

The History of the Early Church
 Van Parunak
 March 18, 1990, 8:49:18 a.m.

AD ACTS OF PETER	ACTS OF PAUL	PAUL'S EPISTLES
1:1-6:7, JERUSALEM		
30 Pentecost sermon; Prison and Power; Ordains deacons (incl. Philip and Stephen)		
6:8-9:31, JUDEA AND SAMARIA		
34 Follows Philip to Samaria	Approves death of Stephen; Converted	
9:32-12:24, ENDS OF THE EARTH:	Gentiles and Antioch	
47 Evangelises Cornelius, a Gentile; Flees to Caesaria [then Antioch]	Brought by Barnabas to Antioch; Takes Famine Relief to Jerusalem	
12:25-16:5, ENDS OF THE EARTH:	Asia Minor	
	First Missionary Journey	
49	Jerusalem Council; Start of Second Missionary Journey	Galatians
16:6-19:20, ENDS OF THE EARTH:	Greece	
50	Second Missionary Journey	1,2 Thess.
	Third Missionary Journey	1,2 Cor.; Romans
19:21-28:31, ENDS OF THE EARTH:	Rome	
56	Return from Third Journey to Jerusalem; Arrest; Prison in Caesaria; Voyage to Rome; House Arrest in Rome	Philemon; Colossians; Ephesians; Philippians
After Acts		
61	Release from Prison; Ministry in Dalmatia (and Spain?)	1 Timothy, Titus
64	Rearrest; Execution	2 Timothy

The History of the Book of Acts
March 17, 1990
H. Van Dyke Parunak

All references are to Acts.

A. Acts 1:8 outlines the Lord's plan for the growth of the church. Read that verse and answer these questions:

1. *Who* will be involved? _____
2. *What* will they do? _____
3. *How* will they have strength to do it? _____
4. *Where* will they go? _____

Note: The book has six parts, following this geographical outline (one part for Jerusalem, one for Judea and Samaria, and four reaching unto the uttermost part of the earth). Each ends with a summary verse (6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31).

B. Witnesses in Jerusalem

1. How many were saved in the early days of the Jerusalem church, 2:41; 4:4; 5:14? _____
2. Why did the apostles appoint the first deacons, 6:1-4? _____
3. What was the result of the early preaching and the division of labor, 6:7? _____

C. Witnesses in Judea and Samaria

1. Where is the first place we see Saul (Paul), 7:57-8:1? _____
2. How did the death of Stephen advance the Lord's plan, 8:1-5? _____
3. What happened to Saul, 9:1-6, 20? _____
4. What was the result of the Saul's persecution and salvation, 9:31? _____

D. Witnesses in Syria

1. To whom was Peter sent with the gospel, 10:21, 22? _____
2. What was the significance of this event, 11:18? _____
3. Where else does the gospel go, and who takes it there, 11:25, 26? _____

4. Who opposed the spread of the gospel, 12:1-3?
5. What happened to him, and why, 12:21-23?
6. How does the effect of the Word of God in this section contrast with the Word of Herod, 12:24?

E. Witnesses in Asia Minor

1. Read the events in 13:1-5.
 - a) Who is sent out?
 - b) Who sends them out?
 - c) Where do they go?
2. What question arose about their work, 15:1?
3. How did Paul and Barnabas settle this question, 15:2?
4. What decision was made, 15:19,20?
5. Who revisited the churches in Asia Minor, 15:40-16:3?
6. What was the result of the decision in Jerusalem and the revisitation of the churches, 16:5?

F. Witnesses in Greece

1. How were they directed into Greece, 16:6-9?
2. How did people respond to the gospel, 19:18-19?
3. What does this illustrate about the effect of God's Word, 19:20?

G. Witnesses in Rome

1. What was Paul's plan, 19:21?
2. What happened to him in Jerusalem, 21:10,11?
3. Where was he taken for safety, 23:31-33?
4. Where did he go next, and why, 25:9-12?
5. What was the result of the plots against him, 28:30,31?

NES/REL 282
LETTERS OF PAUL IN TRANSLATION
Course Outline
Winter 1982

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Office Hours:
Monday 3-5PM or
by appointment.

Texts:

- ..The Holy Bible (in a fairly literal translation--not Living Bible, Philips, Good News for Modern Man [TEV], or NIV).
- ..F.F. Bruce, PAUL: Apostle of the Heart Set Free. Grand Rapids: Eerdmans, 1977. (Abbreviated FFB; ref by chap & part)
- ..Course Pack (Alberts) (CP; ref by item number)

1/6 Introduction

1/8 Paul's Conversion.

Bible: Acts 9:1-31; 21:37-22:22; 26.
FFB: 4,5,8,9.

1/11 Historical Overview of the Missionary Journeys.

Bible: Acts 13-14, 15:36-20:38
FFB: 13, ~~14~~, 15, 16

1/13 Sermon at Antioch

Bible: Acts 13: ~~13~~ 14-43
CP: 1,2

1/15 Galatians A

Bible: Acts 10:1-11:18; 15:1-35; Galatians
FFB: 10,17

1/18 Galatians B

Bible: Gal 3-6
FFB: Skim 18,19 (we will reread later with Romans).
CP: 3

1/20 Galatians C

Bible: Gal 4:12-end of book.

1

1/22 Second Journey; the A~~ap~~opagitica

Bible: Acts 16:1-18:22
FFB: 20, 21(1-3), 22

1/25 I Thessalonians A

Bible: I Thess, II Thess
FFB: 21(4), 23

1/27 I Thessalonians B

Bible: I Thess

1/29 II Thessalonians

- 1/29 II Thessalonians
Bible: II Thess
FFB: 21(5,6)
- 2/1 I Corinthians A
Bible: I Corinthians
FFB: 24(1)
CP: 7
- 2/3 I Corinthians B
Bible: I Cor 4:14-6:20
- 2/5 I Corinthians C
Bible: I Cor 7
FFB: 11
- 2/8 I Corinthians D
Bible: I Cor 8-10
- 2/10 I Corinthians E
Bible: I Cor 11
FFB: 25
- 2/12 I Corinthians F
Bible: I Cor 12-14
- 2/15 I Corinthians G
Bible: I Cor 14
- 2/17 I Corinthians H
Bible: I Cor 15
- 2/19 MIDTERM EXAMINATION
- 3/1 II Corinthians A
Bible: II Corinthians
FFB: 24(2-4)
- 3/3 II Corinthians B
Bible: II Cor 1-7
FFB: 26,27
- 3/5 II Corinthians C
Bible: II Cor 8-9, I Cor 16
FFB: 28(3)
- 3/8 II Corinthians D
Bible: II Cor 10-13
- 3/10 Romans A
Bible: Romans
FFB: 29
CP: 4,5,6

- 3/12 Romans B
Bible: Rom 1-3
- 3/15 Romans C
Bible: Rom 3-5, Gal 3:1-4:11
FFB: 18
- 3/17 Romans D
Bible: Rom 6-7:4
- 3/19 Romans E
Bible: Rom 7:5-8:39, Gal 4:12-6:10
FFB: 19
- 3/22 Romans F
Bible: Rom 9-11
- 3/24 Romans G
Bible: Rom 12:1-15:9
- 3/26 Church Patterns in Asia
Bible: Acts 20; I Cor 11:17-34; 14:26-40.
- 3/29 Ephesians A
Bible: Ephesians
FFB: 36
- 3/31 Ephesians B
Bible: 2:11-3:21
- 4/1 Ephesians C
Bible: 4:1-6:24, ~~Colossians~~ Colossians
FFB: 35
- 4/5 Philippians A
Bible: Philippians
FFB: 33(5)
- 4/7 Philippians B
Bible: Phil 3-4
- 4/9 I Timothy A
Bible: I Timothy
FFB: 37(1-3)
- 4/12 I Timothy B
Bible: I Tim 3, Titus 1, Acts 6
- 4/14 I Timothy C
Bible: I Tim 5-6, Philemon, Titus 2-3
- 4/16 II Timothy A
Bible: II Timothy CP: 8
- 4/19 II Timothy B
Bible: II Tim 3-4
- 4/27, 1:30-3:30 Final Examination

PAUL'S CONVERSION

NES 282

8 Jan 1982

I. Objectives for this lecture.

- A. Methodological: what does one do with "discrepancies" among parallel sources?
- B. Historical: How does Paul's conversion set the stage for his later work and thought?

II. Differences among the three accounts.

A. Note the different authors and audiences:

- 1. 9, by Luke to Theophilus (and a wider Gentile audience).
- 2. 22, by Paul to an angry Jewish crowd in the temple compound.
- 3. 26, by Paul to Agrippa (a sophisticated, cosmopolitan Jew) at a formal judicial hearing.

B. Discussion of some differences.

- 1. Contrast the languages used in
 - a. 22(v.2)
 - b. 26(v.14)
- 2. Paul's description of his religious training:
 - a. Missing in 9--less import for Gentile readers.
 - b. 22 lacks ref to resurrection and explicit mention of Pharisees--cf. chapter 23!
- 3. Why is his account of the persecution of the church so much shorter in 22 than in 9 or 26?
- 4. The Damascus pursuit:
 - a. More "name-dropping" with the mob in 22.
 - b. Why no mention of extradition in 26? FFB p. 72: ~~xxxxxxxx~~ Jews had right of extradition before Roman takeover, suggests it continued under Rome. Did Paul have a question?

5. The Encounter: did the others hear the voice (9:7) or not (22:9)?
 - a. Case markers in Greek and English.
 - b. "to hear" + accusative (9:4; 22:9)
 "to hear" + genitive (9:7; 22:7)
 - c. A possible motive for the shift in 9:7--Deut 4:12;
 cf. II Cor 3.
6. Who describes Paul's ministry to whom?
 - a. 9--Lord to Ananias.
 - i. Ananias described as "disciple," v.10.
 - ii. Scene shift possible in extended narrative more than
 in personal defense.
 - b. 22--Ananias to Paul. After the experience, Paul is
 accepted by a devout Jew (v.12).
 - c. 26--Lord to Paul. Summary of ~~ax~~ and b? No need to
 clutter the discussion with another character.
7. Content of the commission
 - a. 9:15; 26:17, to Jew and Gentile.
 - b. 22:15, "all men." Puts off mention of gentiles as long
 as possible (22:21, and note reaction). Note Jewish
 emphasis ("God of our fathers," "call on name of Lord"
 from Joel)
8. Warning Vision in Temple--only in 22. The right place
 to have a vision.
9. Gospel summary--only in 26. Note place of resurrection;cf
 I Cor 15:3-5.
 - a. Not needed in 9;
 - b. Interrupted in 22.

- C. Summary: The close fit between each account and its setting is consistent with the historicity of the narrative--with the notion that the two speeches are accurately reported, and that they occurred in settings like those described. We have seen nothing to lead us to question that the three accounts accurately report what happened on the way to Damascus.

III. Paul's conversion as a seedbed for his later thought.

- A. The continuity of Christianity with the OT faith. 9:20,22; 22:14-16,17; 26:6-8, 22-23. Compare Gal 3; Rom 4.
- B. The radical change involved in becoming a believer. Compare II Cor 5:21; I Cor 3:1 (does John develop the "birth" metaphor from this?).
- C. The divine initiative in salvation--Rom 8:29-30; 9; II Thess 2:13,14.
- D. The centrality of resurrection to the gospel, I Cor 15.
- E. Paul's emphasis on Gentile evangelization. 9:15; 22:21; 26:17-20.
- F. The : "body of Christ" metaphor for the church. 9:4; 22:7; 26:14; cf. I Cor 12.
- G. How does this sort of explanation of Paul's teaching compare with the notion of "inspiration"?

