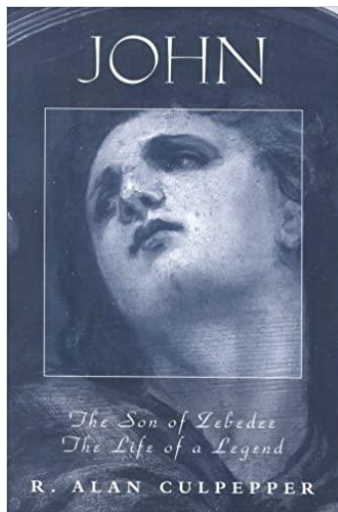
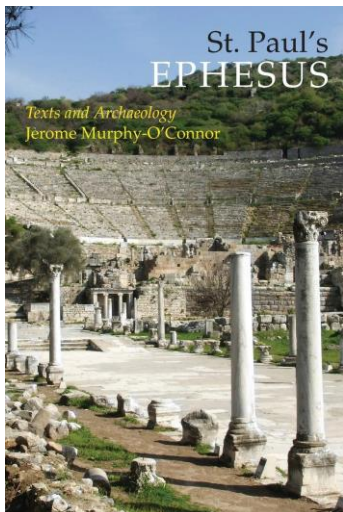
▶ Paul revisits many of the communities that he had already undertaken missionary activity in before in Cilicia, Galatia and Asia Minor, as well as Macedonia and Achaia.

▶ At the heart of this period of missionary activity is a prolonged ministry in Ephesus (c. three years, Acts 20:31).



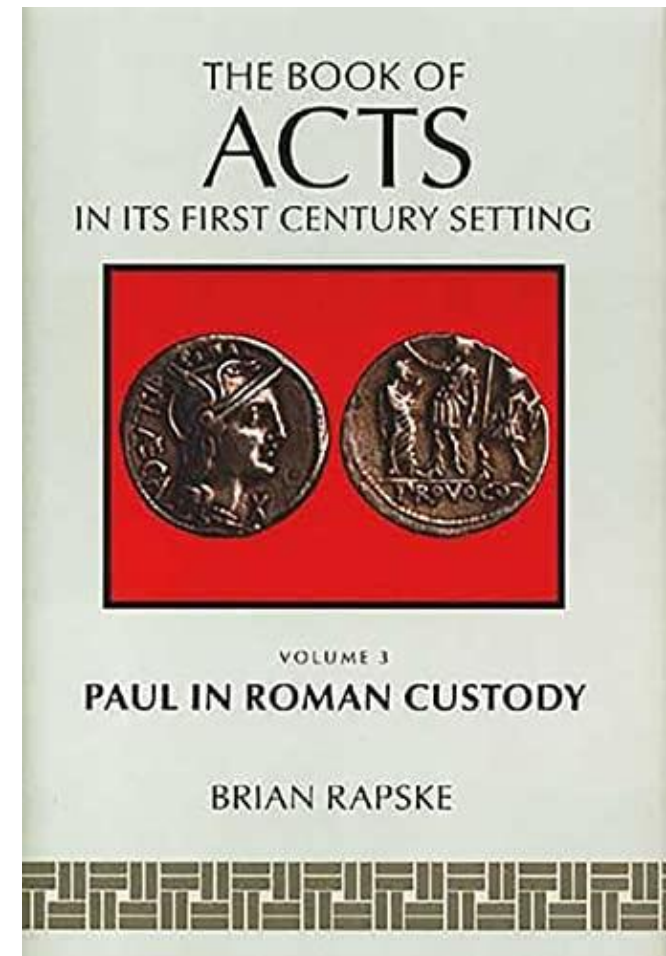
Roman Ephesus

- ▶ Ephesus was another major metropolis in the Roman Empire, with a population of over 250,000, the leading commercial port of Asia Minor, and a prominent urban centre of early Christianity.
- ▶ (Ephesus is associated both with the mission of St Paul and the Gospel and letters of St John and the Apocalypse of St John).



f) Imprisonment & trials: from Jerusalem to Rome (c. 58-63 AD)

- ▶ **Acts 21-28** recount the details of Paul's return to **Jerusalem** (c. 58 AD), in which he is arrested, and accused by fellow Jews in the city of having defiled the Temple in Jerusalem by bringing Greeks into the sacred space reserved for Israelites. This leads to a public disturbance and threats against his life.
- ▶ The Roman tribune sends Paul to the governor Felix, in **Caesarea Maritima**, to consider his case, where he is held in custody in the fortress for two years (Acts 24:27). Subsequently, when a new governor Festus is appointed, Paul appeals (as a Roman citizen) to have his case heard before the Emperor in **Rome**.
- ▶ The narrative in Acts concludes (Acts 28:16-31) with Paul under house-arrest in Rome for two years (c. 61-63 AD), shackled to a Roman guard, whilst he awaits trial. Whilst under house-arrest he is still able to proclaim the gospel to the visitors who come to him in his lodgings.
- ▶ **Acts 28:16, 30-31 (NRSV)**
- ▶ ¹⁶ When we came into Rome, Paul was allowed to live by himself, with the soldier who was guarding him. ... ³⁰ He lived there two whole years at his own expense and welcomed all who came to him, ³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.



g) Execution on a capital charge in Rome (c. 64 AD)

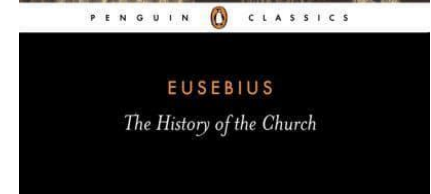
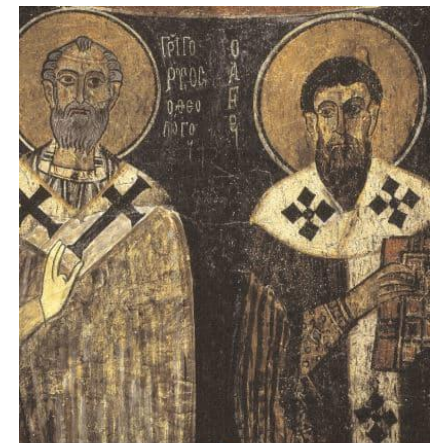
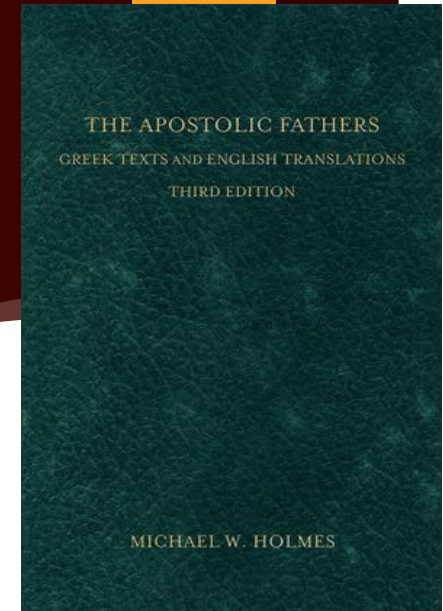
- ▶ The New Testament does not include an account of Paul's death/martyrdom. But early Christian tradition, notably **1 Clement** and **Eusebius** indicate that Paul (like Peter) was martyred (most likely in Rome during the reign of Nero (54-68 AD)).

- ▶ **1 Clement 5:5-7 (c. 90s AD, Rome)**

- ▶ ¹But to pass from the examples of ancient times, let us come to those champions who lived nearer to our time. Let us consider the noble examples that belong to our own generation. ²Because of jealousy and envy the greatest and most righteous pillars were persecuted and fought to the death. ³Let us set before our eyes the good apostles. ⁴There was Peter, who because of unrighteous jealousy endured not one or two but many trials, and thus having given his testimony went to his appointed place of glory.
- ▶ ⁵Because of jealousy and strife Paul showed the way to the prize for patient endurance. ⁶After he had been seven times in chains, had been driven into exile, had been stoned, and had preached in the east and the west, he won the genuine glory for his faith, ⁷having taught righteousness to the whole world and having reached the farthest limits of the west. Finally, when he had given his testimony before the rulers, he thus departed from the world and went to the holy place, having become an outstanding example of patient endurance.

