

Lecture for 20 Jan 1982

Good C.

I. More on the diachron cycle

A. Far-forged

eg. scene of 3 photos (
 ~~suffold~~
 ~~great~~
) rand field.
 gas station
 sold gin.

B. 19, 21 ~~2~~ 2nd Trane ag. here. 16- ^{pure seed} ~~Not~~ low
 17-22 - 2nd ~~at~~ low and. (
 ~~Looked~~
)

Why low? base of Tugay ~ lot "in order for there to be" -
 to point of main sun "it's seed should be"

(Does it threaten the pure? No - can't see any good.

both put to seed / pure by Sd. "pure by Sd. - 1X"

23-25 "the fresh" the body of "bird" what can or goes.
 No other way out. Makes sun manifest. "bird" as people abt.

v 19, 22, 23, 24

26-29 like in "the Sd." - 1d of X. of 2:20

put on 29

- 1X 28

- "if dirt" 29 - not game, but practice.

Note the seed/pure in 29 to draw out.

Should be done, but 4:1-7 practice.

II. 5.2- ~~For~~ Cand.

A. 2-12 ~~Part 1~~ ^{1st} ref. to the practice pubh, of hts 15:1.

Note center of ~~gust~~

3, 5, 6 white fresh/low content.

note v6, 6.15 - midline of air. if one is and by Sd.

B. 5.13-6.10. when was a ~~Sgt~~/Fhl cat.

Overall state

Remitts law

Syst. dom.

II. Rem whole globe.

5:13-15

"Brethren"

not flesh ~~and~~ syntagmatic division

fulfill the law by love

6:1-5

"Brethren"

you who are spiritual...

fulfill the law of Christ

5:16-26 Flesh/spirit

.16-18 "You"

-flesh/spirit alternation: summary

-broken symmetry. *also "fulfill law"*

-.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

Least Centre on Gal.

I. 3.15-4.7 Le. FH (Duke)

A. The f of the g - g

B. The state - ch - d - 2 - g - d

II. 5.2-12

A. 1st g - g of the g

B. $02 / 06$

III. 5.13-6.10 - g - g

IV. Rev Galton g - g

22 Jan 1942

Antioch (Syria) PS 15:40
Iystra PST 16:1
Troas PSTL 16:10
Philippi PSTL 16:40
Thess PST 17:1
Berea PST 17:1
Athens P 17:1
Corinth 18:1
Spartacus 18:12
Jeru. 18:22

Note these recurring elements:

1. New workers added in the course of the trip (Timothy, Aquila/Priscilla, Apollos)
2. Advance "probes" (Athens, Corinth)
3. Revisitation.
4. Resident supervisors.

11. 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 17:24-25</u>
a. Isa. 42:5, Acts 17:24,25	2 points here: ① Vocal compound ② August.
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 that which cometh out of	made with hands, neither is he
it;	served by men's hands, as though
he who giveth breath unto the	he needed anything, 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 equity"
6-7 light-blind-darkness	23 "ignorantly"
8 graven images	29 "gold-silver-stone--man"

3. The setting of this paragraph in Isaiah.

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

b. Isa 40-56 offers consolation to the captives and promise of deliverance.

Isa. 36

i. Culturally, political conquest involved more powerful gods.

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

(a) Parodies against the idols: 41:6-7, 44:9-10; 46:5-7

(b) Challenge to foretell future: 43:21-23; 46:9-10; 48:3-7.

1. Introduction: 32-33; 43:10-12; 44:6-8; 45:1-5, 16, 22-23; 46:1-2

Paul's use of the text:

Note the OT nature of his preaching, EVEN AMONG PAGANS.

1. Use one passage with regard to its context:

i. Jewish understanding not unique to him,

ii. Setting in Isaiah makes it ideal for confronting idolatry.

iii. Summary of the sermon.

72-73, Introduction. Note adaptation to audience.

74-29 connects a chiasm (ABA) — a god of us all

24-25, B, the error of idolatry. You don't create; you are created.

i. One another chiasm, within 24-25:

Support

Claim

The God who made everything

does not live in man-made temples,

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

since he is the one who gives life to all

ii. 25b, 29a, referring to God as giver of life to men, are best Jewish transition to center section.

iii. 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.

2. 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. 1 Cor 15:4; John 5:19-30.

c. Tie to 26-28

"all men" ~ because one God creates all.

"But" because of creature/creator relativity.

MAST he was it
2) He puts a star that others can see they are (idols)
3) He puts a star that goes where he wants them (Hera).
Has he -- it.
an altar / no god

He who sits you. Not different from the one who sits you. But different from the one who sits you.

3d. SERVICE OF 1 THESSALONIANS
(cf. Thomas Boye, *Tactics 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; *wholes*

--they are example for others. *wholes* [wrath]

VISIT, 2:1-12.

--his original ministry there

--they remember him

THANKS, 2:13-16 *In statement of gospel.*

--they endure persecution *wholes*

--they take example from Judaea *wholes* [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

do this

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

--do not sorrow as others

"Wherefore comfort one another"

2 parts of Xc
with
- blessing
wholes

DOCTRINE, 5:1-11 "You have no need that I write"

--do not sleep as others

"Wherefore comfort one another"

- joyful
wholes

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

--12-13 the flock

--14-22(?), the leaders

do this

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

5:25-28, Epistolary closing.

I THESSALONIANS NES 212

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. 1 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/docarine sections:

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. 5:1-11.

B. Self-support. 2:9 (cf. II Thess 3:7-10), cf. 4:10b-12.

C. Ministry, 2:10, cf. 5:14-15.

D. Holy conduct, 2:10, cf. 4:3-8.

II Res. Letter.

I. Date

Before I Res? Perim is $\begin{cases} \text{point in I Res} \\ \text{pres. in I Res} \end{cases}$

BUT Acts 17:6, not just Paul, but other leaders had been present at the 1st. I Res ref. to that. when

B After I Res:

1. I Res 3 - I Res follows T's act of I Res. Unlikely that another letter intended.

2. Is I Res one 1st, he did not know of the dated one - d??

Tim is only candidate to tell him - but then why not in I Res?