THE EPISTLES IN THE CONTEXT OF ACTS

Ref.	Jerusalem	Other Places	"Missionary Jys"	Epistle--Cluse to date
7	Stephen			
9		Damascus	Arabia(?) (Gal 1)	
9:26	Cnvrns vst			
9:30		Antioch	Tarsus(?)	
11:26		Tarsus		
11:26				
11:30	Famine			
12:25		Antioch		
13-14			"First," to Cyprus/Asia Minor	
14:26- 15:1		Antioch		Galatians (ch 1: two visits to Jeru.)
15	Council			
16:1- 18:22			"Second," to Europe: Asia minor Macedonia Athens Corinth (1.5 yrs) Ephesus	I, II Thess: I Th 3:1 Ac 17:14 :15 18:5
18:22		Caesaria		
18:22	"Go up"			
18:22		Antioch		

Ref.	Jerusalem	Other Places	"Missionary Jys"	Epistle--Clues to date
18:23- 20:38			"Third," revisiting. Ephesus (2 yrs) I, II Cor (I C 16:8) Greece, incldg Corinth	Romans (15:25, 26; 16:1)
			Traas Miletus	
21		Trip home		
21:17	Arrest			
23:31	Aphek, Cassaria			
27-28		Rome		Philemon (9,10) Colossians (4:9) Ephesians 6:20, 21 Tychicus Similarities to Col Philippians (1:13, 16)
After Acts:				
1.	Release and period of ministry			
	I Tim 1:3, contrast Acts 20:4-6			
	Tit 1:5 (Crete), 3:12 (Nicopolis)			
2.	Rearrest and execution. II Tim (4:6-8)			

SOME PATTERNS IN PAUL'S MISSIONS

NES 282

11 Jan 1982

I. "To the Jew first, and also to the Greek:"

A. The data.

Jew	13:5	13:14	14:1	16:13	17:1-2	17:10	17:17a	18:4	18:19
Gentile	:7	:44ff	:6-7		:4		:17b	:6b	19:9

B.

Cyprus *Antioch* *ILD* *Philipp.* *Thess.* *Berea* *Athens* *Corinth* *Ephesus*

B. Does this violate the Jerusalem accords (FFB 15(4))?

C. Reasons for this strategy:

1. Paul's love for Israel, Rom 9:1-4.
2. "God-fearers," "worshippers of God" (10:2; 13:16,26; 13:50; 16:14; 18:7; 17:4,17)--Gentiles with an interest in and sympathy for Judaism, with some role in the synagogue, but who had not fully converted.

II. The team strategy.

A. Team composition

	First	Second	Third
Senior members	Barnabas, S/Paul	Paul, Silas	
Apprentice	John Mark	Timothy	
Others		Luke (16:10)	

B. Team function

1. I Thess 3:1
 2. I Tim 1:3
 3. Acts 16:13,40 (we-they)
 4. I Cor 4:17
 5. II Tim 4:12
- ...etc., etc., etc.

THE SERMON AT PISIDIAN ANTIOCH
NES 282
13 Jan 1982

OBJECTIVE: to illustrate that

- (1) texts have their own intrinsic structure, and
- (2) methods exist to discover that structure, and
- (3) understanding the structure helps us to understand the text.

I. Changes of "discourse level" can segment a text.

A. Language can talk about language.

e.g., "Listen! I thought John told her to buy the lemons."

B. Discourse levels in Acts 13

1. Vocatives: 16,26,38.
2. Description of speech event, 32.
3. Imperatives, 38,40.

II. Structural features.

A. Rotation of correspondents.

1. 16 Men God-fearers
2. 26 Men...brethren...sons of family of Abraham...God-fearers
3. 38 Men...brethren

B. Shift from indicative to imperative function.

C. Alternation between detail and summary.

III. Detailed comments.

A. Note the progression of verbs in 16-25.

	Verb	Object	Context
20	gave	judges	[Jud 2:11-19--sin]
21	gave	Saul	[I Sam 8]
22	raised up	David	God bore testimony...
23	led forth	Jesus	According to promise; Announcement of John the Baptist.

B. 26-31:

1. The elements into which Paul later analyzes his gospel are already apparent.

Acts 13:29-31

I Cor 15:3-5

Rom 4:25

fulfilled all; tree	died acc. to the scriptures	delivered because of our offenses
laid in a tomb	buried	
God raised him	rose again acc. to the scriptures	raised again because of our justification
he was seen	seen	

2. Note the pun in "raised" between

13:22 (raised up as a leader)

13:30 (raised from the grave)

C. 32-37

1. Structure--note the two parts to this section. Each summarizes one of the two previous paragraphs.

a. Two "that"s.

b. Pun in "raised"

2. OT references

a. 33: Promise of a king.

i. "Raised," II Sam 7:12 (cf. 14a)

ii. "Son," Psalm 2.

b. 34: Resurrection of a savior.

i. Isa 55:3

ii. Ps 16:10 (with the argument here, compare Acts 2).

D. 38-41

1. Announcement, 38-39

2. Warning, 40-41. Heb 1:5, paralleling Romewiwith Babylon.

IV. Noteworthy themes:

A. Historicity of Jesus' life, death, resurrection in Paul's thought.

B. Continuity with the OT.

C. God's control, 27.

D. The objective of salvation, 38,39.

E. Relation of faith and law, 39.

DISPLAY OF ACTS 13:16-41
NES 282

Discourse level markers

Display

Outline

Vocative 16

Men, God-fearers

I History.
A. Detail
1. God provided rulers.

Vocative 26

Men, brethren, sons..., God-fearers

2. God raised Jesus from the dead.

Desc. of speech act 32

We declare to you

B. Summary

33

that God raised up Jesus [as king]

1.

34

that he raised him from the dead

2.

Vocative 38

Men, brethren

II. Application

Imperative

Be it known unto you...

A. Announcement

Imperative

Beware...

B. Warning

THE OPENINGS AND CLOSINGS OF PAUL'S LETTERS

	ROM	I COR	II COR	GAL	EPH	PHIL	COL	IThes	II Thes	ITim	II Tim	Titus	Phlm
"Secular" Opening	From To Greeting ②	1:1 2 3	1:12 7:6 2	1:12 26 3-5 ③	1:12 16 2	1:12 16 2	1:1 22 26	1:12 16 10	1:12 16 2	1:1 22 26	1:1 22 26	1:1-3 42 48	1:12 16-2 13
Prayer	Thanks ④ Transition Request	4-9	3-4		3-14 15-16 17-19 ⑤	3-8 9-11	3-8 9-12 ⑥	2-4	3	3	3		4-5 6
Body													
Personal	Note: Requests (*for prayer)	15:14-29		6:17	6:19-20 *		4:2-4, 18 *	5:25 *		4:16-18 9:15-16 18	4:16-18 9:15-16 18	3:12, 13	2:2 *
Past - ⑥ Scripts	Exhortation [Presence of Divine] Promise of Divine Acknowledgment ⑧	16:13-16 17-18	13:11-12 11:6			4:1-6 7 9-6 10-20	17					14	
Closing	Introduction of Bezer	16:1-2			21-22		7-9						
Greetings	To recipients (*kiss) From P's associates	20:6 *	12 *			2:12 21:22	15 10-14	2:26 *		19 21:6	19 21:6	1:56 1:52	23-24
	Command to Read						16	27					
	"My salutation"	21					182		3:17				
	Benediction ⑦ (Blessing THEM)	22-24 ⑩	14 ⑪	18	23-24	23	180	28	16:18	6:21	22	1:50	25
	Doxology (*in bedded) (praising GOD)	24 25-27 ⑨				20 *					180 *		

THE OPENINGS AND CLOSINGS OF PAUL'S LETTERS

	ROM	I COR	II COR	GAL	EPH	PHIL	COL	IThes	II Thes	ITim	II Tim	Titus	Phm
"Secular" Opening	1:1-6 ^①	1:1	1:12	1:12a	1:12	1:12	1:1	1:12	1:12	1:1	1:1	1:1-3	1:12
	7a	2	7b	2b	16	16	22	16	16	22	22	42	15-2
	7b	3	2	3-5 ^②	2	2	26	16	2	26	26	45	13
Prayer	8	4-9	3-4		13-14	13-8	7-8	12-4	3		3		14-5
	9				15-16								
	10				17-19 ^③	9-11	9-12 ^④				4		6
Body													
	15:14-29			6:17	6:19, 20*	4:1-6	4:2-5, 18b*	5:25*			4:16-18	3:12, 13	22*
	15:30-16:1	16:13-16	13:11-12			8-9a	17				9:15, 19, 21, 22	14	
Personal	16:1-2	17-18	11b			10-20							
Greetings	13-16	20b*	12*			21a	15	26*		19	19	15b	23-24
	21-23	19-20a	13		21-22	21b, 22	10-14			21b	21b	15c	
							16	27					
Closing													
Greetings	24	22-24 ^⑤	14 ^⑥	18	23-24	23	18c	28	3:17	6:21	22	15c	25
Greetings	25-27 ^⑦					20*					18b*		

From
To
Greeting^②

Thanks^④
Transition
Request

Body

Personal
Note
Requests (1 for prayer)
Exhortation
Promise of Divine
Script
Acknowledgment

Introduction of Bearer

Greetings
To recipients (*kiss)
From P's associates

Command to read

"My salutation"

Benediction^⑦
(blessing THEM)

Doxology (*imbedded)
(praising GOD)

NOTES (circled on grid chart)

1. Note ~~the~~ the inordinately long "from" section in Romans. If it were not for the presence of the letter form, you might think you were into the body already! The entire letter is about the "gospel of God," and the apostle is so full of the subject that when he mentions the word in 1:1 (not in itself unusual), he "leaks" some.
2. The greeting always has the elements, "grace and peace," and in that order. One cannot experience what Paul calls "peace with God" (Rom. 5:1) without first receiving his grace. In I, II Tim and Titus, he adds "mercy. We will talk about why in class.
3. Note the inordinately long greeting section in Galatians. To a church infatuated with the notion of earning salvation through works, he begins with a reminder of the centrality of God and his work in the gospel.
4. Note that if there is any prayer at all, there is thanksgiving. Furthermore, if there is also request, thanksgiving comes first. This is not just pauline, but a pattern through the rest of the Bible. With all of one's need, one is to remember the bounty already received before asking for more.
5. In Eph and Col, the prayer blends into the body. It may, in fact, be part of the body, but it occurs so frequently that it deserves to be noted as a regular part of Paul's letter form.
6. We might think these to be part of the body, but they sometimes (Rom and Titus) follow personal notes which are almost certainly part of the close. Also, in Rom and Col, they are intercalated with other elements of the closing.
7. The benediction is consistently, "Grace be with you," or some variation. The preoccupation with grace in the greeting continues here. In I Cor, Col, and II Thes. Paul seems to identify this phrase as his personal trademark, which would suggest his authorship for Hebrews. The phrase is not used in closing by James, John, Peter, or Jude. It does close the Revelation, but that is not a letter.
8. Romans offers an alternation between the Exhortation and the Greetings.
9. Though doxologies are imbedded in the closings of Phil and II Tim. the one in Romans is prominent due to its final location and its length. Of all Paul's letters, Romans lays out in the most detail the work of God in salvation. So it is not surprising that Paul adds such a note of praise to the end of this letter. (Note that Jude uses a doxology where Paul usually uses a benediction.)
10. The "benediction" to I Cor includes a curse as well, a reasonable reminder in view of the practical nature of the book.
11. Note the unusual trinitarian benediction of II Cor.

OVERVIEW OF GALATIANS

NES 282

15 Jan 1982

1:1-5 Epistolary opening.

1:6-10 Opening summary: Paul vs. teachers of "another gospel."

1:11-5:1 Doctrine

1:11-2:14 The Authority of Paul's Teaching:

1:15-2:10 Independent of Jerusalem.

2:11-14 Authoritative over a Jerusalem apostle.

2:15-21 Transition

3:1-5:1 Synopsis of Paul's Teaching:

3:5-4:11 Salvation: by Law or Faith?

4:12-5:1 Growth: by Flesh or Spirit?

5:2-6:10 Application

45:2-12 Immediate application, regarding the false brethren.

5:13-6:10 General application, regarding the true brethren.

6:11-17 Closing Summary: Paul vs. the circumcisers.

6:18 Epistolary closing.

