

Meeting Jesus Again for the First Time

Sunday Forum – February 28, 2016

Faith, Hope, and Love: One in Christ
Paul's Letters and Theology I
I Corinthians and Galatians



St Paul – El Greco (1541-1614)

Opening Prayer

For in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

Galatians 3:26-28

Paul's Missionary Journeys

Three Missionary Journeys

First Journey includes Galatia

Second Journey includes Corinth

Paul's Letters and Letters in the Ancient World

Significance of letters in the ancient world

Cicero, Pliny the Younger, Ovid, Seneca

Form of letters in the ancient world

Greeting

Eucharisto – I give thanks

Parakalo – I exhort, ask, beg, admonish

Closing

Accepted and disputed letters

Accepted

Romans, 1st and 2nd Corinthians, Galatians, Philippians, 1st Thessalonians, and Philemon

Unsure

Colossians, Ephesians, and 2nd Thessalonians

Almost certainly authored by other(s)

1st and 2nd Timothy, Titus

Pseudonymous authorship in the ancient world

Honor

Carry on/develop “master’s” teaching

Themes in Paul's Letters

Faith

Concepts of faith

Belief

Relationship of trust

Covenant

Looks back to God's mighty acts in Israel and Jesus the Christ

Hope

God's faithfulness/trustworthiness

Coming of eschaton/end-time and vindication of God's goodness

Looks forward to future consummation/redemption of Creation and divine plan

Love

Not a feeling but a stance – *agape*, not *eros* or *philia*, or *storge*

Acting for the good of the other

Flows from God through Jesus – Holy Spirit breathes into community

Enacted in community

Not personal but communal

Enacted in the midst of conflict and real life

Not a romantic, squishy love – tough love

Oneness in Christ

Breaks down all barriers

No longer Jew or Greek

No longer slave or free

No longer male or female

All one in Christ Jesus

Enacted in the assembly (*ekklesia*) – Body of Christ – Church

All clothed in Christ

Every member has its own role

I Corinthians – 12:4-13

⁴Now there are varieties of gifts, but the same Spirit; ⁵and there are varieties of services, but the same Lord; ⁶and there are varieties of activities, but it is the same God who activates all of them in everyone. ⁷To each is given the manifestation of the Spirit for the common good. ⁸To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

¹²For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. ¹⁴Indeed, the body does not consist of one member but of many. ¹⁵If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. ¹⁶And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. ¹⁷If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? ¹⁸But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹If all were a single member, where would the body be? ²⁰As it is, there are many members, yet one body. ²¹The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” ²²On the contrary, the members of the body that seem to be weaker are indispensable, ²³and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; ²⁴whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, ²⁵that there may be no dissension within the body, but the members may have the same care for one another. ²⁶If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

²⁷Now you are the body of Christ and individually members of it. ²⁸And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. ²⁹Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰Do all possess gifts of healing? Do all speak in tongues? Do all interpret? ³¹But strive for the greater gifts. And I will show you a still more excellent way.

¹³If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. ²And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. ³If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

⁴Love is patient; love is kind; love is not envious or boastful or arrogant ⁵or rude. It does not insist on its own way; it is not irritable or resentful; ⁶it does not rejoice in wrongdoing, but rejoices in the truth. ⁷It bears all things, believes all things, hopes all things, endures all things.

⁸Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. ⁹For we know only in part, and we prophesy only in part; ¹⁰but when the complete comes, the partial will come to an end. ¹¹When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. ¹²For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. ¹³And now faith, hope, and love abide, these three; and the greatest of these is love.

Galatians 3

You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! ²The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? ³Are you so foolish? Having started with the Spirit, are you now ending with the flesh? ⁴Did you experience so much for nothing? —if it really was for nothing. ⁵Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?