But if it is later, Tim could by date come to tell P. the next day.

II. Overview

A. 2 major sections 2:1-12; 3:6-15 - of I Cor. both relate to specific problems.

B. Set off by pages - of dated/identity matters. (Note notes)

C. Date / Date done - relate?

III. Date / Identity system.

Mon Feb 1 Lnd - Paul - office. ~~as~~

Wed Feb 3 Bacon Hall. 12⁰⁰ Day.

1.1-2 Epistolary opening.

1:1-2 "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 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

5th. sent
98 Cn

Poster

Poster

THE ELECTION-SALVATION SYNTAGM
H. Van Dyke Parunak

Rom. 8:29,30

I Pet. 1:1-5

II Thess. 2:13,14

whom he did foreknow

according to the foreknow-
ledge of God the Father

brethren beloved of the
Lord

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

elect

because God hath from the
beginning chosen you

whom he did predestinate,
them he also called

through sanctification of
the Spirit

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

[implicit]

unto obedience

and belief of the truth

whom he called, them he
also justified

and sprinkling of the
blood of Jesus Christ

to salvation

whom he justified, them
he also glorified

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

to the obtaining of the
glory of our Lord Jesus
Christ

Ready - come pack.
Text at altar.

SAID BY PAULINE HSC PATTERSON (i.e. the Theos)
HSC 132

1. "Day of the Lord" Start of Am 5:18 - moral the - disaster. ref to
Jehs, 4021?

2. OT use: Zeph. 1:1-2:3; 3:14-20; Joel 2:1-2, 11-16; 3:1-16

two main themes:

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

3. "Lord" as a title for Christ.

1. Distinguish:

- a. TRANSLATION of NOUNS bayt, oilos, oikos - different in each language)
- b. TRANSLITERATION of PROPER NAMES (daviid, aish, dauid, etc. - 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. Its usage replaced with aishay "my lord" to avoid risk of blasphemy.

3. The LXX ("Septuagint"; Greek translation of the OT)

- i. does NOT transliterate YHWH
- ii. but translates the replacement term (aishay, etc.)
sk, kurios "lord."

3. This title is used for Christ, opens way to apply

many OT passages about YHWH to Christ, including "Day of YHWH"

4. Double use of "Day of Lord" and related phrases (character of work, etc)

Shows same basic judgment/salvation duality as the OT
phrases (though with more emphasis on salvation and less
on judgment).

5. Replaces distinction among titles.

the day of CHRIST'S coming.

[illegible]

21. the "raise-a-rye" syntagma. Final development of "day of Lord"

	Dead believers	Living believers
1 Th 4:13-15	He who believes in me, though he were dead, yet shall he live.	He who lives and believes in me shall never die.
1 Th 4:16-17	For dead in Christ shall rise first.	Then we who are alive and remain shall be caught up together with them...
1 Th 5:1-5	The dead shall be raised incorruptible.	We shall be changed.
	This corruptible must put on incorruption.	This mortal must put on immortality.

III. II Thesis 2-nd: "Restrainer"

A. The problem, 2.2: a spiritualized eschatology? Cf. II Tim 2:17, 18; I Cor 15:12.

3. "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
3 God"

2. The restaurant

1. Government? PPR

a. Try to explain Paul's reticence.

b. Then

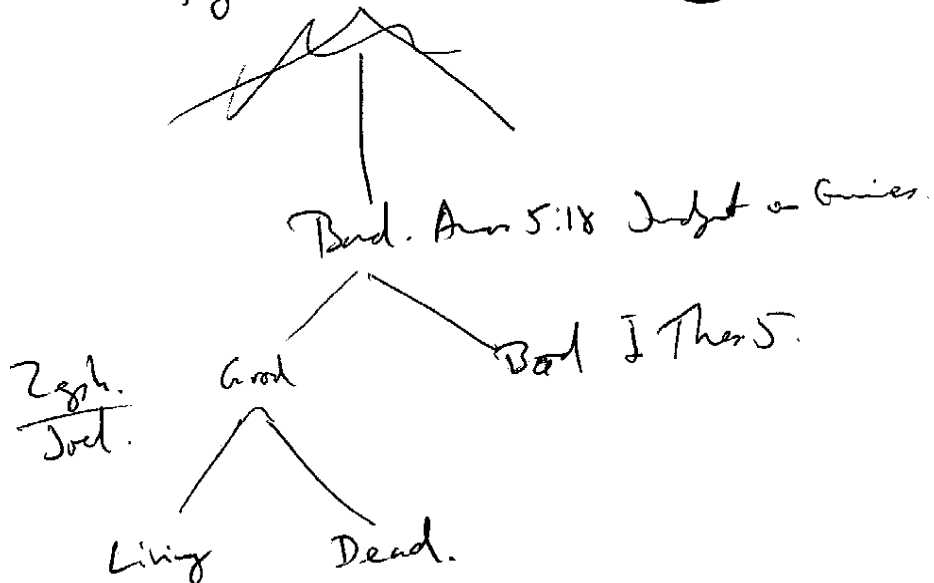
i. Sources of models for the "man of sin" are all strong government figures. If Gaius is also in view (as PPR suggests), it is even less likely that Paul could view Rome as the restrainer.

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

iii. The church def. Gullmann's idea that it is Paul's. That church secretly sees the church as displaying God's glory, 1 Th 1, 12 Phil 2:12-16. ← *stunt*

How this fits in w/ chryse/nave possibly synch

Dy of Lrd = Sabbath / Feast (?)



I. Date of Gristle.

15.32 have been at Glen
16.8 still there. } end of 2^d, start of 3^d MS
16.5 on way to Macedonia - must be 3^d. At 19, 20:1

II. Overview

A. Division markers

Now coming ~ 7.1, letter

Now I - You - of II Thes 2:1, 3:6

B. Overall note - there are not all at same level. Last page symbol etc.

Note ~ explicit phonemes work on small scale

~ then, woods are more dry - ridge. (A dry vert.)

and right in a suit, an artist by eye
congruous!