I. Summary, 1:11-12

A. Compare 1:1

B. How about I Cor 15:3, "that which also I received"?

1. The problem: "receive", "deliver" are verbs of tradition.
2. Bruce, pp. 86-93: personal vs. common elements
3. Another solution, I Cor 11:23.

II. Detail, 1:13-2:14.

A. 1:13-14, Paul's life before salvation.

1. Re. "the church~~of~~ of God":
2. Re. "the Jews' Religion":

B. "But when," 1:15-2:10. Paul's teaching independent of Jerusalem.

1. 1:17, NOT Jerusalem.
2. "Then," 1:17, Arabia and Damascus. Acts 9:1-22.
3. "Then," 1:18-20, Jerusalem, Acts 9:23-29.
4. "Then," 1:21-24, Syria and Cilicia.
 - a. Acts 9:30, to Tarsus in Cilicia.
 - b. Acts 11:22-26, to Syrian Antioch with Barnabas.
5. "Then," 2:1-10, Jerusalem.
 - a. Which visit is this?
 - i. Acts 15? (Jerusalem Council)
 - (a) Acts 15:2 could include Titus.
 - (b) Easier to fit the chronology in.
 - ii. Acts 11:27-30? (Famine visit)
 - (a) Was the "revelation" from Agabus?

- (b) The argument in Galatians requires a complete list of visits.
- (c) Council decision should have been cited in Gal. if the council had already met.

b. Details of the visit.

i. 2:2-5, Paul gives them...

- (a) 2:2 privately, an exposition of his gospel;
- (b) 2:3-5 publically, a demonstration of his position in refusing to allow Titus to be circumcised.

ii. 2:6-10, They give Paul...

- (a) 2:6 no doctrinal corrective;
- (b) 2:7-9 endorsement and agreement to cooperate;
- (c) 2:10 exhortation to remember the poor.

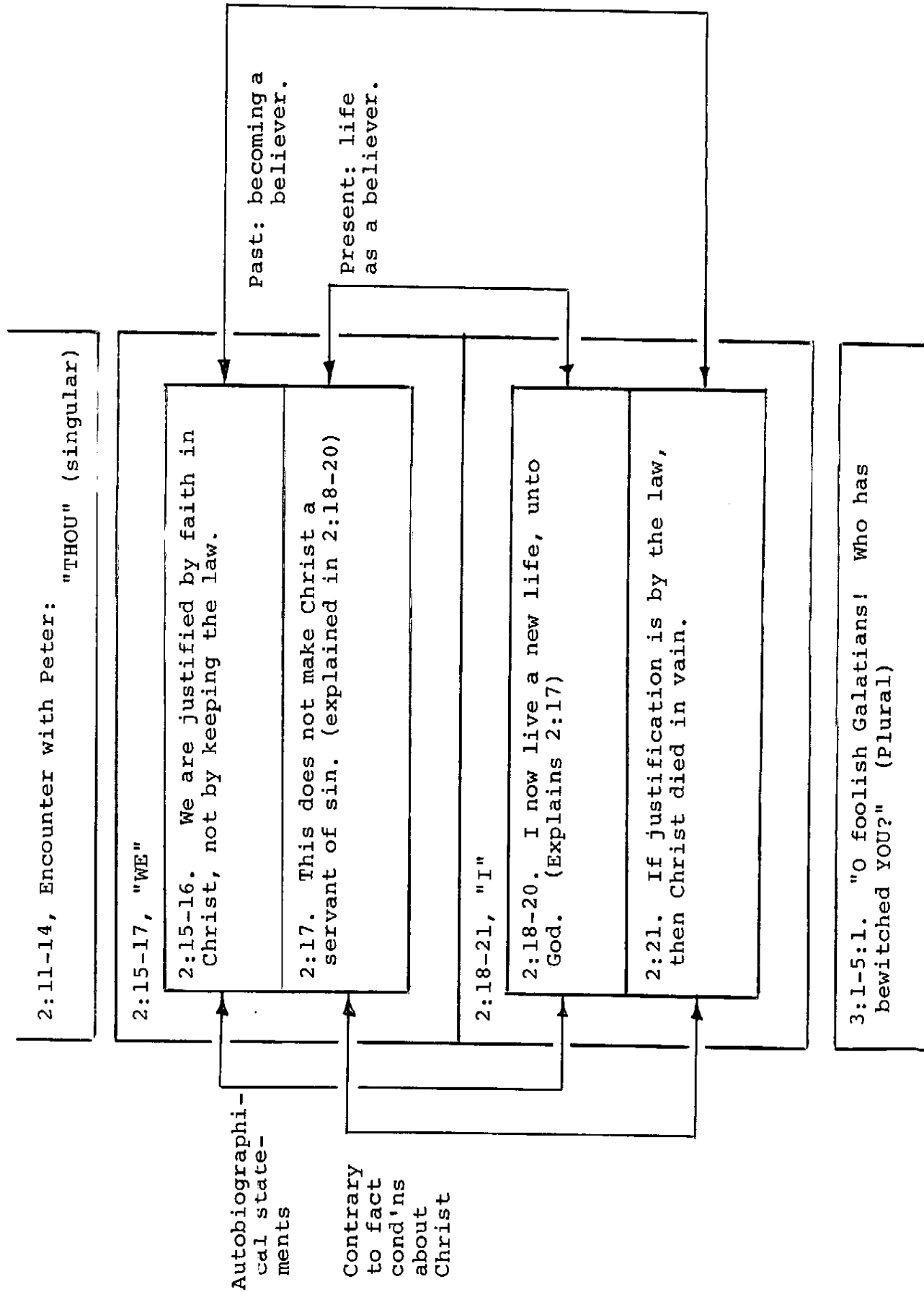
c. Note Paul's reference to the Jerusalem leaders--

2:2 ("them who were of repute"); 2:6 ("those who were reputed to be something"); 2:9 ("they who were reputed to be pillars), and his own attitude (2:6).

C. "But when," 2:11-14, Paul's teaching has authority over a Jerusalem apostle.

1. Peter's experience in Acts 10-11 shows ~~him~~ him that the old division of Jew and Gentile was no longer valid.
2. "When Cephas came to Antioch"--Acts 12:17, "another place", fleeing Herod?
3. Where does Paul stop speaking to Peter and resume the letter proper?

THE TRANSITION IN GAL 2:15-21



OVERVIEW OF GAL 3-4

Past (cf. 2:15-16,21)

Present (cf. 2:17-20)

3:2 Did you receive the Spirit
-by the works of the LAW or
-by the hearing of FAITH?

3:3 Having begun in the SPIRIT,
are you now made perfect in
the FLESH?

3:5-4:10 FAITH/LAW
(Spirit: 3:5,14;4:6)

3:5-14
--Synchronic
--Curse, Blessing

(@:14 promise)

3:15-4:7
--Diachronic
--Promise, Seed, Covenant,
Heir, Son

4:9 Why turn back again to BONDAGE?

4:11-5:1 FLESH/SPIRIT
(Law: 4:21)

4:11-20
Paul's personal
example

4:21-31
OT Allegory

5:1 Do not again enter BONDAGE.

LAW vs. FAITH IN GAL 3:5-4:7

3:5-14. SYNCHRONIC: Faith, which brings blessing, is superior to law, which brings a curse.

3:15-4:7. DIACHRONIC: Law has a predecessor (promise) and a successor (the faith), and is thus temporary.

3:15--human example.

3:5 Spirit given by faith.

3:6-9 Ab. establishes two things:
--faith --Gentile blessing

3:16 Promise to Ab's seed = Christ.

3:10-12 Law brings a curse.

3:17-22 Law cannot terminate the pre-existing promise.

"he,
they"
"we,
you"

3:13 Christ bears the curse of the law.

4:1-3--human example.

3:23-25, 4:4-5 ("We"). Law is terminated in Christ/"the faith"

3:14a Gentiles receive blessing of Abraham.

3:26-29; 4:6-7 Believer is in Christ, thus heir to the Seed's promises ("you")

3:14b Promise of the Spirit by faith.

Note rotated correspondents in final members.--

3:14	3:26-29	4:6-7
Gentiles promise faith Spirit	Gentiles promise faith sons of God heir	Spirit sons of God heir

GAL 5:13-6:10

5:13-15
 "Brethren"
 not flesh → syntagmatic division
 fulfil the law by love

6:1-5
 "Brethren"
 → you who are spiritual...
 fulfil the law of Christ

5:16-26 Flesh/spirit
 .16-18 "You"
 -flesh/spirit alternation:summary
 -broken symmetry
 -.17, cf. Rom 7
 .19-21, 22-24 "They"
 -detailed exposition
 -"grocery lists"
 .25-26 "we"
 -summary again
 -distinction of "live"/"walk"--
 position vs. practice.

6:6-10 Flesh/spirit
 .6 Share with teachers
 .7-9 Harvest metaphor
 -the NATURE of the crop
 -the TIME of harvest
 .10 Do good to all, esp. believers