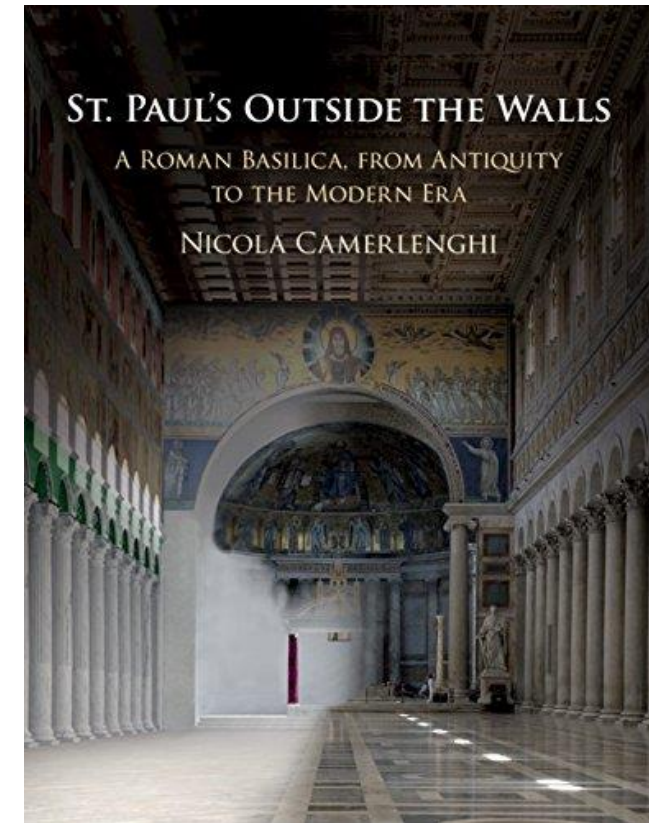
- ▶ **Eusebius, Bishop of Caesarea, Ecclesiastical History 22.2 (c. 325 AD)**

- ▶ 'Tradition has it that after defending himself the Apostle was again sent on the ministry of preaching, and coming a second time to the same city suffered martyrdom under Nero.'



g) Basilica of St Paul (Rome)

- ▶ **Papal basilica of St Paul outside the walls** (*Basilica Papale di San Paolo fuori le Mura*)
- ▶ A 4th century basilica, originally founded by the Emperor Constantine (c. 324 AD)
- ▶ erected over the site of the burial place of St Paul.
- ▶ In 2006 a 4th century sarcophagus was excavated, containing bones of an individual dating
- ▶ from the 1st or 2nd century AD.



<https://rcweb.dartmouth.edu/CamerlenghiN/VirtualBasilica/>

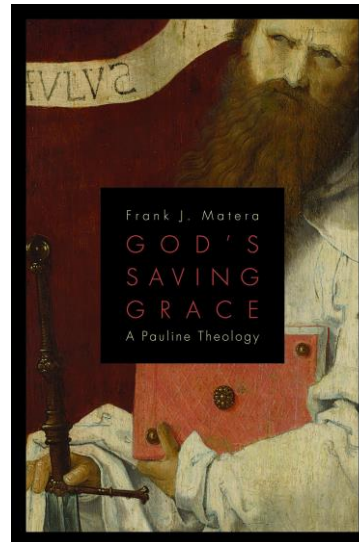
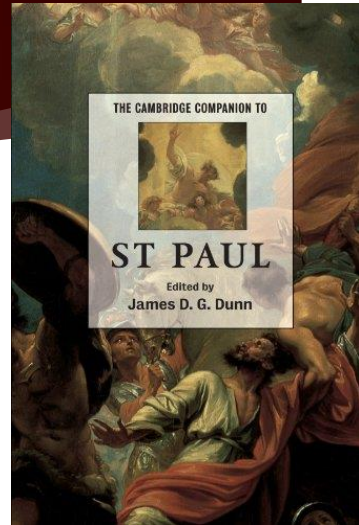
II. Overview of the Pauline Letters

i) A Traditional Chronology/Relative Chronology of the 14 Pauline Letters in the New Testament.

- | | | |
|-----------------------------------|-----------------|---|
| ▶ C. 50 AD | 1 Thessalonians | ▶ Further missionary activity after first Roman captivity |
| ▶ | 2 Thessalonians | |
| ▶ C.54/55 | Galatians | ▶ C. 64/65? AD 1 Timothy |
| ▶ C. 56/57 | 1 Corinthians | ▶ Titus |
| ▶ C. 57 | 2 Corinthians | |
| ▶ C. 57/58 | Romans | |
| ▶ ----- | | Letter from (final) Roman imprisonment |
| ▶ Letters from Roman imprisonment | | |
| ▶ C. 61-63 AD | Philippians | ▶ C. 65/66? AD 2 Timothy |
| ▶ | Colossians | |
| ▶ | Ephesians | ▶ Uncertain dating |
| ▶ | Philemon | ▶ C. 60s? Hebrews |

Traditional Chronology of the Pauline Letters

- ▶ In the previous slide we set out, in broad outlines, a traditional chronology of the 14 letters of the Pauline corpus in the New Testament. At its simplest (and setting aside Hebrews for the moment) such a schema enables you to contextualise this large number of letters into four main phases of Paul's ministry:
- ▶ **1) The era of Paul's mission to the Gentiles independent of the church in Antioch (c. 50s AD)**
- ▶ A large number of the letters are contextualised in the period of Paul's second and third missionary journeys, addressed to communities that he himself and his co-workers had largely established in Asia Minor and Europe, as he responds to practical pastoral issues that arise when he is absent from them. (**1 & 2 Thess; 1 & 2 Cor; Galatians; Romans**). The major exception is Romans, as this is written to a community that Paul did not found.
- ▶ **2) The first period of Roman imprisonment (c. 61-63 AD)**
- ▶ The next set of letters are 'prison letters', written whilst Paul was under house-arrest in Rome awaiting trial. Despite this, Paul continued to preach the gospel in person to those who visited him, and to continue to give pastoral support and encouragement to his own communities by letter. (**Philippians, Colossians, Ephesians, Philemon**)
- ▶ **3) A subsequent period of missionary activity following release from Roman captivity (c. 64/65 AD?)**
- ▶ The Pastoral Epistles envisage a further period of missionary activity that is not recounted in Acts, which has traditionally been envisaged as having occurred in a period following Paul's release from custody in Rome, before a subsequent arrest, trial and execution in the city. One is addressed to Timothy in Ephesus from Paul located in Macedonia (1 Tim), and another to Titus in Crete from Paul on his way to Nicopolis (Titus). (**1 Tim, Titus**).



Traditional Chronology of the Pauline Letters

▶ **3) Paul's second captivity in Rome, awaiting trial and execution/martyrdom (c. 65/66 AD?)**

- ▶ Finally, 2 Timothy is interpreted as the final letter in the corpus, Paul's final testimony whilst he is imprisoned and dying in Rome, encouraging Timothy on the faithful preaching of the gospel. It is a deeply moving and poignant letter, depicting Paul's faith in the hope of glory, yet alone and largely abandoned by almost all his other co-workers (**2 Tim**).

▶ **2 Timothy 4:6-18 (NRSV)**

- ▶ ⁶As for me, I am already being poured out as a libation, and the time of my departure has come. ⁷I have fought the good fight, I have finished the race, I have kept the faith. ⁸From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

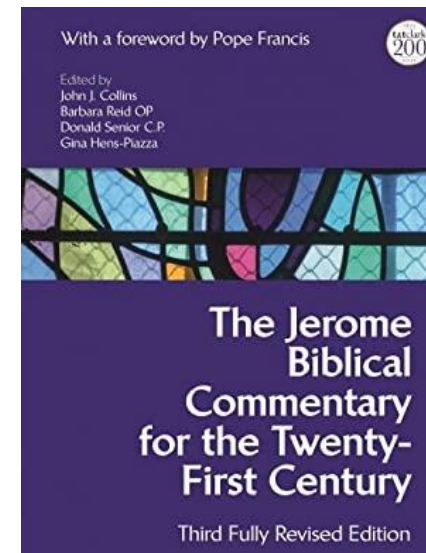
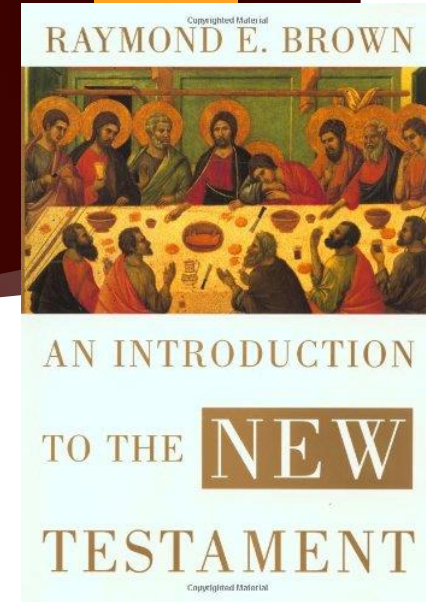
- ▶ ⁹Do your best to come to me soon, ¹⁰for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. ¹¹Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry. ¹²I have sent Tychicus to Ephesus. ¹³When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. ¹⁴Alexander the coppersmith did me great harm; the Lord will pay him back for his deeds. ¹⁵You also must beware of him, for he strongly opposed our message.