⁶Just as Abraham “believed God, and it was reckoned to him as righteousness,” ⁷so, you see, those who believe are the descendants of Abraham. ⁸And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel

beforehand to Abraham, saying, "All the Gentiles shall be blessed in you."⁹ For this reason, those who believe are blessed with Abraham who believed.¹⁰ For all who rely on the works of the law are under a curse; for it is written, "Cursed is everyone who does not observe and obey all the things written in the book of the law."¹¹ Now it is evident that no one is justified before God by the law; for "The one who is righteous will live by faith."¹² But the law does not rest on faith; on the contrary, "Whoever does the works of the law will live by them."¹³ Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"—¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

¹⁵ Brothers and sisters, I give an example from daily life: once a person's will has been ratified, no one adds to it or annuls it.¹⁶ Now the promises were made to Abraham and to his offspring; it does not say, "And to offsprings," as of many; but it says, "And to your offspring," that is, to one person, who is Christ.¹⁷ My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise.¹⁸ For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

¹⁹ Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator.²⁰ Now a mediator involves more than one party; but God is one.²¹ Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law.²² But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe.²³ Now before faith came, we were imprisoned and guarded under the law until faith would be revealed.²⁴ Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith.²⁵ But now that faith has come, we are no longer subject to a disciplinarian,²⁶ for in Christ Jesus you are all children of God through faith.²⁷ As many of you as were baptized into Christ have clothed yourselves with Christ.²⁸ There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.²⁹ And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

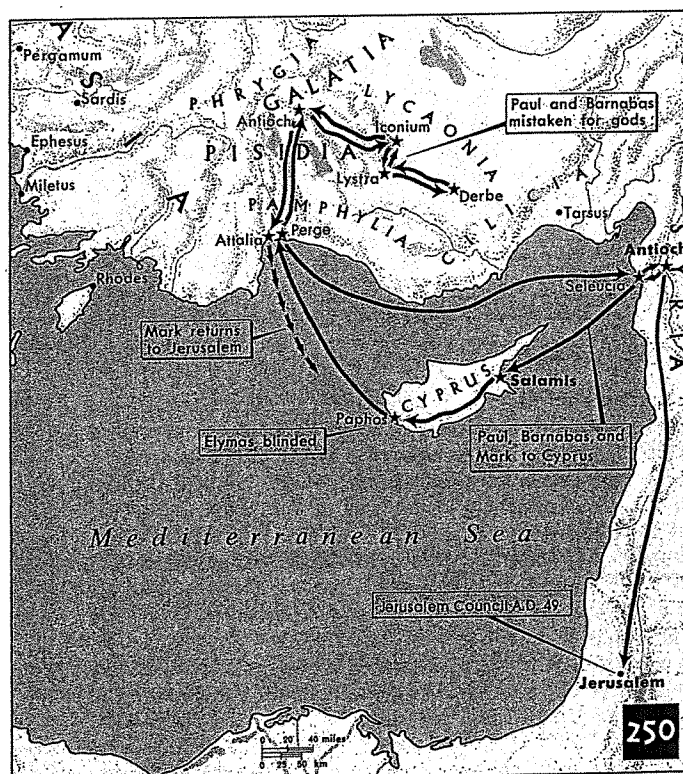
By my mouth the Gentiles should hear the word of the gospel and believe.

(Acts 15:7)

THE FIRST MISSIONARY JOURNEY OF PAUL A.D. 46 TO 48

From Jerusalem Paul returned to Antioch. From there he, Barnabas and Mark set out upon the missionary journeys which are divided into three stages in the Acts of the Apostles. From Seleucia, the harbor of Antioch, they sailed to Cyprus, preaching first at Salamis and then at Paphos, the capital. There they confounded a Jewish magician called Elymas, greatly impressing the proconsul Sergius Paulus. From Paphos they continued to Perge in Pamphylia (where Mark left them, much to Paul's displeasure — Acts 15:38). Barnabas and Paul continued on to Antioch in Pisidia, preaching on the sabbath in the synagogue of that locality and causing great dissension in the community. Those of the Jews who clung to the religion of their forefathers appealed to the rulers of the city and forced the Apostles to leave; the same occurred at Iconium. Paul and Barnabas continued to Derbe and Lystra; in the latter town they healed a cripple and narrowly escaped being worshiped as gods. They returned to Pamphylia and took ship from Attalia to Antioch in Syria.