18 Jun 82

22 Jan 1982

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Antioch      PS 15:40
(Syria)
Lystra       PST 16:1
Troas        PSTL 16:10
Philippi     PSTL - - - - - (L, 16:40) - >
Thess        PST
Berea        PST - - ST
Athens        P
Corinth       PAPr 18:2
Ephesus       PAPr 18:18
Jeru.         P 18:22

```

1. New workers added in the course of the trip (Timothy, Luke, Aquila/Priscilla, Apollos)

2. Advance "probes" (Athens, Corinth)
3. Revisitation.
4. Resident supervisors.

II. The Sermon at Athens.

A. The text: Isa 42:1-8.

1. Was understood messianically in the early church: Matt 12:15-21; Lk 2:32; cf. Acts 26:18.

2. Note vocabulary correspondences:

<u>Isa</u>	<u>Acts</u>
a. Isa. 42:5, Acts 17:24,25	
Thus saith the LORD God,	The God who made the world
he who made the heavens and	and all things therein, he,
stretched them forth;	being LORD of heaven and
he who spread abroad the earth—	—earth, dwelleth not in temples
and <u>that which cometh out of</u>	made with hands, neither is he
<u>it</u> ;	served by men's hands, as tho
he who giveth <u>breath</u> unto the	<u>he needed anything</u> , seeing he
people upon it, and spirit to	himself giveth to all life, and
them that walk therein.	breath, and all things.

b. Others:

1,3,4 "judgment"	31 "judge the world in righteousness"
6-7 light-blind-darkness	23 "ignorantly"
8 graven images	29 "gold-silver-stone--graven"

3. The setting of this paragraph in Isaiah.

a. Isa 1-39 anticipates conquest and captivity under Assyria and Babylon.

b. Isa 40-66 offers consolation to the captives and promise of deliverance.

i. Culturally, political conquest implied more powerful gods.

ii. Isa 40-48 rejects this conclusion from Israel's fall.

(a) Parodies against the idols: 41:6-7; 44:9-20; 46:5-7.

(b) Challenge to foretell future: 41:22-29; 46:9-10; 48:3-7.

(c) Conclusions: 42:8; 43:10-12; 44:6,8; 45:5-6,18, 21-22; 46:9.

3.c. Paul's use of the text:

- a. Note the OT basis of his preaching, EVEN AMONG PAGANS.
- b. Uses the passage with regard to its context:
 - i. Messianic understanding not unique to him;
 - ii. Setting in Isaiah makes it ideal for confronting idolatry.

B. Survey of the sermon.

1. 22-23, Introduction. Note adaptation to audience.
2. 24-29 constitutes a chiasm (ABA)

(A) 24-25, 29, the error of idolatry.

- i. Note another chiasm, within 24-25:

Support

The God who made everything

since he is the one who gives life to all.

Claim

does not live in man-made temples,

neither is he served (fed and clothed, as were idols)

- ii. 25b, 29a, referring to God as giver of life to men, establish transition to center section.

(B) 26-28. Man is a creature of the creator.

- i. Claims: God makes all men one (26a), yet different (26b)
- ii. Support: 28, Stoic and Epicurean poets.
- iii. For the point, see Rom 1:18-25.

3. Conclusion, 30-31. (Note indicative/imperative shift in theme)

- a. Motive: judgment, not love--contrast epistles.
- b. Role of resurrection as attesting Christ's power. Cf. Rom 1:4; John 5:19-30.

AN OVERVIEW OF I THESSALONIANS
(cf. Thomas Boys, *Tactica Sacra*. London: 1824.)

1:1 Epistolary opening.

1:2-3:10 Extended greetings

THANKS, 1:2-10, for effectiveness of gospel.

--their testimony to others;

--they are example for others. [wrath]

VISITS 2:1-12.

--his original ministry there

--they remember him

THANKS, 2:13-16

--they endure persecution

--they take example from Judaea [wrath]

VISIT, 2:17-3:10.

--Timothy's follow-up visit

--his concern for them, "I sent to know"

PRAYER, 3:11-13, for blessing until the Lord returns.

4:1-5:22 New Business--note EXHORTATION/DOCTRINE

EXHORTATION, 4:1-12, "We beseech...exhort" (Moral)

--2-8, holiness;

--9-10a, brotherly love

--10b-12, employment

DOCTRINE, 4:13-18 "I would not have you ignorant"

--do not sorrow as others

"Wherefore comfort one another"

DOCTRINE, 4:1-11 "You have no need that I write"

--do not sleep as others

"Wherefore comfort one another"

EXHORTATION, 5:12-22, "We beseech...exhort" (Eccl'1)

--12-13, the flock

--14-22(?), the leaders

PRAYER, 5:23-24, for blessing until the Lord returns.

5:25-28, Epistolary closing.

I THESSALONIANS
NES 282

I. Historical Setting

- A. Acts 17:1-13, ministry there and Berea
- B. Acts 17:14, Paul to Athens alone.
- C. Acts 17:15, Silas and Timothy set off to rejoin him.
- D.. I Thess 3:1. Timothy dispatched to Thess; Silas to Philippi?
- E. Acts 18:5 = I Thess 3:6, Timothy returns to Paul.

II. Overview--see chart.

III. Contrast with Galatians:

	Galatians	I Thess.
Problem	Oblique (false teachers)	Direct persecution.
Approach	Direct assertion of personal authority	Oblique (emphasizes bond of love and common interest)
Doctrinal emphasis	Role of faith in salvation	Return of Christ

IV. Contact between the extended greeting and the exhortation/
doctrine section:

- A. References to Christ's return
 - 1. Reunion and blessing for believers: 1:10; 2:12,19; 3:13; cf. 4:13-18.
 - 2. Judgment on unbelievers: 1:10; 2:16; cf. 4x5:1-11.
- B. Self-support. 2:9 (cf. II Thess 3:7-10), cf. 4:10b-12.
- C. Ministry, 2:11, cf. 4:14-15.
- D. Holy conduct, 2:10, cf. 4:3-8.

OVERVIEW OF II THESSALONIANS
HVDP

1:1-2 Epistolary opening.

1:3 "We are bound to THANK God always
for you, brethren..."

1:4-10 TEACHING about God's care.

1:11-12 "We PRAY for you..."

2:1-12 "Now we beseech you, brethren,
by the coming of our Lord
Jesus Christ,..."
(Don't believe false teaching about
the Lord's return.)

2:13-14 "We are bound to give ~~thanks~~
THANKS always to God for you,
brethren..."

2:15 Their RESPONSIBILITY

2:16-17 Paul PRAYS for them.

3:1-2 "PRAY for us."

3:3 TEACHING about God's care

3:4 Their RESPONSIBILITY

3:5 Paul PRAYS for them.

3:6 "Now we command you, brethren,
in the name of our Lord
Jesus Christ,..."
(Don't tolerate ungodly conduct.)

3:16 Paul PRAYS for them

3:17-18 Epistolary closing.

THE ELECTION-SALVATION SYNTAGM
H. Van Dyke Parunak

Rom. 8:29,30

whom he did foreknow
he also did predestinate
to be conformed to the
image of his Son, that he
might be the firstborn
among many brethren

whom he did predestinate,
them he also called

[implicit]

whom he called, them he
also justified

whom he justified, them
he also glorified

I Pet. 1:1-5

according to the foreknow-
ledge of God the Father

elect

brethren beloved of the
Lord

because God hath from the
beginning chosen you

through sanctification of
the Spirit

through sanctification of
the Spirit; he called you
by our gospel

unto obedience

and belief of the truth

and sprinkling of the
blood of Jesus Christ

to salvation

an inheritance; salvation
ready to be revealed in
the last time

to the obtaining of the
glory of our Lord Jesus
Christ

II Thess. 2:13,14

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to salvation

to the obtaining of the
glory of our Lord Jesus
Christ

I. "Day of the Lord"

A. OT use! Zeph. 1:1-2:3; 3:14-20; Joel 2:1-2, 11-14; 3:9-21.

Two main themes:

1. Judgment on Gentiles and sinful Israel;
2. Salvation for believers.

B. "Lord" as a title for Christ.

1. Distinguish:

- a. TRANSLATION of NOUNS (bayt..oikos..house--different in each language)
- b. TRANSLITERATION of PROPER NAMES (dawid..dauid..david--similar in all languages)