- ▶ ¹⁶At my first defense no one came to my support, but all deserted me. May it not be counted against them! ¹⁷But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. ¹⁸The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.



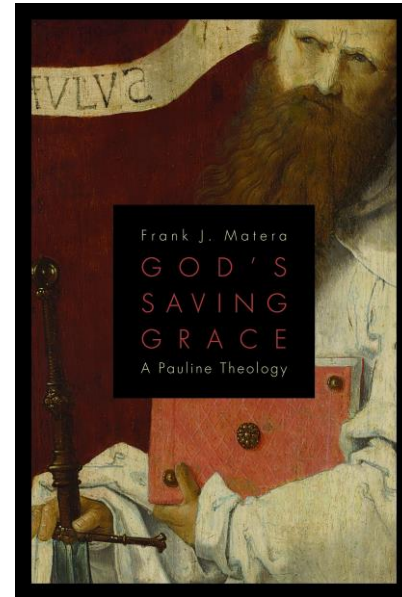
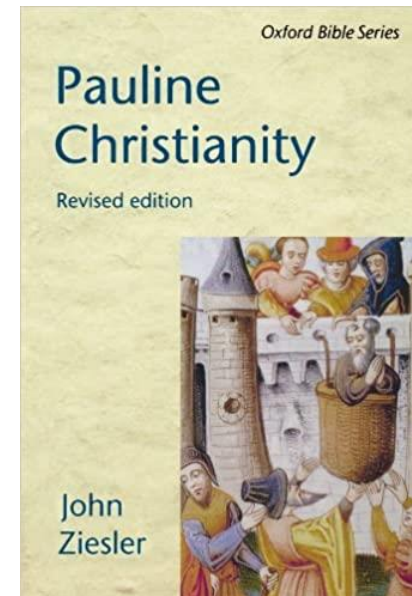
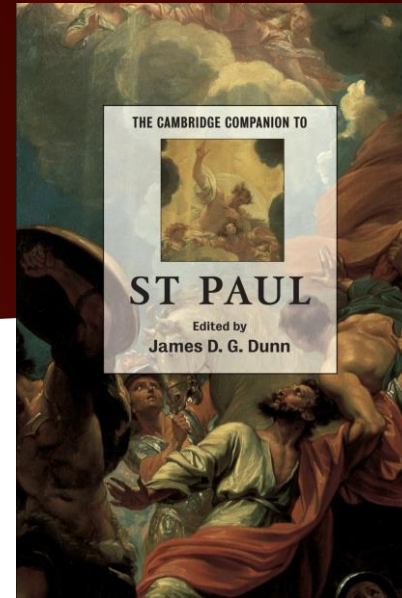
Next Steps: Reading the Pauline Corpus

- ▶ As was briefly noted at the beginning of the session, particularly since the 19th century and sustained historical study of the New Testament, there are significant debates and challenges to nearly all aspects of the chronology outlined above in contemporary biblical scholarship as well as issues surrounding authorship and context. We will not discuss the complexities of this in today's introductory session. What we do instead is to encourage you to read the letters of Paul in the New Testament.
- ▶ It is simply hoped that the relative chronology outlined above may also offer you a good way in to the study of the theology of the Pauline corpus:
- ▶ • beginning with a core of letters that originate from Paul's second and third missionary journeys (eg. 1 (& 2) Thessalonians, Galatians, 1 & 2 Corinthians, Romans) in the 50s AD, before
- ▶ • considering how this theology continues to develop in Philipppians, Colossians and Ephesians, particularly in St Paul's reflection on the person of Christ.
- ▶ • This can then culminate in a theological engagement with the Pastoral Epistles (1 Timothy, Titus and 2 Timothy).



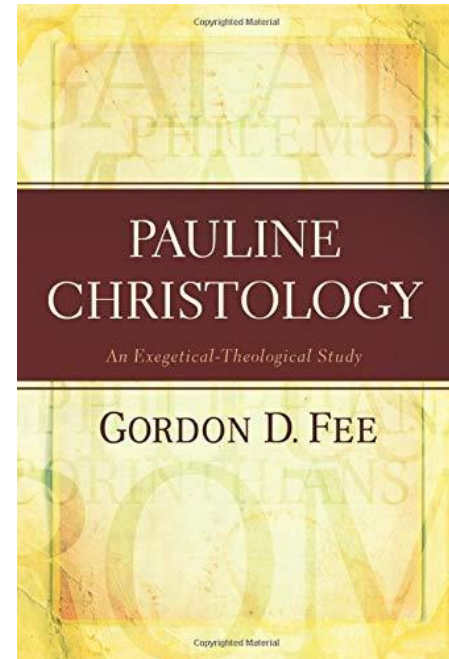
Next Steps: Reading the Pauline Corpus

- ▶ We have included a wide range of excellent studies on St Paul on these slides and in the Bibliography at the end. Three particularly helpful studies to help you as you begin to read these letters are:
 - i) *The Cambridge Companion to St Paul* (ed. James Dunn, 2003) which has short 10-15 page chapters on each of these letters (eg. Romans) or groups of letters (eg. 1 & 2 Corinthians);
 - ii) Ziesler's *Pauline Christianity*, (1991) which offers an excellent overview of major aspects of Paul's theology; and
 - iii) Matera's, *God's Saving Grace* (2012), which considers the theology of the whole of the Pauline corpus.
- ▶ But the most important thing is to read the Pauline letters, one-at-a-time, from beginning to end.



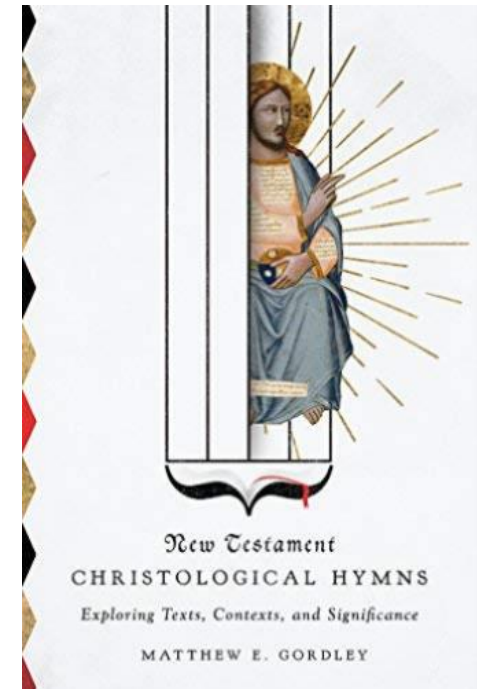
Some Brief Comments on Theological Aspects of each Pauline letter/group of letters

- ▶ **1 & 2 Thessalonians** – sustained thanksgiving for the faith, hope, and love of believers, and an encouragement to pray and give thanks always, even in times of suffering and bereavement, as they await the Day of the Lord.
- ▶ **Galatians** – a complex letter with some detailed arguments from Scripture, but all aimed at one key point: faith in Christ/the gospel is all that is required to be saved. Everything else flows from acceptance of the gift of divine salvation, enabling believers to live ethical lives guided by the Spirit.
- ▶ **1 & 2 Corinthians** – the main tenor of these letters are to stress unity, and how believers should live as one body in Christ. No one should think they are better or more spiritual than others and look down on them, but rather imitate Christ (and Paul who imitates Christ) to always put love of the whole body of Christ first (not yourself).



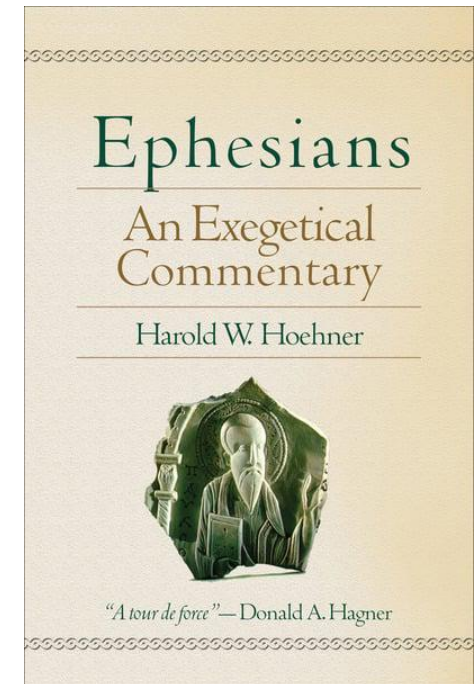
Some Brief Comments on Theological Aspects of each Pauline letter/group of letters

- ▶ **Romans** – one of the most complex, and also the most influential, of all the letters of St Paul. The closest Paul comes to a distillation of his gospel. It outlines the sweep of salvation history and how all humanity, all those called by God, Jew and Gentile alike, are offered the gift of salvation by faith in Christ. Acceptance of the gospel results in their transformation, freed from slavery to sin, to live lives pleasing to God through love of God and love of neighbour empowered by the Spirit.
- ▶ **Philippians** – a rich theological reflection on suffering and the gospel, at the heart of which lies a “hymn” to Christ. Christ humbled himself, although being in the form of God, to become human, and was humbler yet to accept death on the cross. God, consequently, has highly exalted Christ as the risen Lord, to whom all living beings will acclaim Christ’s lordship, to the glory of God the Father.