Go on ~ Much interweaving of themes. This - analysis; antithesis.
Role of art Role - interconnect - Kw.

Dates ~ on both cases, recalls P's 1st visit to her.

Can't - within 1 hour dealt w 12 cents of eq. lib.

Early ~ fornication; prior exposure of sexuality

~ Menge; dune

an order of man; woman is creation

Assembly ~ 8-11 Need to sign to

~ 12-14 Need to write

rec'd of ch mstrs

III. ^{Note} 1/10-4:13 Dates of 110416 Do they fall Paul, or not?

Could - yes

But $\text{Ker } \gamma \sim H_5$ is odd, not $\sim$ of itself, half of H_5 .

A. Cont. 1.10-3.4- αX^L ; γ lower μ

B. Payle - 3.5-4.13 ; egg & young Kw.; metamorphosis.

Now I - your brother

Now concerning

Epistolary of

1.10

Doctrine re. Paul's initial ministry

4.14

Conduct ~ Fornication

Family Life

↑

7.1

7.25

Church Life

↑

8.1

11.2

Family Life

Church Life

12.1

Conduct ~ Church Fellowship

15.1

Doctrine ~ Paul's initial ministry

16.1

12

15

Epistolary Clay.

Power on ~~HS~~^{control} control, 1:10-3:4.

Fake Dr		Shift in power, down shift in false/time down.
True Dr		
Hotel		

↳ both sides - power - fly in lead - shift in - no 10

The Natal/Carl/Sentinel syndrome in the maturity
network.

I. 1-6 all with 1.10- Need for Unity.

1.12-4.14¹³ Needless down our unity

3-1-3 Teary - wisdom.

3-4 Teary

4.14-6.20 Need more diverse. unity. Too talent have

say ch 5:

Recall the REAL content in work in ch 1, 2.

II. 3.5-4.5

4 metaphors - 3 drafted $\left\{ \begin{array}{l} \text{effort. 08} \\ \text{results v13} \\ \text{Sufficient 02} \end{array} \right.$
 $\leftarrow$ v14 12.42

Develop 3: 10-20 - Xth.

Onlifter - Use

Admits "let say/w" -

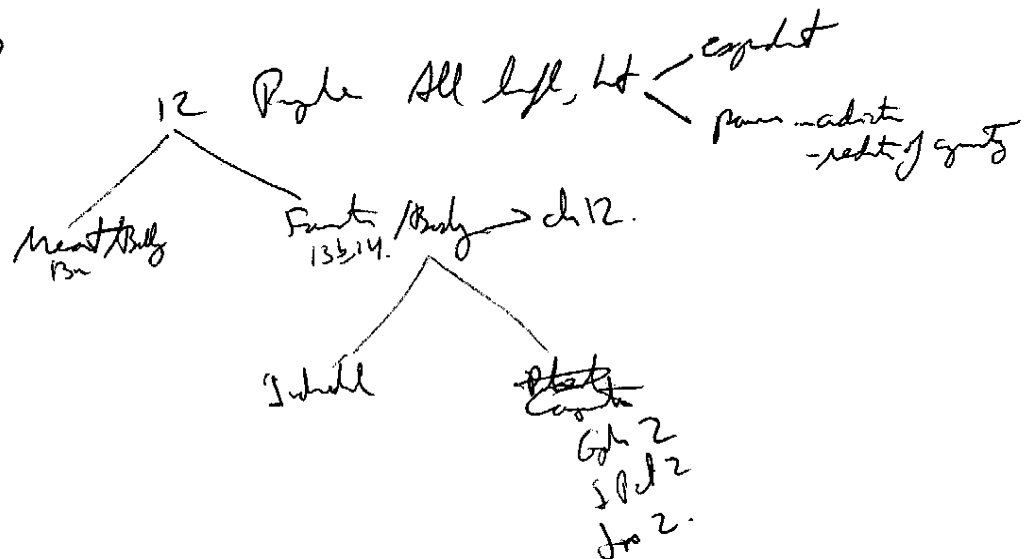
Teary/Test

v16 ^{pl} $\frac{1}{2}$ - Teary (sgh)

III. 5-6 Parents.

A. 5 - looks at another
 6 - looks at self. by as sm.

B. Run - 12.20



I Cer 7 Intro - role of Mage in Xth Lth Se. 2nd rate city?

I. Tie to further what is already in there is good here. Not as much, but

II. Small 2-fold dim-block.  unhelpful, unhelpful again of it.

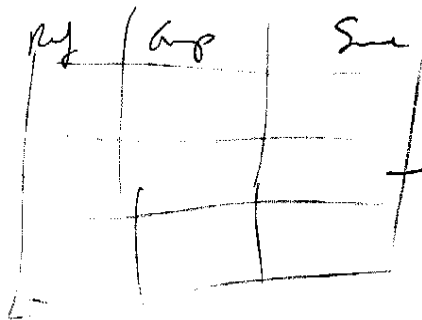
III. 1st half

6-17 mds $\angle$ ^{ful} _{gff}

2-16 ^{gff} PUTES COMMAND in way just as style as forbidden.

red
3 cod. us.

6-17 CMS

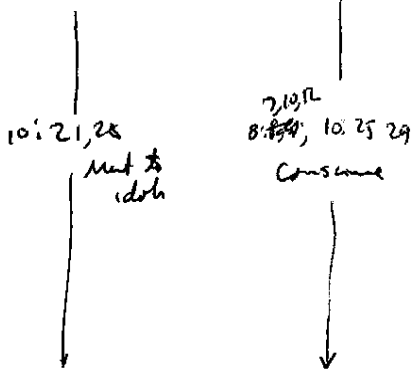


+ degree ~ led. Mk 10:11
Lk 16:18

"I"

-25

6



Paul goes with the Coins here.
Example Then we Switch

By the
Lords Sign

2 orx of significance

Apple - of 12:28 - dist. 3 types

Free

Sailed Act 1

Front.

Agreement

- Support.

- food

- cures

- no work.

- labor/road.