2. The case of YHWH:

- a. It is a proper name (contrast "God", which is a generic noun, like "man")
- b. In usage, replaced with adonay "my Lord" to avoid risk of blasphemy.
- c. The LXX ("Septuagint;" Greek translation of the OT)
 - i. does NOT transliterate YHWH
 - ii. but translates the replacement noun (adonay) with Gk. kurios "lord."

3. This title is used for Christ; opens the way to apply many OT passages about YHWH to Christ, including "day of YHWH".

C. Paul's use of "Day of Lord" and related phrases (chart top of next page)

1. Shows same basic judgment/salvation division as the OT phrase (though with more emphasis on salvation and less on judgment).
2. No apparent distinction among titles.

3. ID of Christ with OT YHWH: the day of YHWH is Christ's day.

Title	Judgment	Return	Salvation:		
			End	Blameless	Joy
Lord	I Th 5:2	II Th 2:1f	Phl 1:10	Phl 1:10	Phl 2:16
Christ					
Jesus Christ					
Lord Jesus					
Lord Jesus Christ					
(Descriptv)	Rm2:5,16	I Cr 1:7,8	I Cr 1:8	I Cr 1:8	2 Cr 1:14
				Ep 4:30	

II. The "raise-change" syntagm.

A.	Dead believers	Living believers
Jn 11:25	He who believes in me, though he were dead, yet shall he live.	He who lives and believes in me shall never die.
I Th 4:16,17	The dead in Christ shall rise first.	Then we who are alive and remain shall be caught up together with them...
I Cr 15:51-54	The dead shall be raised incorruptible. This corruptible must put on incorruption.	We shall be changed. This mortal must put on immortality.

III. II Thess 2--the "Restrainer"

A. The problem, 2:2: a spiritualized eschatology? Cf. II Tim 2:17,18; I Cor 15:12.

B. The "man of sin"

1. Ezek 28:2, prince of Tyre, "sitting in seat of God."
2. Dan 11:36, "the king ...shall exalt himself...above every God"

C. The "restrainer"

1. Government? (FFB)

a. Pro--would explain Paul's reticence.

b. Con

i. Paul's OT models for the "man of sin" are all strong government figures. If Gaius is also in view (as FFB suggests), it is even less likely that Paul would view Rome as the restrainer.

ii. "Law" for Paul is divine law. Note the offense--usurping God's place. Human government is ill suited to restrain this sort of lawlessness.

2. The church (cf. Cullmann's idea that it is Paul). Paul repeatedly sees the church as displaying God's glory.
1:10,12; Phil 2:12-16.

Overview of I Cor 8-10

50-55 AD, Corinth

1400 BC, Sinai

Exhortation

Paul's
Example

Morals from History

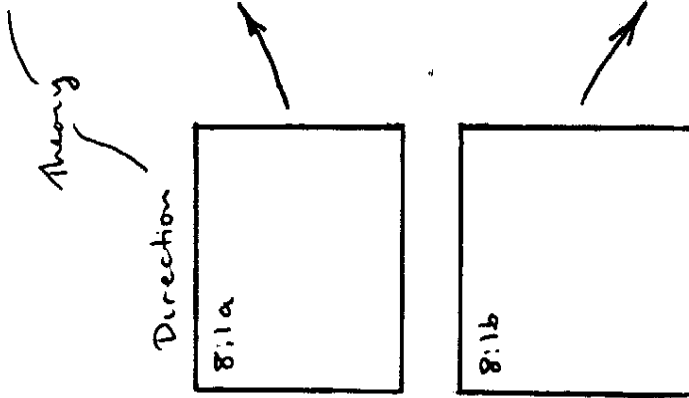
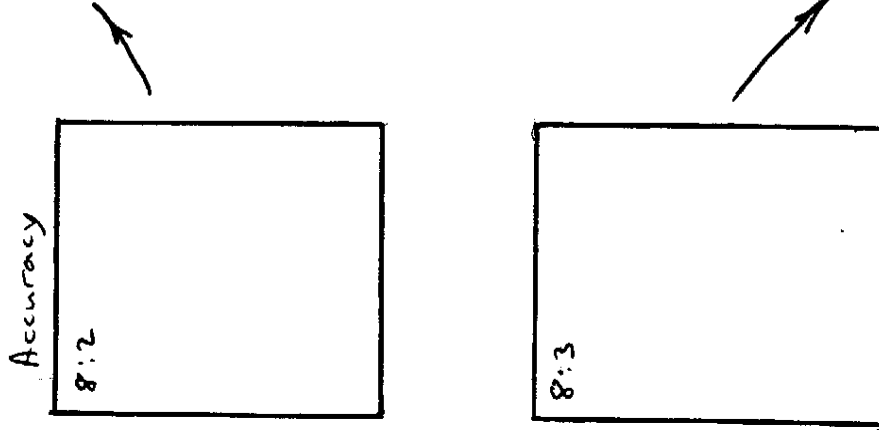
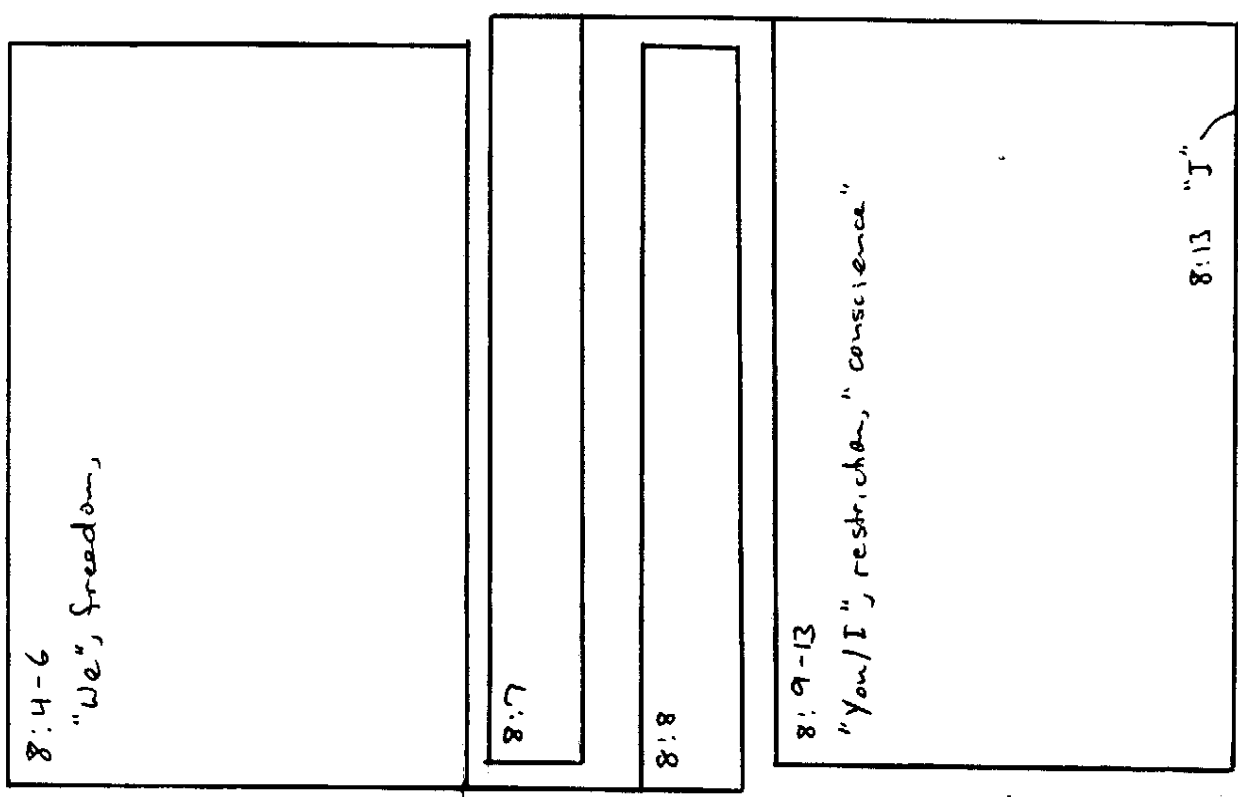
8:1-13 Literal	9:1-23
9:24 Figurative	9:25-29

10:1-13

10:14-22 Meat & Me	10:23-22
10:24-29a Meat & Others	10:29b-30
10:31-32 Other things &	10:33 Others
11:1a General principle	11:16

I Cor 8 ~ ALTERNATIVE AND TRANSITION

Application



I Cor. 9:1-23

9:1-2 Paul's POSITION ~ "I"

9:3-14 Paul's PRIVILEGES ~ "WE"

9:3-6 Stated

9:7-14 Defended:

9:7-11 General

- .7 Experience
- .9 Scripture
- .10-11 Conclusion

9:12-14 Specific ~ the Salary

- .12a Experience
- .13 Scripture
- .14 Conclusion

General

Specific

9:15-23

Paul's PRACTICE ~ "I"

9:15-18 Specific - the Salary (Chiasm)

9:19-22 General (Inclusio ; Alternation)

Overview of I CORINTHIANS 11

11:2 "Now I praise you..."

Man/Woman,
cf. 7

[Unassembled ~ cf.
11:5; 14:34, 35]

11:17 "Now ... I praise you not..."

Fellowship at a sacred
meal, cf. 8-10

"When you come
together"

I Cor 11:2-16

11:2 Positive ~ apostolic tradition (cf II Thes 3:6-8)

the Authority behind the Teaching

11:16 Negative ~ no precedent for anything different.

11:3 Literal ~ Chain of headship

Implications for

- Men
- Women

- Women
- Men

Implications for

Chain of glory

Men & Women re. God

11:13 Figurative

11:8 Reasons for Rule

Men & Women re. one another

11:11 Reasons for Responsibility

11:10 Focus

I Cor 11:17-34 ~ The Lord's Supper

11:17 "You come together..."

11:18-22 The PROBLEM

.18 "coming together..." (attitude)

.20 "coming together..." (conduct)

11:23-26 The MEANING of the supper

.23-24 Bread

.25 Cup

11:27-34 APPLICATION

.27 "Wherefore..." (Attitude ~ cf. 18)

"Unworthily... approve self"

"Unworthily... discern body"

.33 "Wherefore..." (Conduct ~ cf 20)

Wait for each other

11:34 "You come together..."

Overview of I CORINTHIANS 12-14

12:1-3

The AUTHORITY
~ "ignorant"
~ "Lord"

12:4-30 Believers as a Body
:4-11 Source of gifts
:4-6 general terms
:7-11 specific names
:12-30 SETTING of gifts
:12-13 Interpretation
:14-19 Figure
:20-26
:27-30

12:131 Gifts/excellent way

The GIFTS
~ reference to God/Christ
~ discussion of gifts
~ metaphors for believers

(Hinges)

The MOTIVE

13

:1-3 "I" ~ gifts w/out love
:4-7 Love is/15 not/15
:8-13 "I" ~ love w/out gifts

14:36-40

14:2-35 Believers as an Assembly
:2-19 Reason
:20-25 Scripture
:26-35 Conclusion

14:1 Love / Prophecy

VP
9 Feb 82

↓ Cor. 14

2-5	Tongues / Prophecy contrast - audience - function - prestige			Statement of Theme
6-12	Argues from the nature of LANGUAGE (Sender/Receiver)			Logic
13 ~ "Let him ..."	14-19 Argues from the nature of MAN (Spirit/Mind)			
20	"Brethren"			Scripture
21	Cites Isa 28:10-13			
22	Tongues Prophecy			
23	Tongues			
24-25	Prophecy			
26	"Brethren"			Conclusion
26a	Description			
26b-40	Prescription ~ "Let all things be done..."			
	Speech	Silence	Reason	
Tongues	27	28	—	
Prophecy	29	30	31-33a	
Women	35a	34a, 35b	34b	
	"Let all things be done..."			

VP

1/ Feb 82

NOTES ON I COR 14:20-25
NES 282

I. Note the problem between 14:22, 23-24:

Tongues for unbelievers effect on unblvrs: confuses.
Prophecy for believers effect on blvrs: converts.

II. Back to Isa 28:10-13

A. The parts Paul quotes bracket the identification of "this people" who hear the tongues:

1. They were offered "rest";
2. They refused it.

B. "Rest" in the Bible.

1. Promised, Ex 33:14; Deut 3:20; 25:19; 12:9,10
 - a. Israel
 - b. in Canaan
 - c. at peace.
2. Partial "rest" under Joshua (21:44; 22:4; 23:1); Solomon (I Kgs 5:4; 8:56); David (II Sam 7:1), Asa (II Chron 14:6,7; 15:15), Jehoshaphat (II Chron 20:30).
3. Linked to messianic hope, Isa 11:10
4. Matt 11:28-30 as THE offer:
 - a. Matt 5-10, presentation of the kingdom.
 - b. Matt 12 gathers rejection storées.

III. The negative result:

- A. Note result in Isa 28:13.
- B. Jewish nationalism--"God speaks Hebrew."

IV. Cf. Acts 2

A. 2:9-11--no Hebrew! ("Jews" spoke Aramaic.)

B. Compare results of

1. Tongues, 2:4-11--12-13, confusion and mockery, cf. I Cor 14:23.

2. Prophecy, 2:14-36--37, conviction, cf. I Cor 14:24-25

Summary:

Paul, on the basis of Isa 28:10-13 (and perhaps Acts 2?) sees tongues as a means of divine judgment, bringing judgment by means of spiritual blindness on first century Jews who have rejected their messiah, and thus his kingdom.

I Cor I Cor 15

1-11: PLACE of Res'n in the Gospel

[1a,b Preacher

[1c-2 Hearers

3-8 Content

Christ died

Christ rose

Evidence

buried

seen

11b Hearers

[9-11a Preacher

[11b Hearers

12-34 FACT of Res'n

12 The Error

13-32 Correction

13-19 IF no Res'n

- then Christ rose not;

- apostles are liars;

- no salvation.

20-28 NOW is Christ risen.

29-32 IF the dead rise not,

- they (Paul's opponents)

- we

33-34 Admonition

35-58 NATURE of Res'n

35 The Error

36-57 Correction