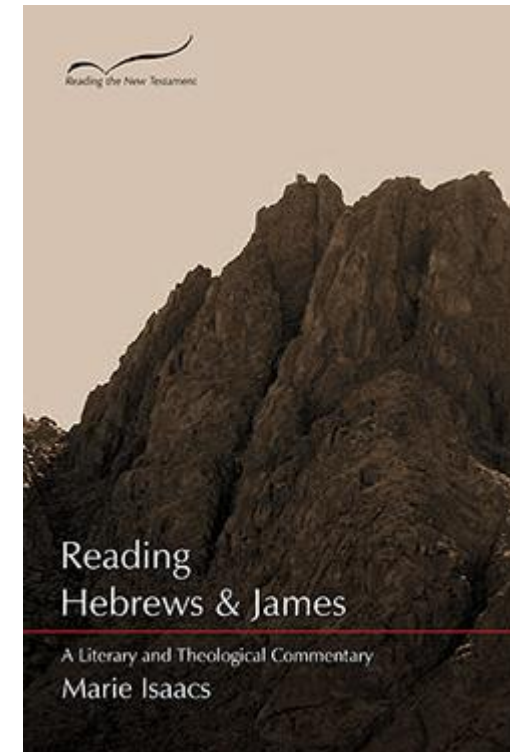
Some Brief Comments on Theological Aspects of each Pauline letter/group of letters

- ▶ **Colossians** – another rich theological reflection on the person of Christ, possibly containing another “hymn” in which Christ is likened to, yet surpasses, scriptural metaphors used to portray the Wisdom of God. Christ is the head of the church of which believers are the body, and so they are to live as those who are already raised with Christ in the heavenly realm, to set their minds on heavenly things.
- ▶ **Ephesians** – arguably the jewel of the Pauline corpus, a stunning letter, full of rich prayers, and like Colossians, reflecting on the heavenly lordship of Christ and its consequences for believers. The first half of the letter stresses believers’ new identity in Christ, and the second half encourages them to live (‘walk’) accordingly in every aspect of their lives.
- ▶ **Philemon** – a brief, personal letter, in which Paul encourages a co-worker to accept back a runaway slave, without punishing him, but rather to welcome him back and care for him as he would Paul himself.



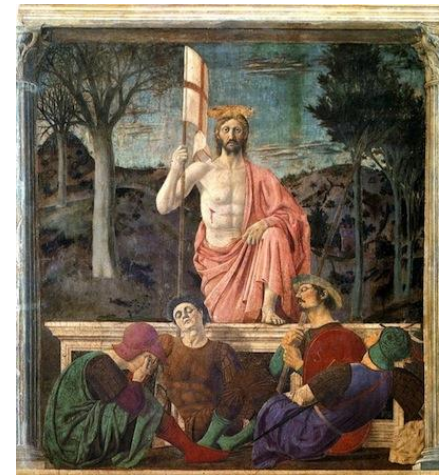
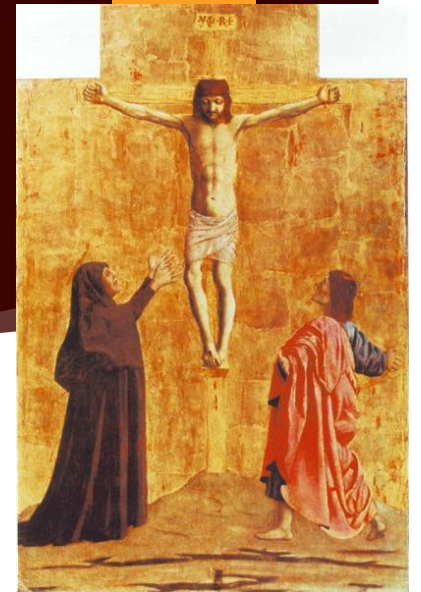
Some Brief Comments on Theological Aspects of each Pauline letter/group of letters

- ▶ **1 Timothy & Titus** – considered pastoral advice to two of Paul's co-workers, seeking to organise the leadership and structure of communities in two cities, moving more towards settled leadership rather than lives as itinerant missionaries.
- ▶ **2 Timothy** – a poignant, personal, last testament of Paul awaiting imminent execution on a capital charge, largely abandoned, but firm in love and faith in God and the reward of eternal life.
- ▶ **Hebrews**- differing from all the other letters in the Pauline corpus this letter does not explicitly state that it has been written by St Paul. At its heart it is an exegetically rich sermon, drawing parallels between Christ's death and resurrection as atonement for sins, once and for all, like, but surpassing the Day of Atonement ceremony in the Jerusalem Temple (Lev 16). Above all it seeks to encourage faltering believers not to give up, as they are on the last lap of the race, and the goal of eternal life in the heavenly Jerusalem lies near at hand.



III. The Gospel According to St Paul

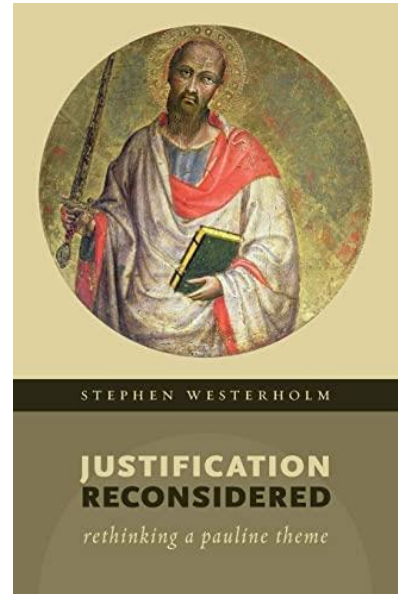
- ▶ The heart of Paul's gospel, the "good news" that Paul proclaims to the (former) Gentiles is centred on the person of **Christ**, and more specifically on the crucified-and-now-risen Christ (cf. **1 Cor 1-2**).
- ▶ **1 Corinthians 2:1-2 (NRSV)**
 - ▶ ¹ When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. ² For I decided to know nothing among you except Jesus Christ, and him crucified.
- ▶ **1 Corinthians 1:17-18, 22-25 (NRSV)**
 - ▶ ¹⁷For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. ¹⁸ For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
 - ▶ ... For Jews demand signs and Greeks desire wisdom, ²³ but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴ but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵ For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.



Piero della Francesca
(Crucifixion &
Resurrection) (1445-65)

III. The Gospel According to St Paul

- ▶ Why is Christ's death and resurrection "good news"?
- ▶ Principally, because Paul now understood that all humanity – every single person (except Christ) – Jew and Gentile alike, are sinners, and therefore stand in need of salvation from the divine judgement/wrath that is imminent (cf. **Rom 1:1-3:20**).
- ▶ In Paul's earlier theological career, as a Pharisee, he presupposed that Gentiles, by definition, by nature, are sinners (cf. Gal 1:15 'We [Peter and Paul] ourselves are Jews by birth and not Gentile sinners'). But he also perceived that Jews, members of God's covenant people, could live righteous lives, particularly if they sought to live in obedience to the divine will, as set out in the written and oral Torah. Certainly, he seems to have previously thought that was the case for himself and those like him, when he was a Pharisee, that 'as to righteousness under the law' he was 'blameless' (*amemptōs*) (Phil 3:6).
- ▶ But now, as a consequence of his encounter with the risen Lord (which we detailed in earlier slides) he comes to completely re-evaluate everything he thought he knew before. One, somewhat shocking aspect, is Paul's sense of the **radical sinfulness** of all humanity, every single person is a sinner – no one is righteous.