At 25:4 (note use of law)

- based on evangelism. P.C. Acts 20:33-35

His "glory" - his estate. No divine abt present.

Rights? or Regeneration?

Overview of I CORINTHIANS II

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

Man/Woman,
cf. 7

[Unassembled ~ cf.

11:5; 14, 31, 35]

11:17 "How ... 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)

11:16 Negative ~ no precedent for anything different.

Authority behind the Teaching

11:3 Literal ~
 Chain of headship
 Implications for
 - Men
 - Women
 - Women
 - Men
 Implications for
 Chain of glory of Honor, v15.

Content

Men & Women
 re. God
 the head
 his head

11:13 Figurative
 Disth "covering" v15
 v15 το περιπόλαιον
 "cover" cloth
 κατα κεφαλὴν ἔχει

Need to cover
 glory?

11:8 Reasons for
 Verse - Gal 5:22

Men & Women
 re. one
 another
 based on creation
 of II Tim 2:13-15

11:11 Reasons for
 Responsibility - Gal 5:25

11:10 Focus
 a) Control his head? Rev. 11:6 ...
 b) victory for symbol of power?

Agly - I Cor 4:9

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)

"I praise not" - inclusio at end.

11:23-26 The MEANING of the supper

.23-24 Bread

.25 Cup - contrast OT. Lev 17:10-14

11:27-34 APPLICATION

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

"Unworthily... approve self"

"Unworthily... discern body" - cf ch 5.

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

Wait for each other

11:34 "You come together..."

Overview of I Corinthus 12-14

 文
 部
 科
 学
 省

The Authority
 ~ "ignorant" ~ "spindle" ones.
 ~ "load" ~ "brother"
 fest.

14-00000-40

12-4-50 Relating to Policy

4-11 Source of info

4-6 open market

7-11
on a wooden pole

Fig. 106
Vase

Fig. 107
Vase

100

[illegible]

10

Impf # 70-66

QUESTION

12:31 - Great excellent way to

516

reference to God/Christ

discussing

三

100

142-35 Believers on an Assembly

2-19 Pearson

20-25 52-53

26-35
Caldwell

35

14:1 Love / Prophecy

THE NOTICE

42

1-3 "2" ~ 9.5% infant low feed - high - order - programme

is out of the picture

Figure 6

5

9 Feb 52

SOME SAMPLE WRITING QUESTIONS

HEB 282

Define the "gospel" syntagm 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?

x 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. *also that you know s.t. abt. athletic wear.*

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 epistles (the writing of I Thessalonians) in chronological order.

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

for FFB.

Aug, the link to Sept 1st

I Cor. 14

	2-5 Tongues / Prophecy contrast - audience - function - prestige	Statement of Theme																
6	"Brethren" 6-12 Argues from the nature of LANGUAGE 1/yr. alt'n. (Sender / Receiver) 13 ~ "Let him ..." 14-17 Argues from the nature of MAN If the divine (Spirit / Mind) Unholy	Logic 6-9 Spk 10-12 Hmn for ex - illu - "I" - "to you"																
20	"Brethren" 21: Cites Isa 28:10-13 22 Tongues Prophecy) audience 23 Tongues 24-25 Prophecy) effect.	Scripture																
26	"Brethren" 26a - Description 26b-40 Prescription ~ "Let all things be done..." → <table> <tr> <td></td><td>Speech</td><td>Silence</td><td>Reason</td></tr> <tr> <td>Tongues</td><td>27</td><td>28</td><td>need to inhibit</td></tr> <tr> <td>Prophecy</td><td>29</td><td>30</td><td>31-33a order</td></tr> <tr> <td>Women</td><td>35a</td><td>34a, 35b</td><td>34b lines of authority</td></tr> </table> "Let all things be done..." ←		Speech	Silence	Reason	Tongues	27	28	need to inhibit	Prophecy	29	30	31-33a order	Women	35a	34a, 35b	34b lines of authority	Conclusion
	Speech	Silence	Reason															
Tongues	27	28	need to inhibit															
Prophecy	29	30	31-33a order															
Women	35a	34a, 35b	34b lines of authority															

VP

11 Feb 82

NOTES ON I COR 14:20-25
NTS 282

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

Tongues for unbelievers effect on unblvrs: confuses.

Prophecy for believers effect on unblvrs: 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 stories.

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.

Leading on blind - Isa 6: 9-12

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

[1a/b Preacher
1c-2 Hearers

3-8 Content	Evidence
Christ died	buried
Christ rose	seen

[9-11a Preacher
11b Hearers

12-34 FACT of Res'n

12 The Error

13-32 Correction

13-19 IF no res'n 13-15 X²

- then Christ rose not;

- opposites are true;

- no salvation.

20-28 NOW 1. Christ rose

✓ w 23:5-11
Gm: more 21-22
Order 23
to end 24-28

29-32 IF the dead rise not,

- they (Paul's opponents) are big fools.

- 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

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

___ 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

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 ~~circumcised~~; Philippi; Mars Hill; Aquila and Priscilla. *1 pt for each correct antecedent*

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 ~~points~~ points); Rom 4:25. *1 pt for each element of syntax & format 2 pts for each list correctly formulated.*

a [A] 2 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.

2 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.

2 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.

2 pts each body, 2 pts each explanation. *Set body - on sheet?*
6. "Now concerning..." introducing questions raised by the Corinthians in their letter to ~~Rm~~ 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.

1 of 19 b

① 3 pts.

The problem: EARLY or LATE; FAMINE or COUNCIL VISIT

Centers around identity of Jerus. visit in Gal. 2:1.

- a. EARLY THEORY: Gal. is the 1st epistle, written before the Council (Acts 15), after the 1st miss. journey

- ② 2 Thus, Jerus. visit in Gal. 2:1 = Acts 11 / Famine visit.
Gal 2:1 $\neq$ Acts 15 / Council visit

REASONING:

- ④ 2 1. Council decision would be cited in Gal. if Gal. were written after it.
- ⑤ 2 2. Galatians shows a complete list of visits. If Gal. 2:1 = Acts 15, then Acts 11 visit is not listed.
- ⑥ 1 3. The "revelation" of Gal. 2:2 is Agabus' prophecy of Acts 11:28.