36-49 Abstract principles (3rd Person)50-57 Application to believers (1st, 2nd Person)

58 Admonition

SOME SAMPLE MIDTERM QUESTIONS

NES 282

Define the "gospel" synt~~agm~~gm and show two texts which illustrate it.

How does Paul use a pun in Acts 13 to highlight the two points of his sermon at Pisidian Antioch?

What three dichotomies or contrasts dominate Paul's synopsis of his teaching in Gal 3-4?

Give two recurring elements of the team strategy exemplified in the second missionary journey, and an example of each.

Please trace the development of the "day of the Lord" concept from the OT to Paul's writings.

Discuss the dating of Galatians.

Why did Paul circumcise Timothy but not Titus?

Be able to arrange a list of ten or so places which Paul visited (e.g. Berea), events (such as the Jerusalem Council), and ~~xx~~ epistles (the writing of I Thessalonians) in chronological order.

Be able to identify in matching or multiple choice such things as 5lAD, Therme, Gallio, Aretas IV, Gamaliel, Pharisee, Sadducee.

MIDTERM EXAMINATION
NES/REL 282
19 Feb 1982

NAME _____

Please answer all questions. Be succinct. Use only space provided.

1. (10 points) Please number these places and events in the order in which Paul visited/experienced them.

- | | |
|-------------------------------|-------------------------------|
| ___ Circumcision of Timothy | ___ Wrote Galatians (my view) |
| ___ Cripple at Lystra cured | ___ Arabia |
| ___ Famine visit to Jerusalem | ___ Damascus: Straight Street |
| ___ Cyprus | P ___ Philippi |
| ___ Mars Hill | ___ Met Aquila and Priscilla |

2. (6 points) Please outline the gospel syntagm and illustrate it with two texts.

3. (14 points) Please discuss the date of Galatians.

4. (6 points) Please explain the function of I Cor 12:31 and I Cor 14:1 in I Cor 12-14.

NAME _____

5. (6 points) Please state the problem between I Cor 15:3 and Gal 1:12, and summarize the explanations we have studied.

6. (8 points) Please identify the two main types of section headings used in I Cor., and explain the difference between them.

7. (10 points) Please discuss the identity of the "restrainer" in II Thes 2.

i.

8. (12 points) Please select one item from the right for each item on the left. 2 points per right answer, -1 per error.

- | | |
|---------------|-----------------------------------|
| ___ Gaius | a. Follower of Hillel. |
| ___ Gallio | b. Founder of pharisaic school. |
| ___ Hellenist | c. Governor of Berea. |
| ___ Orontes | d. Corinthian priestesses. |
| ___ Sadducee | e. Greek god-fearer |
| ___ Shammai | f. Greek speaking Jew. |
| | g. no resurrection |
| | h. Paul's teacher. |
| | i. Possible model for antichrist. |
| | j. Proconsul of Achaia |
| | k. Same as "pharisee" |
| | l. Site of Syrian Antioch. |
| | m. Site of Pisidian Antioch. |

Have a nice spring break.

Answers to "Letters of Paul" Midterm

1. Street called Straight; Arabia; Famine visit; Cyprus; cripple at Lystra; writing of Gal.; Timothy ~~xxx~~circumcised; Philippi; Mars Hill; Aquila and Priscilla.
2. Essential elements: Christ died for our sins, and rose again. (No penalty if you included the burial and "seen" points of I Cor 15, but then your examples must also reflect them.) Examples: Acts 13:28-31, I Cor 15:3-8 (these two have all four ~~xxxx~~ points); Rom 4:25.
3. Date of Galatians. Two main views: early (first epistle), and later. Turns on identity of Jerusalem visit in 2:1-10. If this visit is Acts 15, Gal. is not the first epistle (probably I Thes. is). Acts 15:2 could refer to Titus, and the 17 years of Gal 1:18; 2:1 are easier to fit into Paul's life. But the argument of Gal. seems to require a complete list of visits, and if Gal 2 is Acts 15, then Acts 11 (famine visit) is left out. Also, the decision of Acts 15 would almost certainly be cited in Gal. if it had already been reached. Then Acts 11 is a better candidate for Gal 2, in which case the "revelation" of Gal 2:2 may be Agabus' prophecy.
4. Function of I Cor 12:31; 14:1. These form transitions between the "gift" chapters (12 and 14), and the central "love" chapter (13). They are "hinges:" the first half of each refers to the preceding chapter, and the last half to the following.
5. I Cor 15:3; Gal. 1:12. The problem: "receive" in I Cor 15:3, acc. to FFB, means human tradition. Did Paul get his gospel from man, or didn't he? FFB's solution: the two passages are talking about different aspects of the gospel--personal experience vs. propositional content. My suggestion: I Cor 11:23 shows that "receive" may refer to revelation from the Lord, so I Cor 15 does not necessarily contradict Gal 1 at all.
6. "Now concerning..." introducing questions raised by the Corinthians in their letter to ~~Rxxx~~ Paul; and "Now I ABC you, brethren," where ABC is a verb of verbal activity ("beseech," "declare," etc.), ~~xxx~~ raising issues Paul wishes to introduce.
7. Restrainer. Roman government? This explains Paul's obliqueness. But Paul's OT models for the man of sin are themselves governmental ("prince" Ezek 28; "king" Dan 11:36), and Gaius the emperor may also have been a model, so that government is the problem, not the solution. Also, the sort of "lawlessness" that needs to be restrained is not human anarchy, but usurping God's place and thus violating divine law, something human governments are not particularly eager to avoid. We suggested the church. In Phil 2:12-16, it does witness to God's rule; and according to I Thes 4 it will be removed. But the obliqueness remains a problem.
8. Gaius: model for antichrist. Gallio: proconsul of Achaia. Hellenist: Greek speaking Jew. Orontes: site of Syrian Antioch. Sadducee: no resurrection. Shammai: founder of pharisaic school.

OVERVIEW of II CORINTHIANS

"We"

1:3-7

"Comfort" /
"Suffer"

"I"

1:15-7:16

1:15-2:12
Rel'n to
Corinthians

Paul's
Consolation

7:5-16

1:8-11 "would not have
"ignominy" — 8:15-19:1

"Gift" /
"Thanksgiving"

8-9 The Collection

1:12-15

"Glorying"

10:1-13:10

10:1-11
Rel'n to
Corinthians

Paul's
Credentials

II Cor. 1-7 ~ Paul's CONSOLATION

1:15-2:12
Paul's sorrow
Sends stern
letter
Seeks Tims in
Macedonia

7:5-16
Their Sorrow/Ps
Comfort
Response to letter
Meets Tims in
Macedonia

2:14-6:10 Paul's Ministry

2:14-16 SAVOR of
Christ
2:17 Not deceitful
3:1-18 Old &
New Covenant
4:11-2 Not deceitful
4:3-6 GLORY of
Christ

4:7-12 Paradoxes
Paul's
- hope
- judgment
- change
6:8-10 Paradoxes

Conduct re.
Men

Responsibility
to God

6:11-7:4 Their Response

6:11-13 Be
enlarged, as
we are
6:14-7:1
Be not
unequally
yoked...
7:2-4 Open your
hearts, as we
do

Overview of II Cor. 10-13

have said "I do say"

10:1-11	Present/Absent	1-2/11
	Threat	" "
	Authority	8
	Belong to Christ	7

A Coming Visit
(we/I)

13:1-10	Present/Absent	2,10
	Threat	2-3,10
	Authority	10
	Belong to Christ	5-6

10:12-18	Not commend self
Paul's Hope	
	- their growth
	- he will be magnified in/among them

Paul's Motive
→ we we/I →

12:19-21	Not excuse self
Paul's FEAR	
	- their stride
	- he will be humbled before them

Paul's Boast

11:1-15	
1-4	Bear with my foolishness as you do w/ your false teachers
5-6	Not behind apostles
9-15	Boast: Not Burdensome
	Opposition: "ministers of Satan"

11:16-12:18	"I say again"
11:16-20	Receive me as foolish as you bear with your abusers