III. The Gospel According to St Paul

- ▶ In this passage below in Romans 3 Paul cites a catena of **psalms** on the topic (connected by each citation referring to a different body-part to indicate the **radical sinfulness of humanity**) as the culmination of his argument and its stark depiction of the created world prior to, and in the absence of, the gospel of Christ:

- ▶ **Romans 3:9-18 (NRSV)**

- ▶ ⁹What then? Are we [Jews] any better off? No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, ¹⁰ as it is written:
 - ▶ "There is no one who is righteous, not even one;
 - ▶ ¹¹ there is no one who has understanding, there is no one who seeks God.
 - ▶ ¹² All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one."
 - ▶ ¹³ "Their **throats** are opened graves; they use their **tongues** to deceive." "The venom of vipers is under their **lips**." ¹⁴ "Their **mouths** are full of cursing and bitterness." ¹⁵ "Their **feet** are swift to shed blood; ¹⁶ ruin and misery are in their paths, ¹⁷ and the way of peace they have not known." ¹⁸ "There is no fear of God before their **eyes**."

New Testament  Commentaries

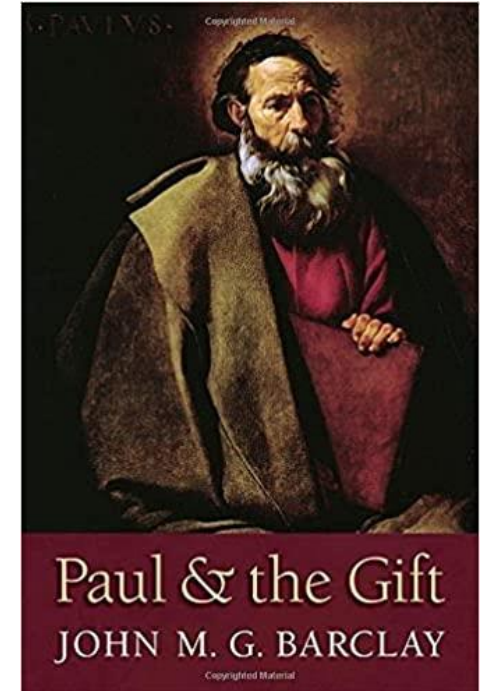
JOHN ZIESLER

**Paul's Letter to
the Romans**



III. The Gospel According to St Paul

- ▶ At this point you're no doubt starting to think that this message sounds much more like **bad news** than good news! But wait for the next step.
- ▶ Paul's "gospel" – which is *not* "his" gospel, but rather *the gospel of God*, the one true gospel, which he received by a revelation of the risen Christ (cf. Gal 1:11-12) - offers the only means of avoiding condemnation at the judgement, on the Day of the Lord, which Paul envisaged to be rapidly approaching (cf. 1 Thess 4).
- ▶ The message that Paul proclaims is "good news" because it offers the divine gift (grace: *charis*) of salvation, it is the power by which sinners may be "righteoused" (ie. saved) by God, not on account of anything they have done to be righteous in God's eyes, but as a gift received in faith (cf. Gal 2).
- ▶
 - No one, not one single human being, is righteous – all are sinners.
 - On the face of it this is bad news – all could be condemned by God as sinners at the Judgement.
 - But this is not the case – God, in his righteousness, in his mercy, offers righteousness as a gift, a free and unmerited gift, to all who are called.
 - Everyone who is called, who accepts this gospel in faith/trust is "righteoused" by God, is saved by God, not because of anything he or she has done to merit this, but solely on the basis of faith.

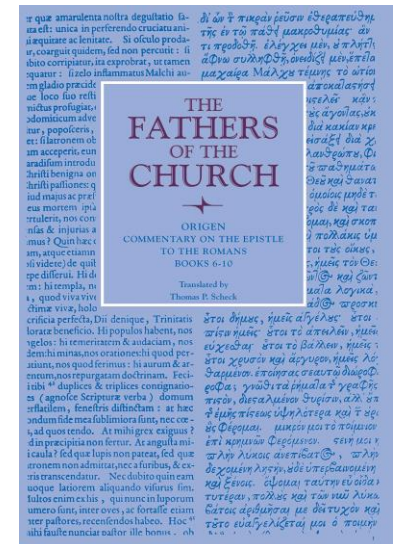


III. The Gospel According to St Paul

- ▶ Christ is “our righteousness” (1 Cor 1:30), and believers, those who are “in Christ” are righteoused by God as a gift, participating in Christ’s death to sin/the power of sin (cf. Rom 6).
- ▶ Origen, the early patristic commentator on the Epistle to the Romans, stresses the point again and again, that Christ is “our righteousness” (cf. 1 Cor 1:30).
- ▶ Human beings are sinners in need of divine mercy. Christ, the righteous one (the sinless one), the Son of God, obediently accepted death (cf. Philippians 2:5-11), which is the consequence of sin (cf. Rom 6:23). But God vindicated Christ, raising him from death, and defeating the power of sin and death.
- ▶ Believers, those who accept the gospel of Christ in faith, who trust in God’s power to raise Christ from the dead, *participate* in Christ’s death and resurrection by becoming the body of Christ through baptism (cf. Romans 6; 1 Cor 12).

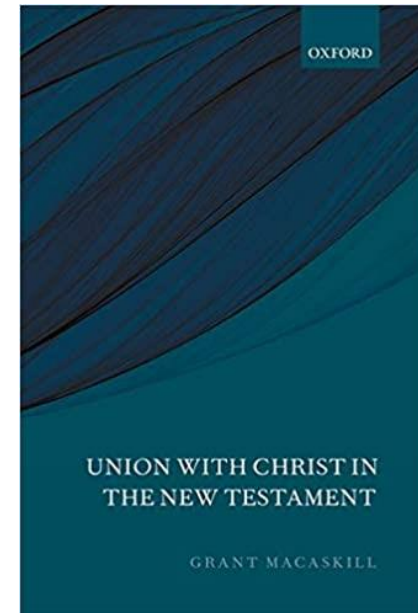
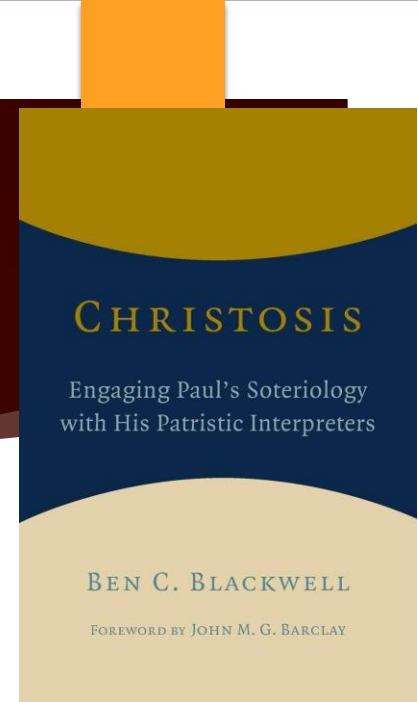
▶ Romans 6:5-11 (NRSV)

- ▶ ⁵ For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. ⁷ For whoever has died is freed from sin.
- ▶ ⁸ But if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ The death he died, he died to sin, once for all; but the life he lives, he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.



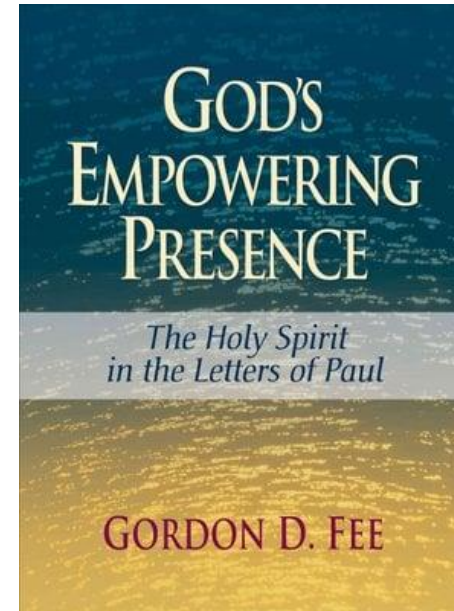
III. The Gospel According to St Paul

- ▶ As a consequence of participating in Christ's death/resurrection through baptism, believers are being transformed, through the receipt of the Spirit, into the image of a new creation, a new humanity, into the image of the risen Christ, the "last Adam" (cf. Rom 8; 1 Cor 15).
- ▶ **2 Corinthians 3:18 (NRSV)**
- ▶ And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.



III. The Gospel According to St Paul

- ▶ This transformative process through participation “in Christ” changes everything.
- ▶ Believers are no longer enslaved to the death-dealing powers of sin and death, but are freed, manumitted from such slavery, to “walk by the Spirit” (cf. Gal 5-6). Their ethical lives flows from who they now are (indicative flowing into imperative), empowered by the Spirit believers are enabled to “fulfil” all that the Law/Torah had set-out as the will of God – believers do this by living lives of love, centred on love of God and love of neighbour (Rom 13:8-10).
- ▶ **Romans 13:8-10 (NRSV)**
- ▶ ⁸ Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. ⁹ The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbour as yourself.” ¹⁰ Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.