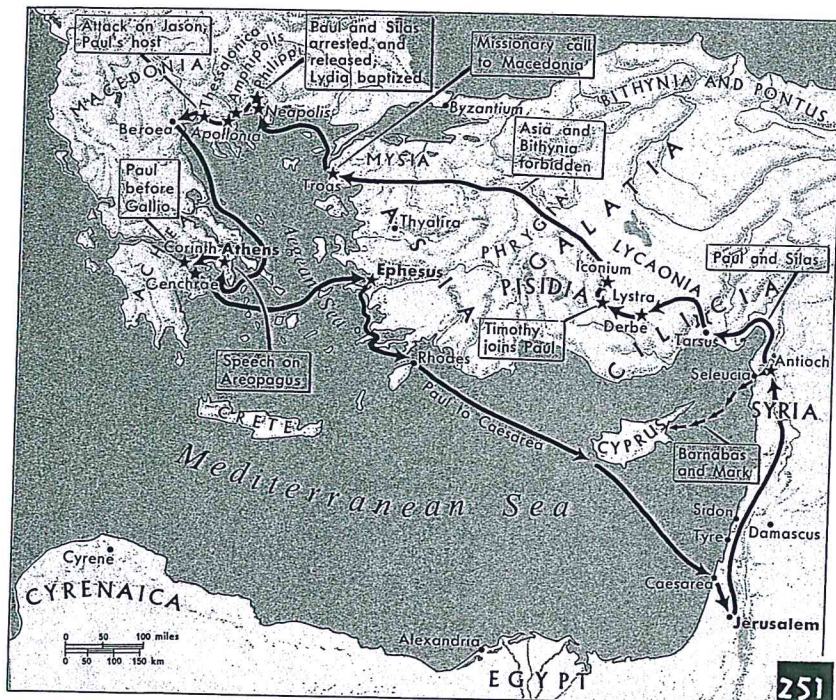
The area covered in this journey through south-central Asia Minor was part of the province of Galatia. It was to the communities visited on this trip that Paul's Epistle to the Galatians was addressed, probably from Antioch before Paul and Barnabas went to Jerusalem for the "Jerusalem Council" (Acts 15:1-30)



ACTS 13-14, 15:1-30

Men of Athens, I perceive that in every way you are very religious.

(Acts 17:22)



THE SECOND MISSIONARY JOURNEY OF PAUL A.D. 49 TO 52

On his second journey Paul took Silas as his companion (they were joined by Timothy at Iconium), while Barnabas and Mark went to Cyprus. Paul returned by land to the cities previously visited in Pisidia and traversed Phrygia until he reached Alexandria Troas on the Aegean Sea. There he was called in a vision to go to Macedonia. Arriving at Philippi, he converted many Gentiles, including Lydia of Thyatira, "a seller of purple goods who was a worshiper of God" (a semiproselyte) (Acts 16:14). Paul and Silas were arrested there, but were released with apologies when the authorities realized that Paul was a Roman citizen. They continued to Thessalonica where Jason, Paul's host, was attacked, and then continued by ship to Athens. In this capital of the Hellenic spirit, Paul is reported to have made his famous speech to the philosophers at the hill of Areopagus, beginning with a reference to the altar of "an unknown god." From Athens Paul went to Corinth, the capital of the province of Achaia, where he was arrested and brought before the proconsul Gallio (who, however, refused to interfere in matters of religion). From Corinth Paul sailed to Ephesus and then to Caesarea in Palestine. After he had "greeted the church" at Jerusalem, he returned to Antioch.