12:11-13	Not behind apostles
12:21-12:10	Weakness
11:16-18	Not Burdensome
12:12	Internal (messenger of Satan)

THE OFFERING FOR THE SAINTS
NES 282

- I. The **early** church practice
 - A. Acts 2:42-47 "fellowship," cf. 4:34-35
 - B. Acts 6:1ff
- II. The famine visit
 - A. Acts 11:27-30
 - B. Gal 2:10
- III. I Cor 16:1-4
 - A. "for saints"
 - B. Galatia
 - C. Personal; cf. the "pushke"
 - D. First day.
 - E. Escort
 - F. "If it be meet"
- IV. II Cor 8-9
 - A. Macedonia 8:1; 9:2
 - B. Advance team, 8:6; 18-24, 9:4.
 - C. Motive, 8:9; 9:9,15
 - D. Effect, 9:13
- V. Rom 15:25-28, 31
 - A. Debt, cf. I Cor 9:11
 - B. Need for acceptance.

Rom 1 ~ The Sin of the Gentiles

1:18-Summary

the WRATH of
God is revealed
from heaven ...



1:24

1:26-27

1:28b-32

against all
ungodliness and
unrighteousness
of men, who
HOLD DOWN ...

1:21-23

1:25

1:28a

the MENTAL

1:19-20



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Rom 2 - The Sin of the Jews

2:1-5 General Principles

1-3 Conduct re. men

4-5 Attitude re. God

2:6-11 ~ Transition

6 God is impartial.

7a The righteous

7b will receive his reward,

8a and the wicked,

8b his reward.

9a The reward of

9b the wicked.

10a The reward of

10b the righteous.

11 God is impartial.

No racial reference.

"To the Jew first, and also
to the Greek"

2:12-29 Application to the Jew

12-16 Jew & Gentile compared

17-24 Focus on the Jew

25-29 Jew & Gentile compared

ROM 4-5 ~ The SCOPE of Justification by Faith

4:9-22 The OT Basis ~ Abraham (Faith) "He, They"

9 Faith reckoned for righteousness

10-11a No merit: before circumcision *

11b-12 Father of Faithful

13-16b Law/Faith contrast

16c-18 Father of Faithful

19-21 No merit: as good as dead *

22 It [Faith] imputed for righteousness

* Compare these to the diachronic argument in Galatians 3-4; the others to the synchronic.

4:23 - 5:11 Application

"We"

5.1 We have

- peace

- access

5.2 We rejoice in

- hope & glory (II Cor 5)

- tribulation (II Cor 12)

- God

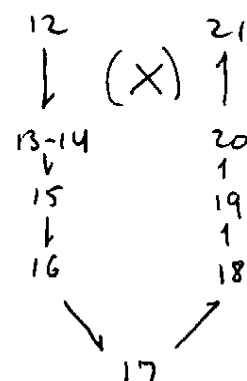
5:12-21 The OT Basis ~ Adam (Sin, Headship)

"He"

The moral abstracts { Sin → death; by one/by Christ
(sin - law - death) (enter, reign)
(grace - righteousness - life) Law

The people { the one/the many
condemnation/justification

Summary



SYNCHRONIC view of morality ~ Rom 6:1-7:4

6:1-3a
What then?
Shall we...?
God forbid!
Know ye not...?

6:1-11
Union with Christ
in BAPTISM

Christ	Died	Rose
Believer		

"Reckon yourselves"

6:12-14
YIELD as INSTRUMENTS

Practice 11-13
(imperative)

Position 14

6:15-16a
What then?
Shall we...?
God forbid!
Know ye not...?

7:1-4
Union with Christ
in MARRIAGE

7:23 Woman	7:4 Believer
1 st Husband	Christ
2 nd Husband	crucified Christ
	risen

6:15-23
YIELD as SERVANTS

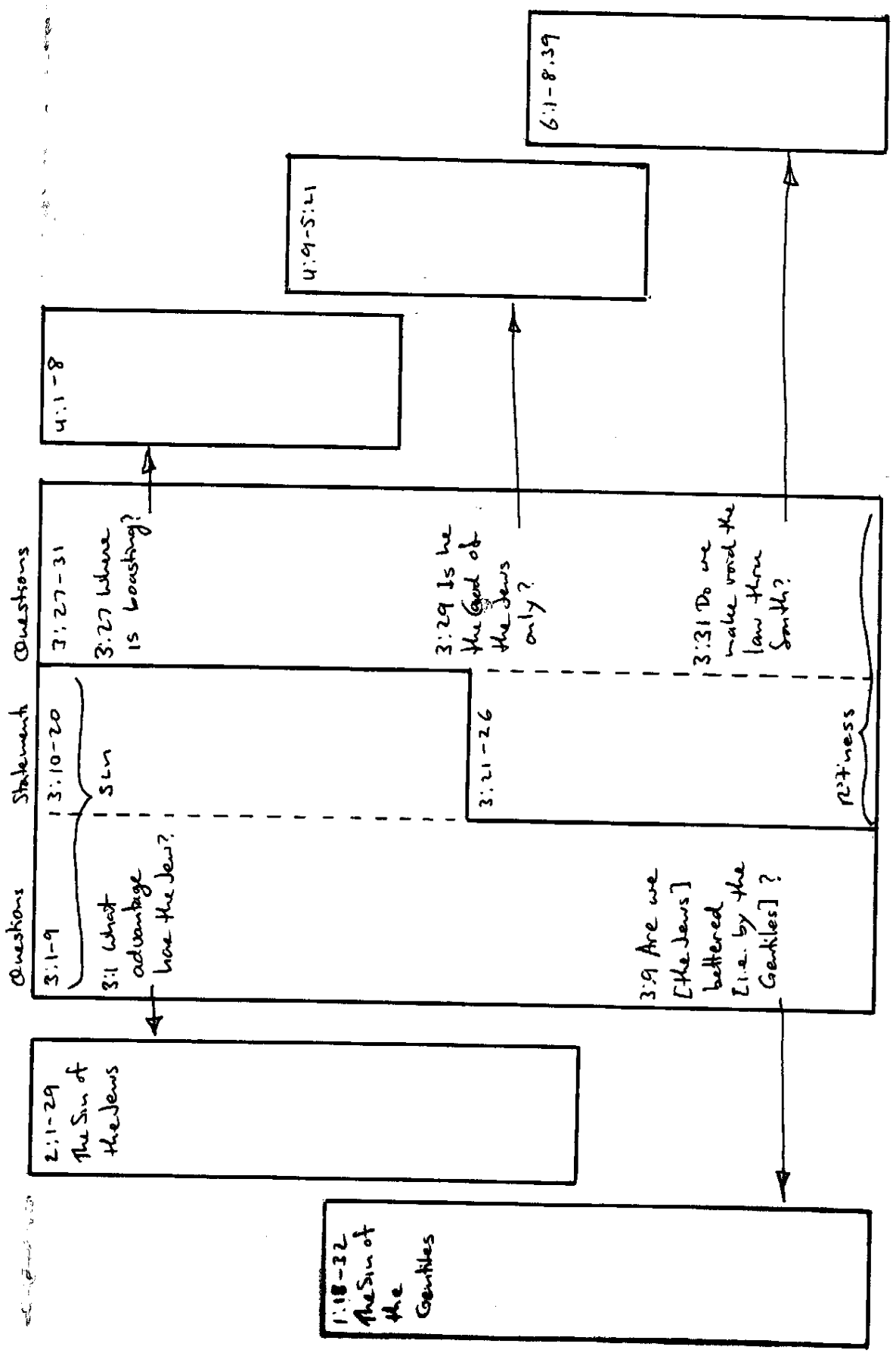
Position 16-18

Practice 19

Position 20-23

v8
15 March 1982

The "HINGE" in Rom 3



vp
9 March 1982

TIACH'RONIC

initially ~ Rom 7:5-8:30

Rom 7:7-8:30 ~ detail

Rom 7:5-6 Summary

5 "When we WERE in the flesh ... sins ... unto death."	16a "NOW we are delivered from the law"	16b "...that we SHOULD serve in ... Spirit"
--	---	---

I Cor 2:14-3:14
Spiritual/Spiritual/
Carnal man

2:14 "Natural" = "Soulish" Jude 19, "not having the Spirit"	2:15-16 "Spiritual"	3:1-4 "Carnal" = "Fleshly"
--	---------------------	----------------------------

N.B. contrast
- IN flesh/Spirit
- ACC TO flesh/Spirit

7:7-13	Sin → Lust v8 → Death 9,13	Past Tense
7:14-25	Battle of the Laws. Good Bad	Present Tense
Objective	"of God" 23,25a	"of sin" 23c, 25b
Subjective	"of my mind" 23b	"another" 21, 23a
8:1-30	"Spirit"	
1-13 "Flesh" - Present		"Flesh"
5-7 Practice	(detail)	
8 Position		
9-11 Position	(detail)	
12-13 Practice		
14-30	Future	kinship
14-17	God, Christ, Spirit	
18	We are restored	
19-22	Creation Restored	
23-25	We are restored	
26-30	Spirit, [Christ], God	

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The Justification of Israel ~ Rom 9-11

Paul punctuates the section with reference to:

	9:1-5	10:1	11:1
- his own Jewishness	✓		✓
- his desire to see Israel saved	✓	✓	

9:6-29 Election

(Formal Cause of
Israel's Rejection)

6-13 Statement

14-29 Defense

15-16 Mercy is free.

17-18 So is hardening.

19-29 So is call of Gentiles!

9:30-11:32 Responsibility

9:30-32a

10:1-21 Rightness by Faith

(Instrumental Cause)

1-15 Expounded

16-21 Rejected

9:32b-33

11:1-32 Israel Stumbles

(Telic Cause)

11:1-10 Did God cast them off?

11:11-32 Are they down for good?

CHURCH PATTERNS IN ASIA--ACTS 20

I. Meetings, vv. 7-12.

A. Where?

1. Homes, cf. Acts 1:13; 2:46; 12:12; Rom 16:5; I Cor 16:19; Col 4:15; Phm 2
2. Contrast Acts 19:9.

B. When? First day of week (prob. Sat. PM)

C. Why?

1. Breaking bread, cf. Acts 2:42; I Cor 11
2. Preaching, I Cor 14

II. Leaders, 17-35

A. Titles and work.

Ref.	Elder	Overseer (Bishop)	Pastor
Acts 20	elders (17)	overseers (28)	feed (28)
I Pt 5	elders (1)	oversight (2)	feed (2)
I Ti 5:17	elders	rule	word, doctrine
I Th 5:12	labor among	over you	admonish
Tit 1	elders (5)	bishop (7)	doctrine, exhort, convince (9)
Heb 13	greet (24)	obey (17)	remember (7)

B. Their reward

1. 32: Spiritual.
2. 33-35: Material. How about
 - a. I Cor 9?
 - b. Gal 6:6; I Tim 5:17-18?

E P H E S I A N S . . . GOD ON DISPLAY

A Survey Outline

The Envelope of the letter

1:1-2;
6:21-24

Paul PRAISES God for displaying his GRACE in
Salvation

1:3-14

Paul ASKS God to display

1. his HOPE

2. his INHERITANCE

3. his POWER

1:18a

1:18b

1:19

3. in the New Life of Christ and us

1:20-2:10

2. in the Union of Jew and Gentile to
each other and to him

2:11-3:21

1. in the Conduct of his children

4:1-6:20

a. UNITY in the church, echoing (2)

4:1-6:9

b. POWER for combat, echoing (3)

6:10-20

INTRODUCTION

(Prayer)

1:3-19

DEVELOPMENT

1:20-6:20

E P H E S I A N S . . . GOD ON DISPLAY
A Survey Outline

The Envelope of the letter

1:1-2;
6:21-24

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4:1-6:9

b. POWER for combat, echoing (3)

6:10-20

DEVELOPMENT
1:20-6:20

The Prayer of Eph 1

3 The God & Father of our
Lord Jesus Christ

has ~ BLESSED us

4 ~ CHOSEN us in Christ

5 ~ PREDESTINATED us

6 to the PRAISE of the GLORY
of his grace

12 In CHRIST

7 ~ we have REDEMPTION

11 ~ we have been INHERITED

12 that we should be to the
PRAISE of his GLORY

13 With the Holy Spirit
of promise

~ you were SEALED

14 unto the PRAISE of his GLORY

Part Verse

A D I A G R A M O F E P H E S I A N S 2 : 1 - 3

A 1 And you being dead

in < trespasses
and
sins

B 2 you walked in which in time past

according to the course of this world

according to the prince of the power of the air, of the spirit that works now

in the sons of disobedience

C 3 we behaved among whom all in time past

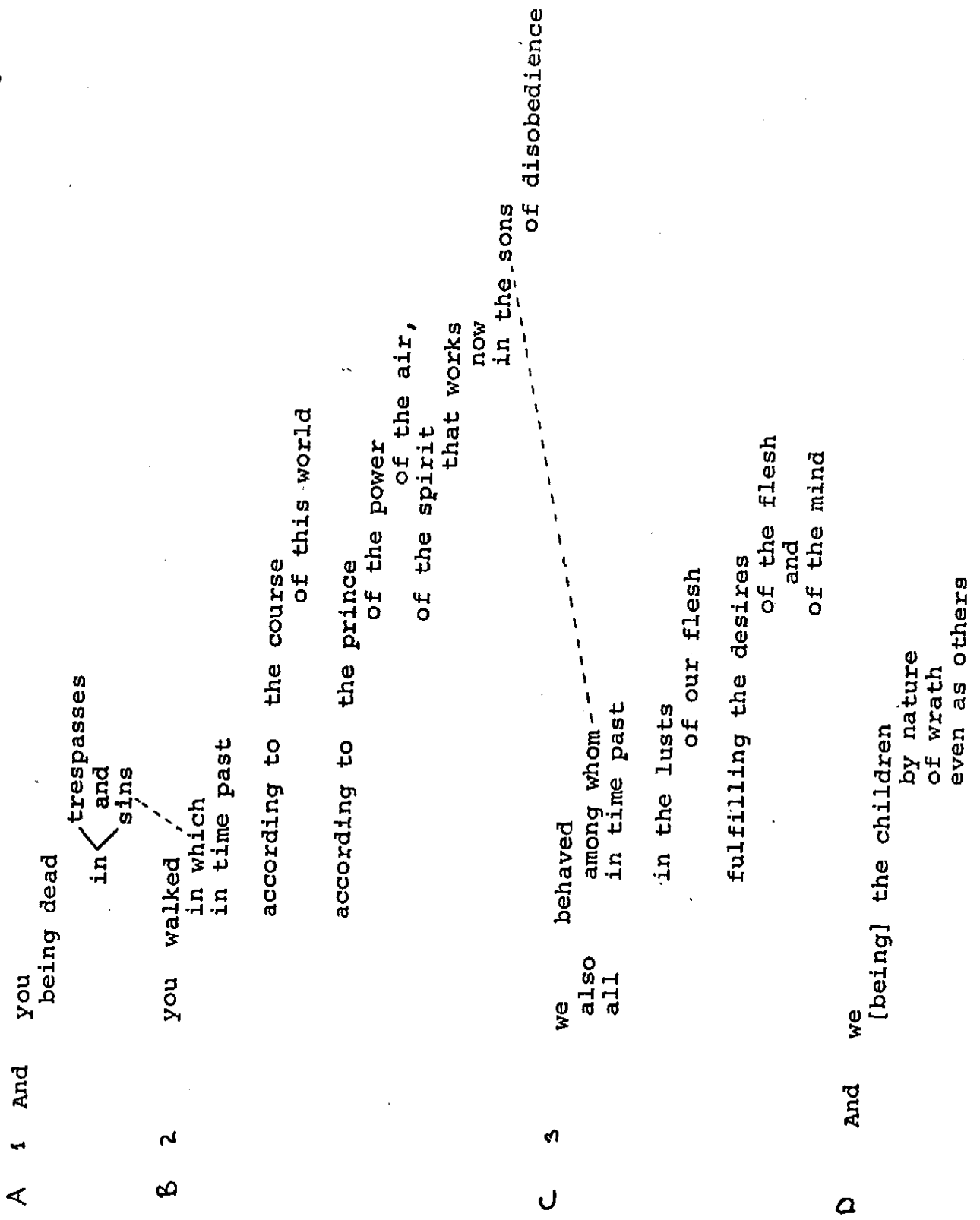
in the lusts of our flesh

fulfilling the desires of the flesh and of the mind

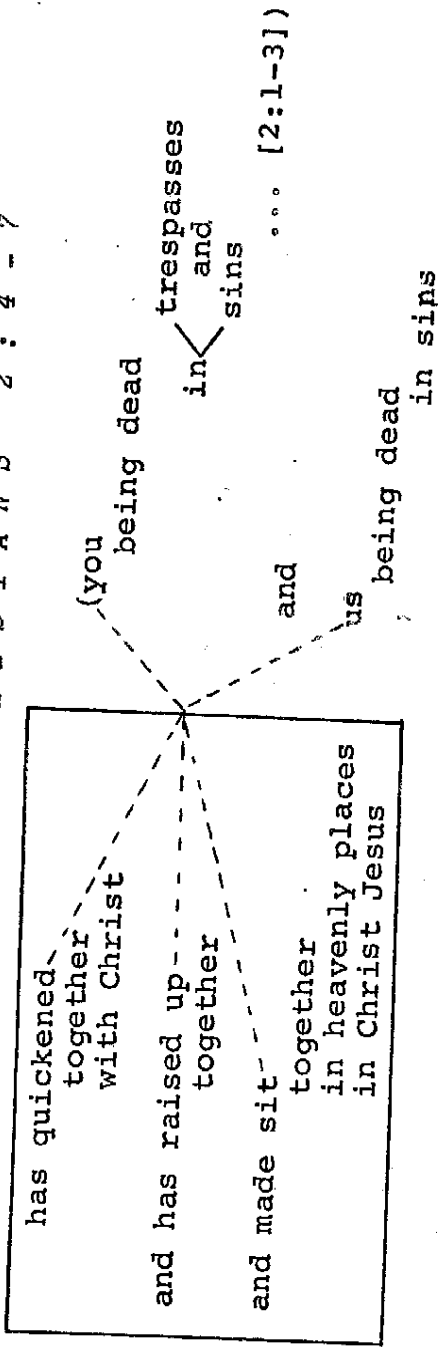
D And we [being] the children by nature of wrath even as others

Part Verse

A D I A G R A M O F E P H E S I A N S 2 : 1 - 3



A D I A G R A M O F E P H E S I A N S 2 : 4 - 7



being rich in mercy

because of love his great he loved

us with which

that he might show in the ages to come in kindness toward us in Christ Jesus