- b. LATE THEORY: Gal. is a later epistle, written after the Council (Acts 15), after the 2nd or 3rd miss. journey.

- ③ 2 Thus, Jerus. visit in Gal. 2:1 = Acts 15 / Council visit.

REASONING:

- ⑦ 1 1. Chronology fits better (17 years of Gal. 1:18 [3 yrs] + 2:1 [14 yrs])
- ⑧ 1 2. The companions in Acts 15:2 include Titus, mentioned in Gal. 2:1.

①②...④: These are the main points of the argument.

3 2 1: These are the numerical values given each corresponding point of argument.

①
②
③
④
⑤
⑥
⑦
⑧

14

} Each line corresponds to a point of the argument (①③④, etc.). The penciled number is the value earned for that point. The total is written in red.

③

6	6	6	0
1	1		

3 3 3 3

7 4 4 4 4 4 4 4

5 5 5 5 5 5 5 5 5 5

6 6 6 6 6 6

$\frac{7}{8} \times \frac{9}{10}$

8 8 8 8 8 8 8 8 8 8 8 8 8 8

9 9 9 9 9 9

10 x x x

// x x

12

13 x x

14.

(4) 0 | 00
| |||||

2 222222222222

313

y y y y y y y y (y)

5 5 5 5 5 5 5 5 5

6 6666666666^v6666
666666666666

[illegible]

(8)

0	0	0	0	0	0	0	0	0	0	0	0
1	1										
2	2										
3	3	3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4						
5											
6	6	6	6	6	6	6	6	6	6	6	6
7	7	7									
8	8	8	8								
9	9	9	9	9	9	9	9				
10	10										
11											
12		x	x	x	x						

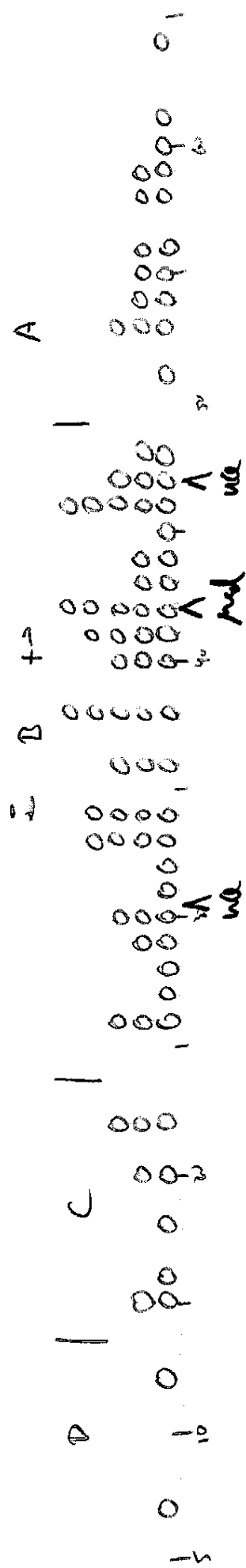
$$\begin{array}{l} -1 \mid x x \\ -2 \mid \\ -3 \mid -3 -3 x x x x x \\ -4 \mid x \\ -5 \mid \\ -6 \mid x \end{array}$$

Plants by the roadside - in - 2001

0
5 7
10 2
15 6855
20 02220
25 8667699
30 42304004433
35 88886668
40 12②2014304310122
45 68766678V56
50 333441
55 95885696
60 014
65
70

#1

0	
1	
2	
3	
4	
5	55
6	66666666
7	7777777777 ⁷⁷ ✓
8	88888888888888888888
9	99⑨99999999999999999999✓
10	



Answers to "Letters of Paul" Midterm

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Jens.



OVERVIEW of II CORINTHIANS

"Lie"

1:3-7
"Comfort" /
"Suffer"

"I"

1:15-7:16
1:15-2:12
Re: to
Corinthians
Paul's
Consolation
7:5-16

1:8-11

"G.A." /
"Thanksgiving"

8-9 The Collection

11:2-15

"Glorying"

10:1-13:10
10:1-11
Re: to
Corinthians
Paul's
Credentials
13:1-10

II Cor. 1-7 ~ Paul's CONSOLATION

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

Center site - but to find same: unity ~
unity
1. Be loud.
2. Look to a holy end.
3. ~~the other way~~ ^{the other way}
Play that you are valuable to the sum of others.

7:5-16
Paul's sorrow/Ps
Consolation
Response to letter
Meets Tims in Macedonia

2:14-6:10 Paul's Ministry

2:14-16 Savor of Christ	4:7-12 Paradoxes
2:17 Not deceitful	Paul's - hope ^{Conf. 5:1} - judgment ^{5:10} - change ^{5:11}
3:1-18 Old & New Covenant let's put context.	6:8-10 Paradoxes
4:1-2 Not deceitful	
4:3-6 Glory of Christ	

Conduct re.
Men

Open Heart, in heart
w/ the wife of the
Cait.

Responsibility
to God

Look for beauty and.

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	

Recall 1 Cor 1-6
Paul's letter to 5:
Unity: Paul's

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 *The take-cumulative \$8-9*

- A. "for saints"
- B. Galatia
- C. Personal; cf. the "pushke" *Exod 23:11 Set yr
Deut 14:28 like ✓
Dt 24:19-21 glean.*
- D. First day.
- E. Escort
- F. "If it be meet"

IV. II Cor 8-9

- A. Macedonia 8:1; 9:2 *cf I Cor 16 - did T. he say 1? 12:18-4 a brother*
- B. Advance team, 8:6, 18-24, 9:4.
- C. Motive, 8:9; 9:9, 15 *→ He to Gal 2:8-10, Tit 3:7, etc.
Gave - Repose.*
- D. Effect, 9:13

V. Rom 15:25-28, 31

- A. Debt, cf. I Cor 9:11
- B. Need for acceptance.