III. The Gospel According to St Paul

- ▶ A simple analogy may help to shed further light on Pauline ethics. Essentially statements that Paul makes about who believers are now (ie. children of God, the body of Christ) [referred to as the 'indicative'] flow into how they should consequently behave and live their lives [referred to as the 'imperative'] ('live as children of God!').
- ▶ Think of the analogy of **caterpillars and butterflies**. Just as a caterpillar *transforms* into a butterfly, so believers are in the process of *being transformed* from one type of humanity (Adam type) to a new type of humanity (Christ, last Adam type).
- ▶ Accordingly, they must live lives of integrity – live as who they now are. Stop living like caterpillars, you're becoming butterflies, live like butterflies!
- ▶ So similarly, you are children of God, the body of Christ, a new creation in Christ – so live accordingly! Live with integrity! Live as who you are becoming! Live as a new creation in Christ! Imitate Christ!

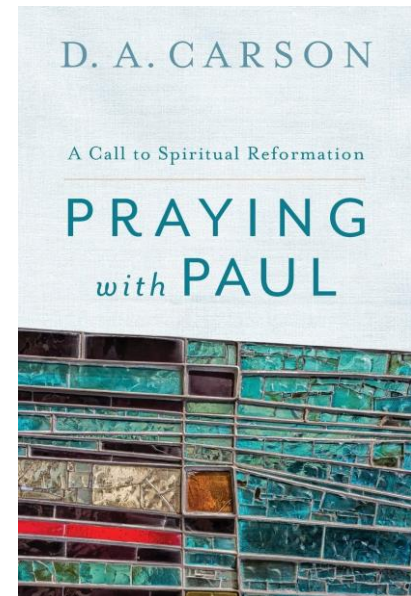


III. The Gospel According to St Paul

- ▶ As a result, former Gentiles who had lived lives of idolatry and sexual immorality are being transformed to live righteously, empowered by the Spirit, and exemplified in their virtues of faith, hope, and love (cf. 1 Cor 13).
- ▶ Believers now live as “slaves” of their Lord (*Kurios*) Christ, the Son of God, and as adopted “sons of God” themselves, co-heirs of the kingdom of God (cf. Gal 4).
- ▶ They are “in Christ” and Christ is “in them”, not least by means of the divine gift of the Spirit, that even enables them to pray and cry-out to God, in the intimate language of Father (cf. Rom 8).

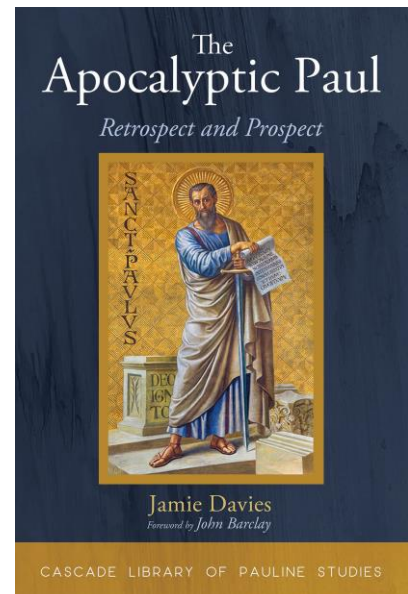
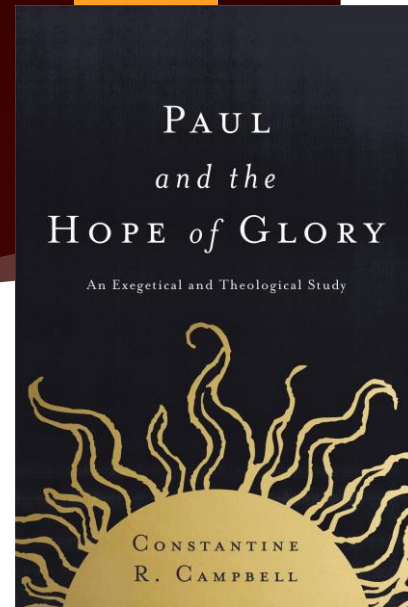
- ▶ **Galatians 4:4-7 (NRSV)**

- ▶ ⁴But when the fullness of time had come, God sent his Son, born of a woman, born under the law, ⁵ in order to redeem those who were under the law, so that we might receive adoption as children. ⁶ And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" ⁷ So you are no longer a slave but a child, and if a child then also an heir, through God.