the riches exceeding of grace his

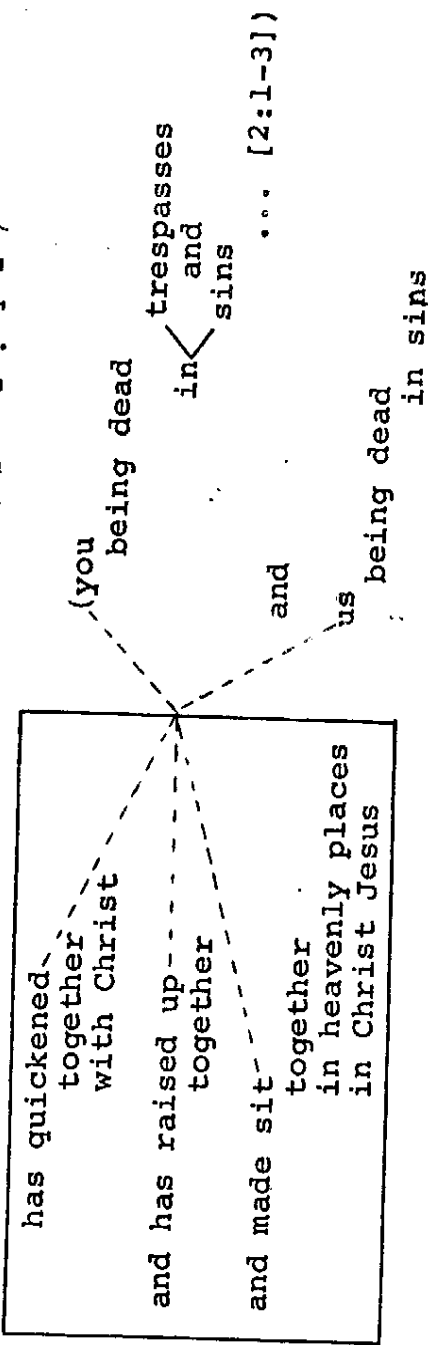
(Parenthesis after "has quickened":)

You are saved by grace

FAITH-WORKS SYNTAGM

Faith, not works, as MEANS of salvation	Eph 2: 8, 9	Tit 3: 4-7
Works as GOAL of salvation	10	8

A D I A G R A M O F E P H E S I A N S 2 : 4 - 7



But God

being rich in mercy

because of love his great he loved us

that he might show in the ages to come in kindness toward us in Christ Jesus

the riches exceeding of grace his

(Parenthesis after "has quickened":)

You are saved by grace

FAITH-WORKS SYNTAGM

Faith, not works, as MEANS of salvation	Eph 2: 8,9	Tit 3: 4-7
Works as GOAL of salvation	10	8

Eph 2:11-22 ~ God's Inheritance in the Saints

2:11-13 Before (and After)

"You"

Before, 11-12

Fleeting condition, 11

Spiritual implications, 12

After, 13

2:14-18 The Mechanism

"We"

14 He is our peace

17 He preached peace

18 We have access

- through him [Christ]

- by one Spirit

- to the Father

2:19-22 (Before and) After

"You"

Before, 19a

After, 19b-22

Social metaphors, 19b

Architectural metaphors, 20-22
(cf I Cor 3, I Pet 2)

SOME POINTS OF INTEREST IN EPH 4-6
NES 282
7 April 1982

I. Note how power/unity themes of the expository first half are echoed in the exhortations of the second half.

II. 4:4-16--

A. Compare the description of unity (4-7) and diversity (8-16) with I Cor 12:4-6, 11, 12, 20.

B. Use of OT--Ps 68:19

1. "Ascended," 9-10

As the opposite of "ascended," "descended" is not to Hades, but "to the lowest part, that is, the earth" (genitive of apposition--cf. "the seal of circumcision," "the sin of blasphemy."

Thus also Ps 16:10, quoted in Acts 2:27, "Thou wilt not abandon my soul to Sheol," not, "leave my soul in."

2. "Gifts," 11ff

C. The gifted people:

	Church pl anting	Church building
Early (2:20)	Apostles	Prophets
Later	Evangelists	Pastor-Teachers

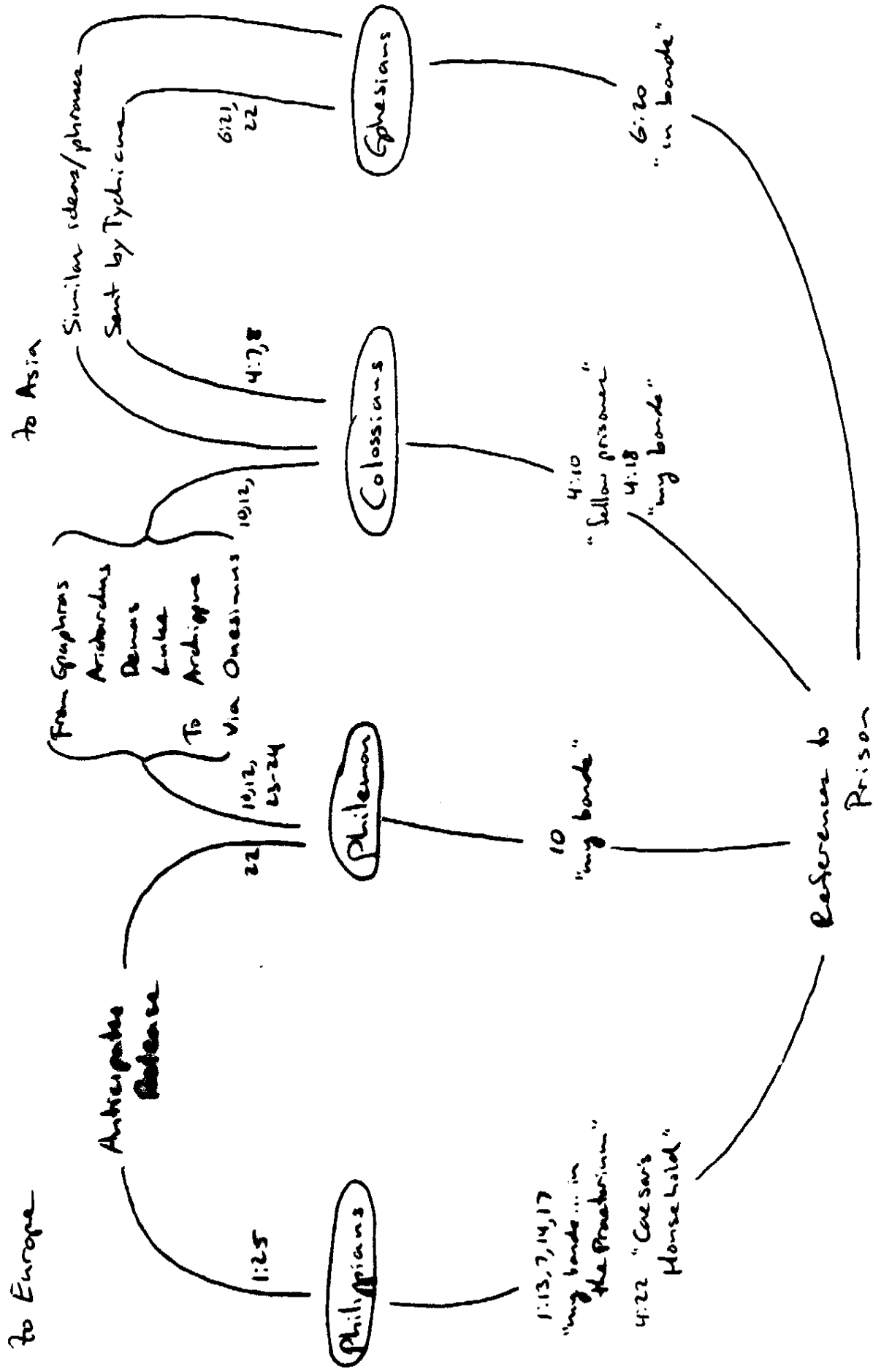
III. Motives for godly conduct in 4:25-5:2--4:30 (Spirit), 4:32 (God), 5:2 (Christ)

IV. Relationships in 5:22-6:9

Submitter	Wife, 5:22-24, 33a	Children, 6:1-3	Servants, 6:5-8
Provider	Husb., 5:25-33a	Fathers, 6:4	Masters, 6:9

NB--the English spelling is "anacoluthon." "anacolouthon" is Gk.

The Prison Epistles



N.B. Paul never uses Socrates' "bond" metaphorically. "Fellow-prisoner" (Col. 4:10; Phil. 23) may be metaphorical (cf. Rom. 16:7).

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Overview of Philippians

1:1-2 Opening

1:3-11 Prayer 9-11 2 Exh-^2 motives $\left\{ \begin{array}{l} 9-10a \text{ Love} \rightarrow 1:12-2:30 \\ 10b-11 \text{ Hope} \rightarrow 3:1-27 \end{array} \right.$

I. 1:12-2:30 Be of One Mind ($\Leftarrow$ Selflessness)

1:12-26 EXAMPLE: Paul

1:27-2:5 EXHORTATION

2:5-11 EXAMPLE: Christ

2:12-18 EXHORTATION

2:19-30 EXAMPLE: Timothy, Epaphroditus

II. 3:1-27 Rejoice in the Lord

3:2-3 EXHORTATION ("We, you")

3:4-14 EXAMPLE ("I")

3:15-21 EXHORTATION ("We, you")

4:1-20 Summary of I and II

I.
Be of
One Mind

4:2-3 Specific

:4-7 General
(peace of God)

:8-9 General
(God of peace)

:10-20 Specific

II.
Rejoice in
the Lord

4:21-23 Closing

Overview of I Timothy

1:3-20	The Charge
3-4, 18-20	Content
5-17	Motive

3-4 Dealing w/ Church Leaders

3	The Categories:
1-7	Bishop (Elder / Pastor)
8-13	Deacon
4	Errors
1-5	Defined
6-16	Timothy's Response

2	Call to Prayer
1-7	Motives
8-15	Conduct (Males; Females)

5-6 Dealing w/ the Flock

5:1-6:2	The Categories (5:1-2, Summary)			
	Women	Men		
Old	5:3-10	5:17-25		
Young	5:11-16	6:1-2		
6:3-19	Errors	Defined	T's Response	
	"Gain is godliness"	3-5a	5b-8	
	Love of Money	9-10	11-16	
	Trust in Money	17-19		

6:20-21 ~ Keep the Charge.

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II Timothy

I. Basic structural observations:

A. Exhortation/motive alternation throughout.

B. Many themes repeated over and over.

II. Develop the main themes in the exhortation.

A. Preliminary list

	1:6	1:8	1:13	2:1	2:7	2:14	2:22	3:14	4:1	4:5	4:9
Stir up gift	x										
Suffer	x			x						x	
Preserve doctrine		x								x	
Not be ashamed		x	x		x	x		x			
Be strong				x							
Teach others				x		x					
Consider P's tchg					x				x		
Avoid evil											
Be pure						x	x			x	
							x			x	

B. Drop singletons and note addition of new stuff

	1:6	1:8	1:13	2:1	2:7	2:14	2:22	3:14	4:1	4:5	4:9
Stir up gift	x										
Suffer				x						x	
Be sound		x								x	
Teach others			x		x	x		x			
Fight false tchg				x		x			x		
Come						x	x			x	
											x

III. Motives

A.

	1:7	1:9	1:15	2:4	2:9	2:17	2:24	3:15	4:3	4:6
God's gift	x	x			x					
Godly people		P	x		P	x	Px	x		x
Faithless people			x			x	x			P
Illustrations				x		x			x	

B. Note the recurrent pairs "God's gift/godly people" and "godly people/fāathless people."

C. Note how 2:4-6 sums these up: conflict, conflict + reward, reward.

SOME SAMPLE FINAL EXAMINATION QUESTIONS
NES 282

1. Be able to define and give examples of the syntagms which we have discussed, such as position-practice, faith-works, gospel, father/son/spirit, flesh/soul/spirit, election-salvation.
2. I may give you a list of short descriptive phrases or key words and ask you to associate each with the most suitable epistle. (Example: "circular letter")
3. Itemize Paul's visits and letters to Corinth in chronological order, with references.
4. Outline the structure of Rom 1-8, explaining the role of chapter 3.
5. Are Gal 6:6 and I Cor 9 incompatible with ~~Æ~~ Acts 20:33-35? Why or why not?
6. Discuss the possible relationship between John's gospel and Paul's epistles which we suggested in class.
7. What is the evidence for the two-captivity theory?

ALSO, review the sample questions from the midterm. The final will be CUMULATIVE, and might include some of those.

SOME PAPER TOPICS
NES 282

1. Survey the life and work of some "minor character" from the data in Acts and the Pauline letters. For example, Barnabas; John Mark; Aquila and Priscilla; Apollos; Titus; Luke; Timothy.
2. Analyze the literary architecture of Colossians.
3. Analyze the literary architecture of Philemon.
4. Synthesize the semantic structure underlying the "flesh/spirit" contrast in Paul's writings.
5. Collect passages from the letters and Acts which describe Jewish-oriented opposition to Paul. Reconstruct the nature of this opposition, and outline Paul's strategy for dealing with it.
6. Make a list of the things Paul "glories" or "boasts" in. Try to find an underlying theme or unifying trait.
7. Outline Paul's view of the afterlife.
8. Study Paul's theory of motivation, as it is reflected in the arguments he gives his readers for living godly lives.
9. Study Paul's view of the nature of human civil government and its relation to the church.
10. Synthesize Paul's references to angels.
11. Discuss the parent/child metaphor as Paul uses it to describe his relationship with the churches.
12. Pick one of the missionary strategies we have isolated and analyze the various instances of it.
13. Analyze the similarities and differences between Ephesians and Colossians. Can you explain these on the basis of the purposes of these two letters? (Actually, can you reconstruct the purposes from the differences?)
14. Pick one of the epistles from James to Jude and compare and contrast it with the Pauline letters.