Overview of II Cor. 10-13

"I have said" 12
 "I have said" 13

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

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

A Coming Unit (we/I)

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

Paul's Motive we/I

12:14-18	Not excuse say
Paul's FEAR	- their strife - he will be humbled before them

Paul's Boast

11:1-15	
1-4	Bear with my foolishness as you do w/ your false teaching
5-6	Not behind apostles the ^{more} false
7-15	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	Boasts → Weakness
12:14-18	Not Burdensome
12:11	External (Aristotle)
12:12	Internal (messengers of Satan)

Auth 24 Nov 84

2

Rom 1 ~ The Sin of the Gentiles

What we consider to be SINS! - & duty of appt - in love

1:18-Summary

The WRATH of
God is revealed
from heaven ...



1:24
lust

1:26-27
Homo

1:28b-32
Gdy

1:21-23

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



1:25

1:28a



867.
Clock
fixed identity

1:19-20

the TRUTH



By God - Men know eg. to calm the

Rom 2 ~ The Sin of the Jews

2:1-5 General Principles Absolute; undoubted as to name

1-3 Conduct re. men Abst., ps of other man just

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
law in mind

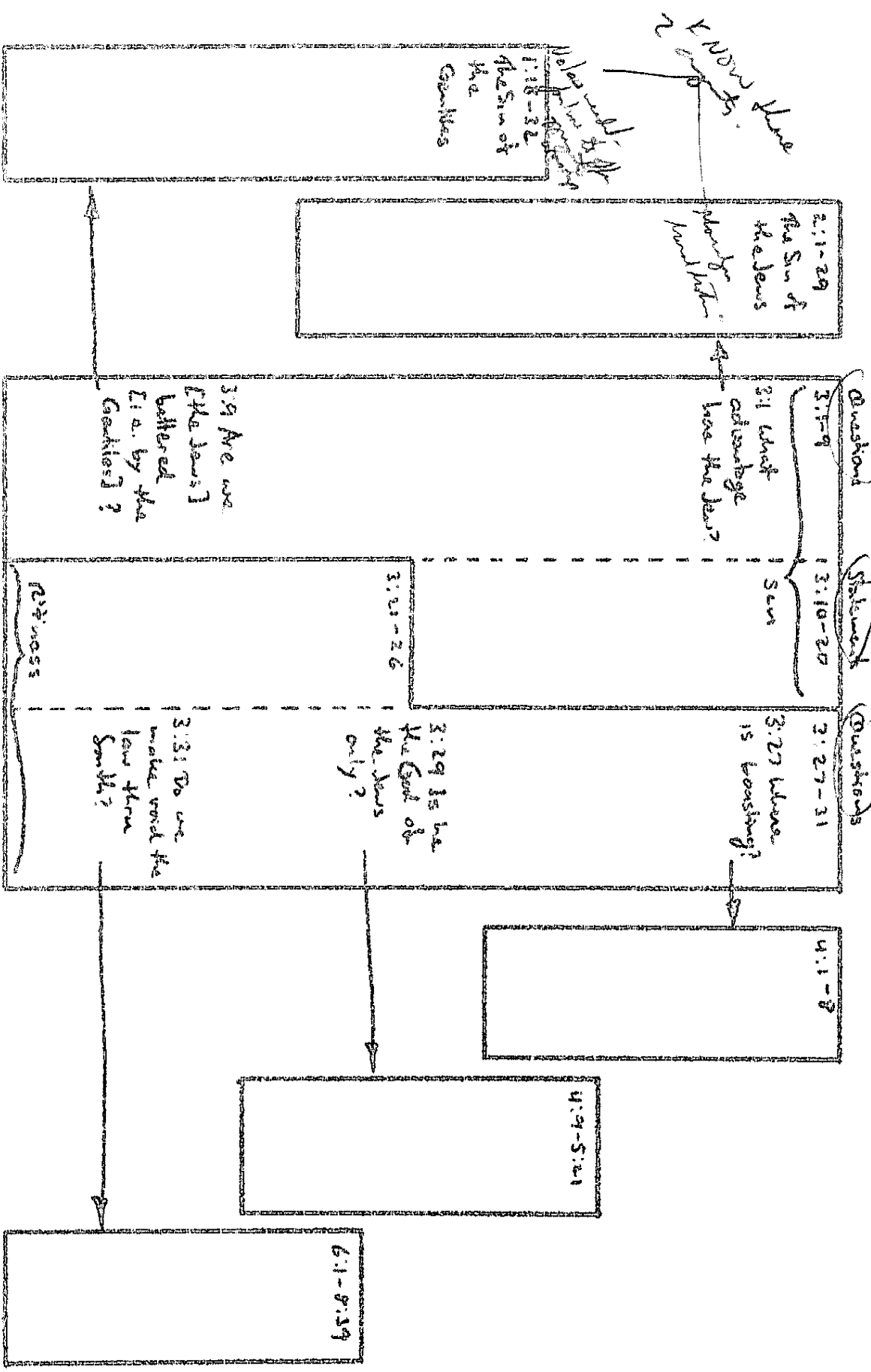
17-24 Focus on the Jew Tie to 1-5 Absolute again - Jew.
state / Quat. He the and it

25-29 Jew & Gentile compared
c. 16.

relative
Jew / Gentile

17

The "HINGE" in Rom 3



has nothing to do with the fact that the company is a public company.

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 circumcision¹⁰ +
- 11b-12 Father of Faithful
- 12-16b Law/Faith contrast
- 16c-18 Father of Faithful
- 19-21 No merit: as good as dead¹⁹ + ^{unlabeled} - ^{unlabeled}
- 22 If [Faith] imputed for righteousness

Compare these to the diachronic argument in Galatians 3-4, the others to the synchronic in 16.