ACTS 15:39-18:22



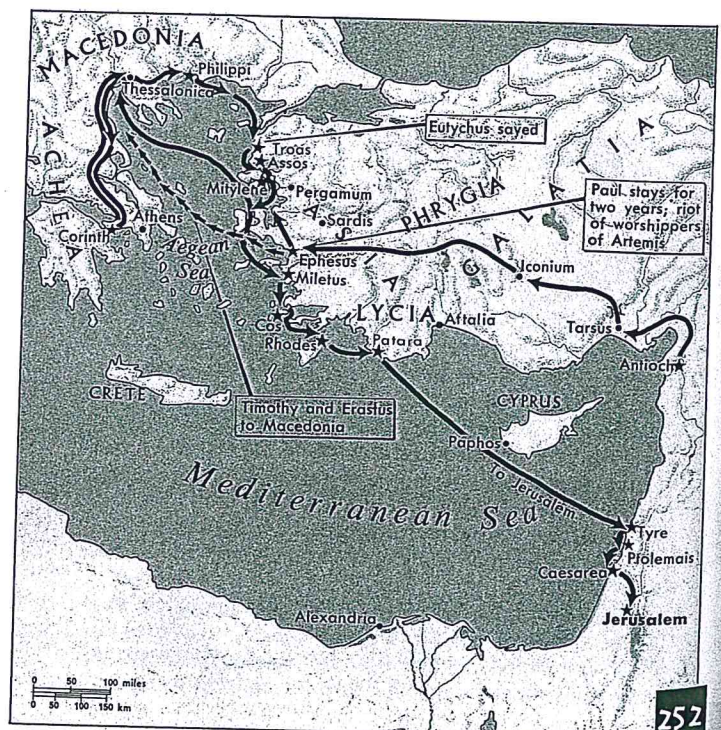
An altar dedicated to "the unknown gods" (From Pergamum)

THE THIRD MISSIONARY JOURNEY OF PAUL A.D. 53 TO 57

Departing from Antioch, Paul went by way of the provinces of Galatia and Phrygia (a region divided between the provinces of Galatia and Asia) to Ephesus, the metropolis of Asia, a land he had not previously been allowed to visit. He settled there for two years, teaching in the "hall of Tyrannus" and laying the foundations for the churches of Asia. From Ephesus he dispatched Timothy and Erastus to Macedonia. His success in the end enraged the worshippers of Artemis "of the Ephesians," who rioted in the city and theater, till calmed down by the magistrates. Paul then left for Macedonia and Greece. Finally, he departed from Philippi, passing Troas where he miraculously saved a young man called Eutychus, and sailed by way of Assos, Mitylene, Chios, Samos, and Miletus to Cos, Rhodes, and Patara. From there he took a ship to Phoenicia, passing south of Cyprus, and landed at Tyre. The Apostles returned to Jerusalem via Ptolemais and Caesarea.

And argued daily in the hall of Tyrannus.

(Acts 19:9)



ACTS 18:22-21:16

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You have appealed to Caesar; to Caesar you shall go.
(Acts 25:12)

PAUL'S VOYAGE TO ROME A.D. 59 TO 62

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ACT 27-28:16

Upon his return to Jerusalem, Paul was recognized by a "Jew from Asia" and was accused of profaning the Temple. He escaped with difficulty and was taken into protective custody by the Romans. From the fortress of Antonia he was sent to Caesarea under military guard, to be judged by the procurator, Felix. After a spirited defense, the governor decided to keep Paul in open confinement; and thus the Apostle remained for two years. Brought again before the new governor, Festus, Paul appealed to the emperor as a Roman citizen, and the governor, bound by law, sent him to Rome. The first part

of the voyage was via Sidon to Myra in Lycia. There, the party embarked on a ship carrying wheat from Alexandria to Rome. Though late in the season, the captain decided to brave the weather. After passing Crete, the ship was caught by a tempest near the Adriatic Sea and was shipwrecked at Malta. Paul and his companions spent the winter there, continuing the voyage in the spring. After touching at Syracuse and Rhegium, they landed at Puteoli and proceeded to Rome, where Paul continued his missionary activity.