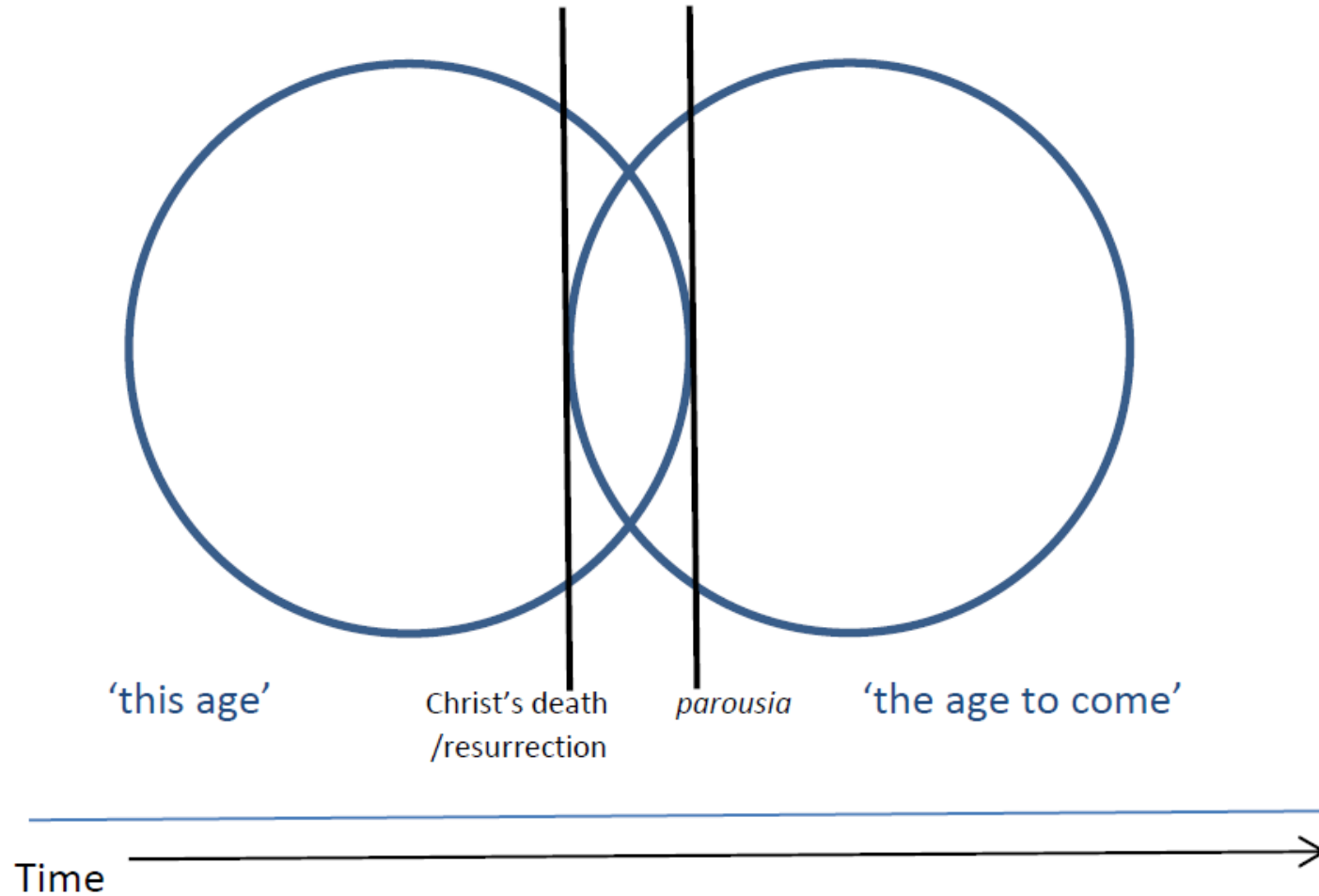


III. The Gospel According to St Paul

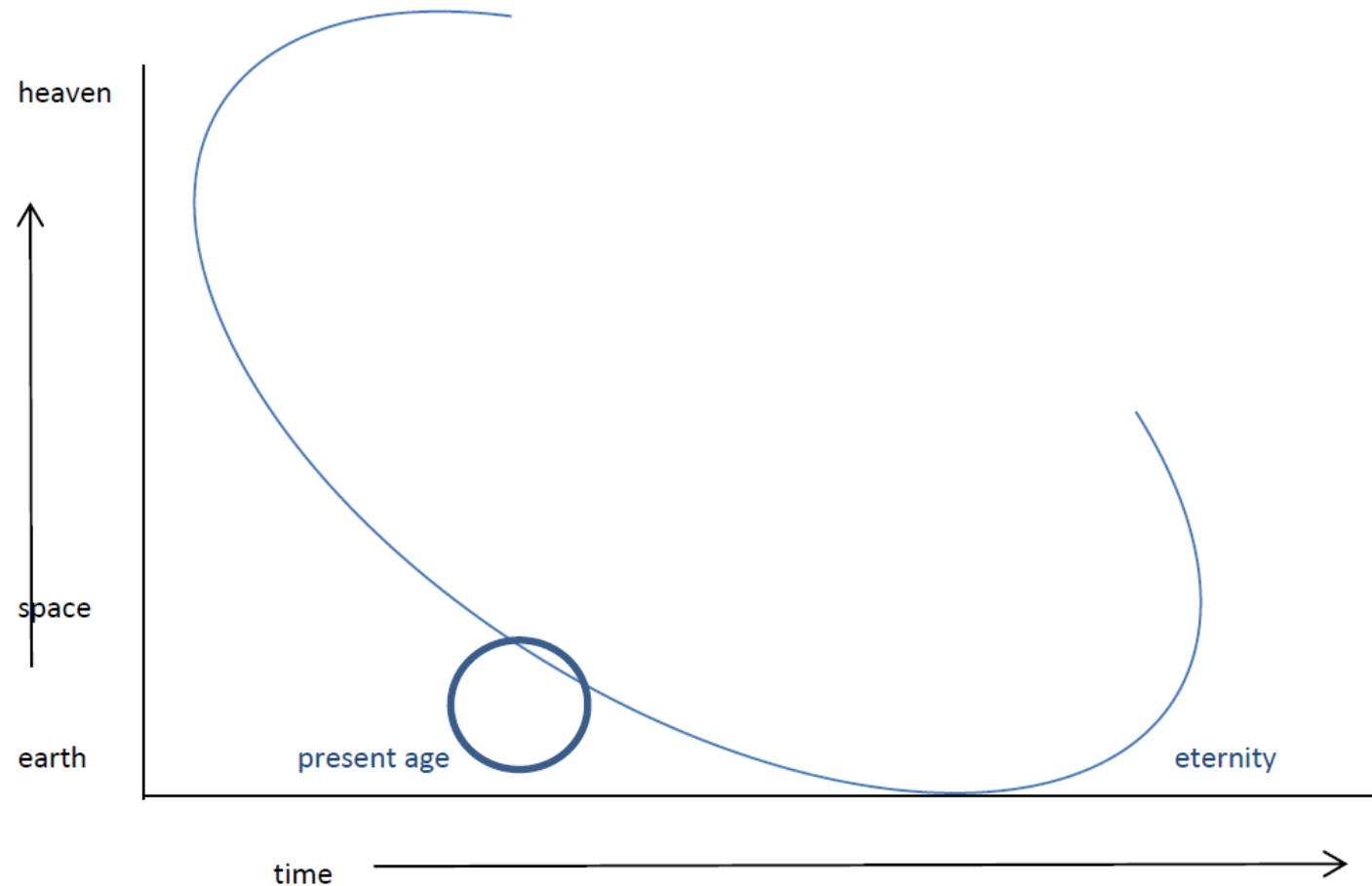
- ▶ There are still tensions and difficulties, as they live in this overlap of the ages (cf. Rom 7) – the present age which is passing-away, and the new age which has begun to be ushered in from the time of Christ's death and resurrection, and which will come to fulfilment in the (imminent) future, when Christ returns as Judge at the *parousia*, to usher in the kingdom of God, in power (cf. 1 Cor 15).
- ▶ **1 Corinthians 15:20-28 (NRSV)**
- ▶ ²⁰ But in fact Christ has been raised from the dead, the first fruits of those who have died. ²¹ For since death came through a human being, the resurrection of the dead has also come through a human being; ²² for as all die **in Adam**, so all will be made alive **in Christ**.
- ▶ ²³ But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. [...]
- ▶ ²⁸ When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.



The 'now-not yet' eschatological tension in Pauline eschatology



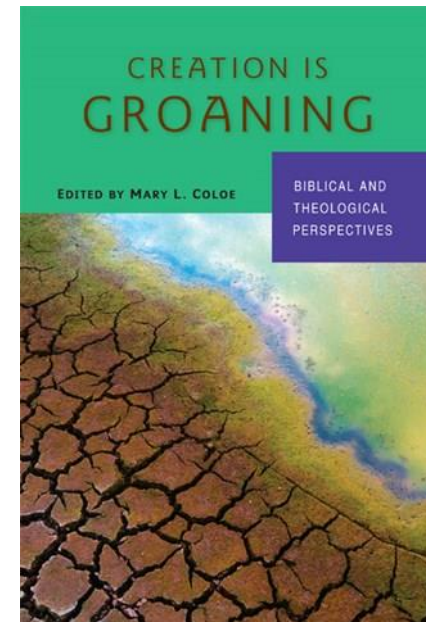
Time and Eternity in Pauline Eschatology



- ▶ This simple schema seeks to indicate:
- ▶ i. the incommensurability of 'the age to come', as the divine realm of eternity;
- ▶ ii. some limited indication of the spatial aspects of the present and future ages/worlds – the present age as the terrestrial world, the future age as eternity, present now in the celestial realm (in apocalyptic texts) and which will function as the eternal abode of created reality;
- ▶ iii. a sense in which the temporality of the present age is touched and transformed by eternity at the death/resurrection of Christ and which will culminate in eternity.

III. The Gospel According to St Paul

- ▶ As a consequence, the gospel message transforms the whole cosmos, the whole created order – human and non-human creation alike – a creation which has similarly been damaged by human sin and exploitation and will be similarly renewed and transformed in the new creation (cf. Rom 8).
- ▶ **Romans 8:18-23 (NRSV)**
- ▶ ¹⁸ I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us.
- ▶ ¹⁹ For the creation waits with eager longing for the revealing of the children of God; ²⁰ for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.
- ▶ ²² We know that the whole creation has been groaning in labour pains until now; ²³ and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.



III. The Gospel According to St Paul

- ▶ In his more reflective moments, Paul even holds that the mystery of the gospel may even entail that ethnic Israel, may have stumbled rather than fallen away completely from the gospel, and may yet, in the end, be saved, in line with the fidelity of God's promises to his covenant people, consistent with the gospel message, founded upon the faithfulness, righteousness, and mercy of the Creator God (cf. Rom 9-11).
- ▶ **Romans 11:11-12 (NRSV)**
- ▶ ¹¹So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous. ¹²Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean!



III. The Gospel According to St Paul

- ▶ Later Pauline letters deepen the theological reflection upon the heart of the gospel message – the intimate relationship between God, Christ and believers.
- ▶ Ephesians and Colossians go deeper into the mystery of the Lordship of Christ over the whole cosmos, the whole created order, already experienced in the community's hymns of prayer and praise to their Lord, the Head of the body, the Church.
- ▶ The Pastoral Epistles set-out in more detail ethical advice on how to live virtuous lives, always striving to behave as those living "in the sight of" the Saviour God and Christ, with Christ envisaged as the visible manifestation (*epiphaneia*) of the invisible God, a divine manifestation present also through the proclamation of the gospel (cf. 2 Tim 1:8-10).