4:23-5:11 Application

"We"

5.1 We have

- peace
- access

5.2 We rejoice in

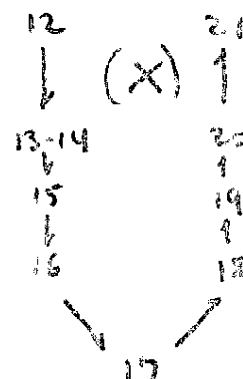
- hope & glory (Ec 5)
- tribulation (Ec 12)
- God

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

"He"

- The moral abstracts { Sin → death; by one/by Christ
(sin - law - death) (either, reign)
(grace - righteousness - life) Law
- the people { the one/the many
condemnation/justification

Summary



Q. re what Adam's fall into
the one we made picture of X's?

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

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

Position

6:1-11
Union with Christ
in BAPTISM
Died Rose
Christ Believers
"Reckon yourselves"

Position

MS - I Cor 12:13
Made Spoke - Gal 4:27, 5:1 - Cleansing
Rom - Phil 2:18 Cyp of MS
Immune - DOR

6:12-14
YIELD as INSTRUMENTS
Practice 11-13
(imperative)
Position 14

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

6:15-23
YIELD as SERVANTS
Position 16-18
Practice 19
Position 20-23

7:1-11
Union with Christ
in MARRIAGE
7:23 7:4
Woman Believers
1st Husband Christ
2nd Husband Christ
cousined
risen

v8
15 March 1982

DIACHRONIC

mortality ~ 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."	6a "Now we are delivered from the law"	6b "...that we SHOULD serve in... Spirit"
--	--	---

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

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

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

7:7-13	"unholy"	Past Tense
Sin ↳ Lust 7:8 ↳ Death 9,13		
7:14-25 Battle of the Law: Good	Bad	Present Tense
Objective "of God" 23,25a "of sin" 23c,25b		
Subjective "of my mind" 23b "another" 21,23a		
8:1-30 1-4 Law 3:31 We do not see the law - we see the Spirit		
1-13 "Flesh" - Present	"of the flesh" (detestable) Gal 5:25	"Flesh"
5-7 Practice "of the flesh" (detestable)		
8 Position 17		
9-11 Position in (detestable)		
12-13 Practice off		
14-30 "Abolished" (pl) - by the Spirit		
Future		
14-17 God, Christ, Spirit		Relationship
18 We are restored		
19-22 Creation Restored should be doing the new body		
23-25 We are restored		
26-30 Spirit, [Christ], God		

17 March 82

1. Synt

2. S-2

3. 7:7-13 - 2 Ans

A. 2 Ans - lets us know...

B. "death"

Physical? N.

Spirit? Gd 2 - Brothers - no law.

Exposure - knowledge of sin Note 11 =

C. Who is "I"?

Paul? But who came - Acts 23:1

All in?

Paul doesn't = but / en.

I'll see who it

Jesus 1:14, 15 - but looks to
sin act

4. 7:14 and 3x

Know

cohort

Dist'n

8-11

4 Caves: Form (Plans)

Material (Wood)

Instrumental (hear, see)

Telic (to live in)

The Justification of Israel ~ Rom 9-11

Paul punctuates the section with references to:

	9:15	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 out of faith

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?

As of Re 12-15

115 concepts of
punish.
16 don't be a punter.

12:1-2 to 3

13-13 to the del

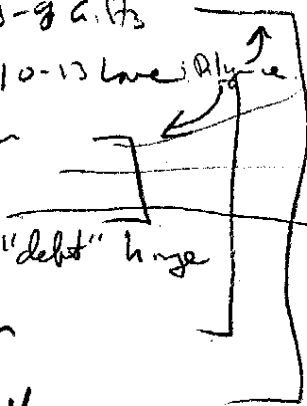
14-21 to enemies & pun

13.1-7 to government

Note "debit" hinge

18-14 Love / hate him

14:1-15:13 Warden Brother



~~Problem~~

Card 14:1 "Re"

Dis- of Weal/Sty

14:2-12 to Weal: sty
2nd Ford

14:13-15:4 sty.

Weak-judge sty

sty - deep weak

NB - food (2), days (5) - Weak is
junk can't. so this side

15 "first Jew"

Card 15:7 "Re"

Dis- of Re

"First Gentle"

Day 15:5 6

15:13

Note ~ like Ca, but full. the sty

~ like Ca, pull "

Per 13 - excursus on P's view of gov't.

3/29

1) Note a double use of *lyge* ~ Pinguetia: Pans.

Gr 6:12 - angelic Jones

Pis 3:1 civil rulers.

2) OT view of gov't

Ezek 28 - Prince of Tyre - then not a man

v12 - Kg of Tyre - then not dumb.

⇒ political for angels

Dan. 10

3 week fast

v13 angel delayed / reason - ch 20; 12:1

Afr see as prince of Persia

Green

Isreal

⇒ strong moral flame to politics. earthly conflicts reflect heavenly battles.

3) Yet Paul, even in Tiber (after 1900!), even using "indulgent" terms for rulers still could rebuke!

~~for~~ Brune - Pseudo only knew benefit of this rule. Gallos in Cuth.

But Philippi? justified.

State here - as potential enemy!

4) Let states show in the attitude → not one of anxiety or anxiety. One can surely doubt that P would doubly warn the royal to, say, turn more to the equine. Yet even then, his attitude is that of 12:14ff. POSITIONALLY, the ruler is not of G, even if he does not PRACTICE equitatively.

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) seems to be a weekly thing - not "1st day of month," etc.

C. Why?

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

"Come together"

Acts 20:7-12

I Tim 1:17 6000/10000

Phm 2:5-7

cf. Mt. 18:20

II. Leaders, 17-35 Only address to elders. In Tit can also, but we should to women/youth.

A. Titles and work.

Ref.	Elder ^{Age, Experience}	Overseer ^{Until - good, for well-bred people, not progress} (Bishop)	Teach 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)

clearly for 10 of the 12.

B. Their reward

1. 32: Spiritual.
2. 33-35: Material. How about
 - a. I Cor 9? 2000/10000.
 - b. Gal 6:6; I Tim 5:17-18?