LORD JESUS
CHRIST

*Devotion to Jesus
in Earliest
Christianity*

LARRY W. HURTADO

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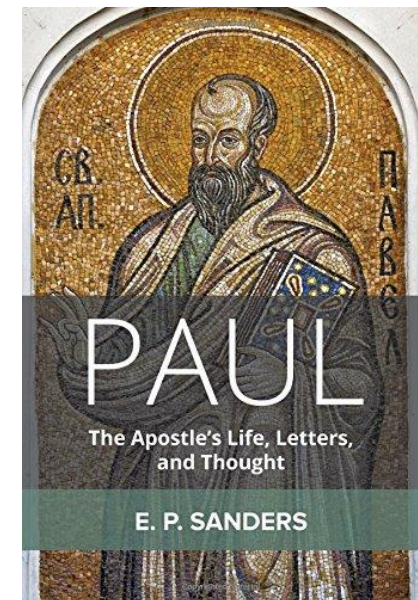
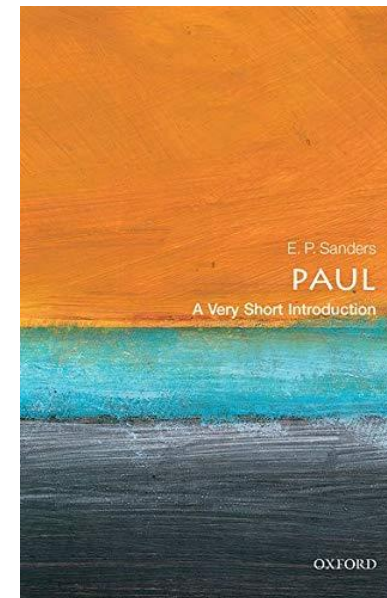
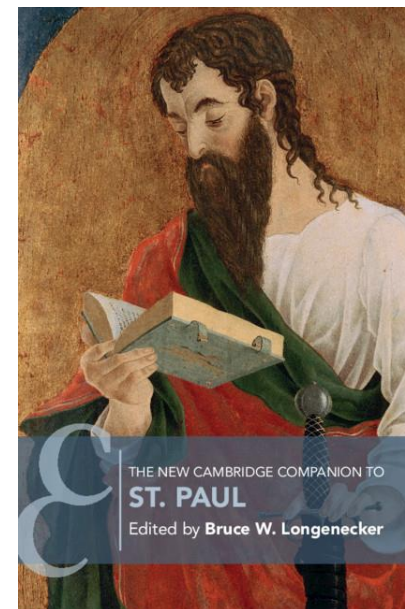
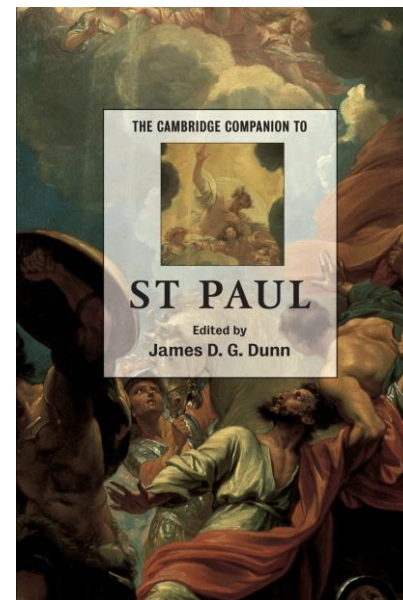
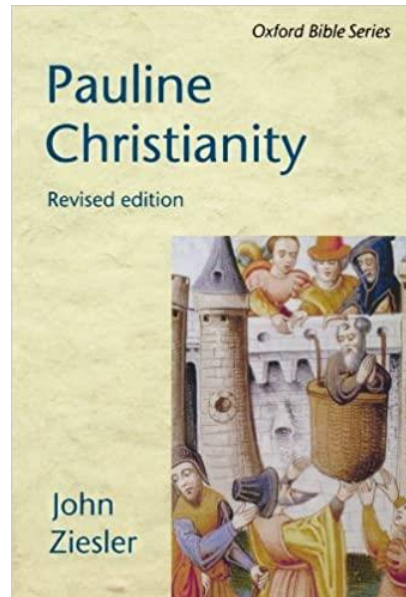
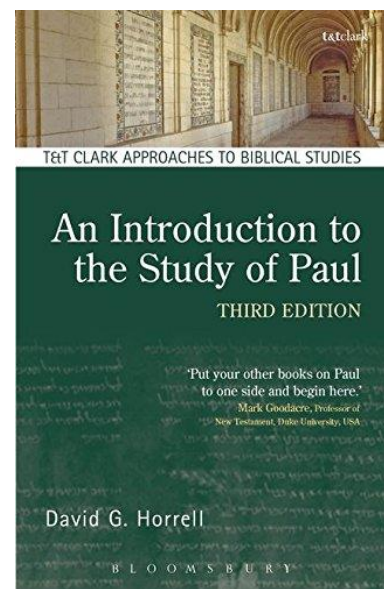
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MONOTHEISM & CHRISTOLOGY
IN THE NEW TESTAMENT

RICHARD BAUCKHAM

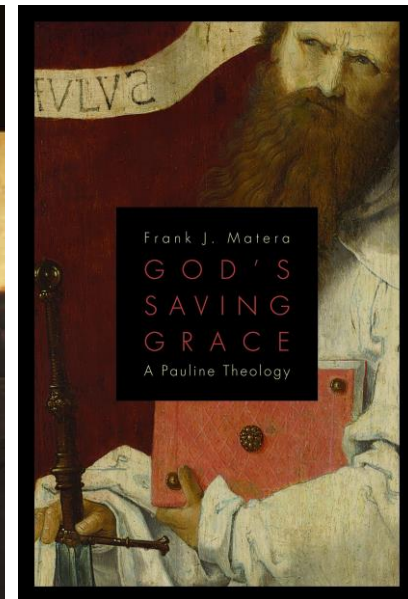
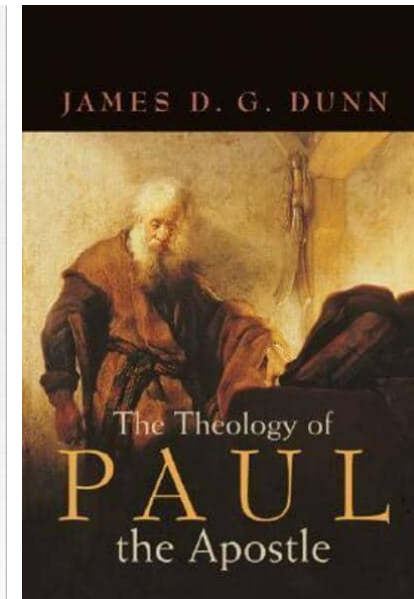
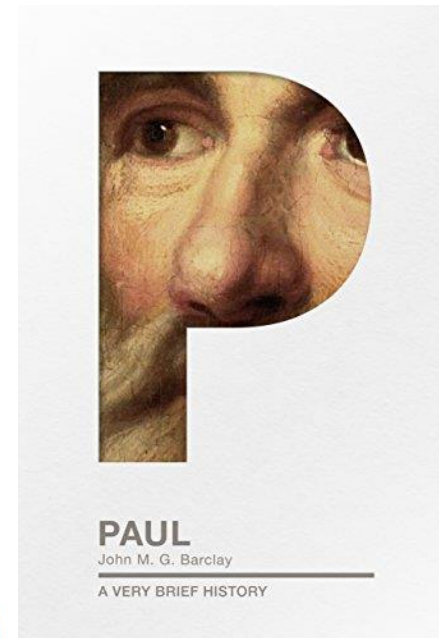
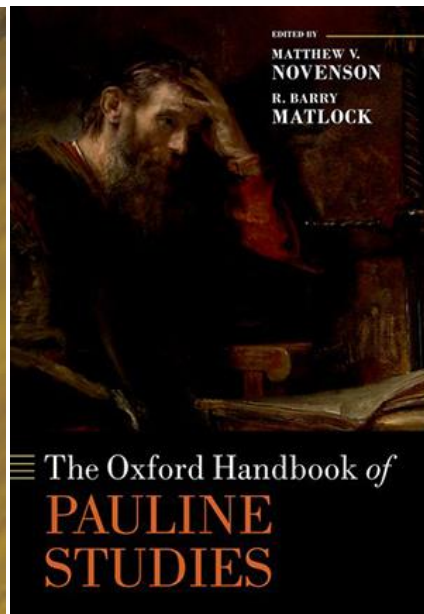
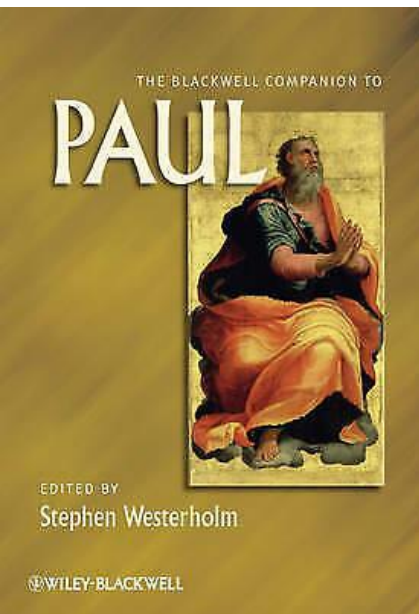
Further Reading

► Pauline Theology (General)



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