Acts 20 - spend - state

17-27 Paul's first ministry

28-35 Paul's later ministry

28-31 Paul's later (you) - note increasing number of false teachers, evident in Acts 20/Titus -

32-35 Paul's end.

on the good argument, of II Th 3:8. Paul's by words.

note increasing number of false teachers, evident in Acts 20/Titus - set clearly in Gal

The Prison Epistles (c. 100 AD) - also in prison, but - all people - ought to be - and

To Europe

Anticipates Release
in II Tim. 4:6

1:25

Philippians

1:13, 7, 14, 18
"my bonds ... in the praetorium"

4:22 "Caesar's household" = Roman guard

To Asia

From Ephesus

Aristarchus
Demas II Tim. 4:10
Luke
To Archigene
via Onesimus

10, 12, 23-24

Philemon

"prison"

10
"my bonds"

Reference to Prison

Similar ideas/phrases
Sent by Tyndale

6:21, 22

Colossians

4:7, 8

2:1
"prison" - Phil. 1:18

6:20
"in bonds"

4:18
"my bonds"

800 AD

N.B. Paul never uses *deposio* "bond" metaphorically. "Fellow-prisoners" (Col. 4:10) (Ph. 23) may be metaphorical (cf. Rom. 16:7).

up
2 Apr 82

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

INTRODUCTION
(Prayer)
1:3-19

1. his HOPE

1:18a

2. his INHERITANCE

1:18b

3. his POWER

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

DEVELOPMENT
1:20-6:20

The Prayer of Eph 1

3 The GOD : FATHER of us
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

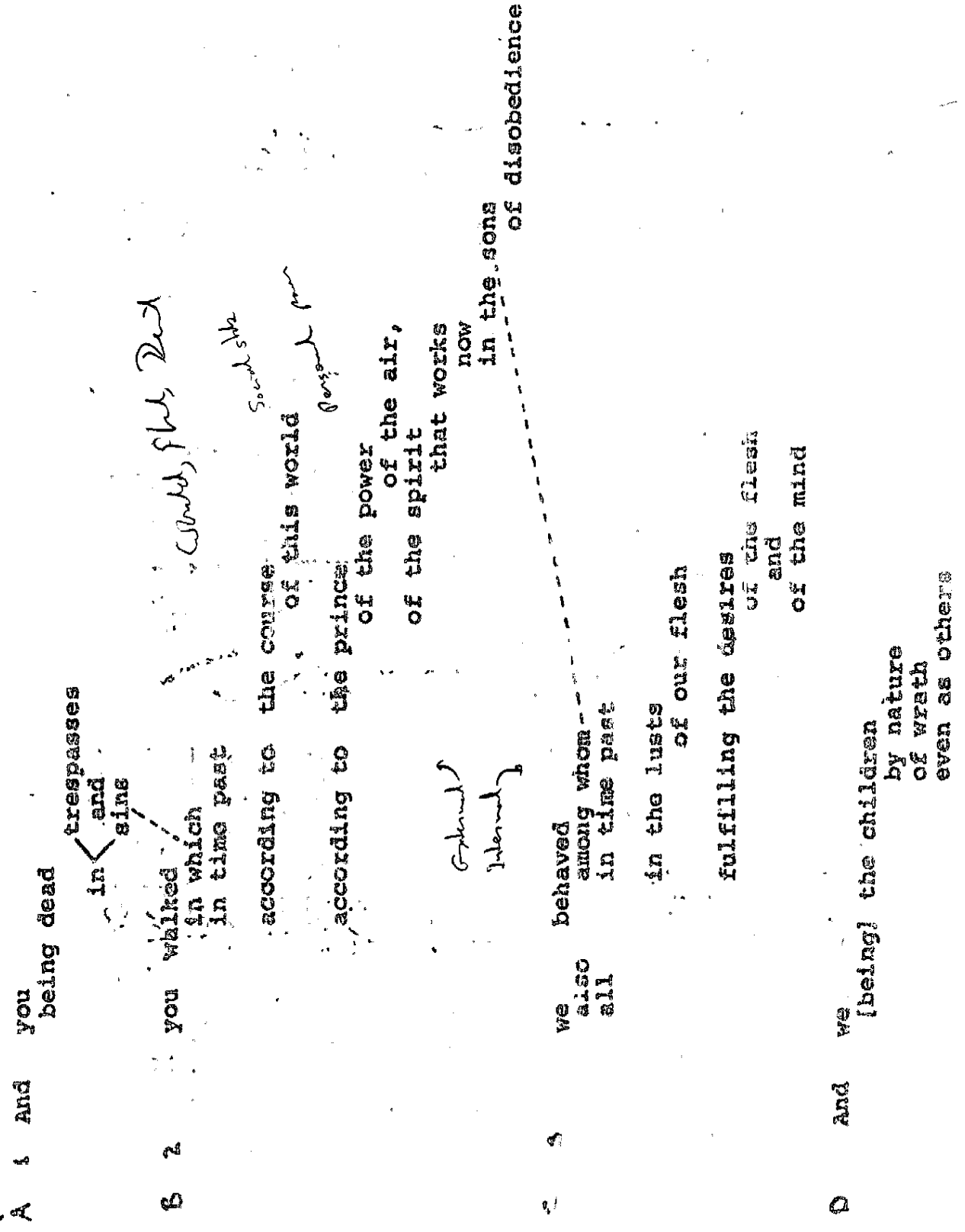
13 With the HOLY SPIRIT
of promise

~ you were SEALED

14 unto the PRAISE of his GLORY

Part Verse

A DIAGRAM OF EPHESIANS 2:1-3



A DIAGRAM OF EPHESIANS 2:1-7

But God

has quickened
together
with Christ
and has raised up
together
and made sit
together
in heavenly places
in Christ Jesus

us - no sink with him

(you being dead
in trespasses
and sins

... (2:1-31)

and us being dead
in sins

being rich in mercy *God's love*

because of love *elective*
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

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

2:11-13 Before (and After)

"You"

Before, 11-12

Fleshly condition, 11 Hyl'd Syst

Spiritual implications, 12 vnt'l Syst

After, 13

2:14-18 The Mechanism

"We"

14 He is our peace ¹⁴⁻¹⁵ Ma/Mm
¹⁶ Ma/God

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

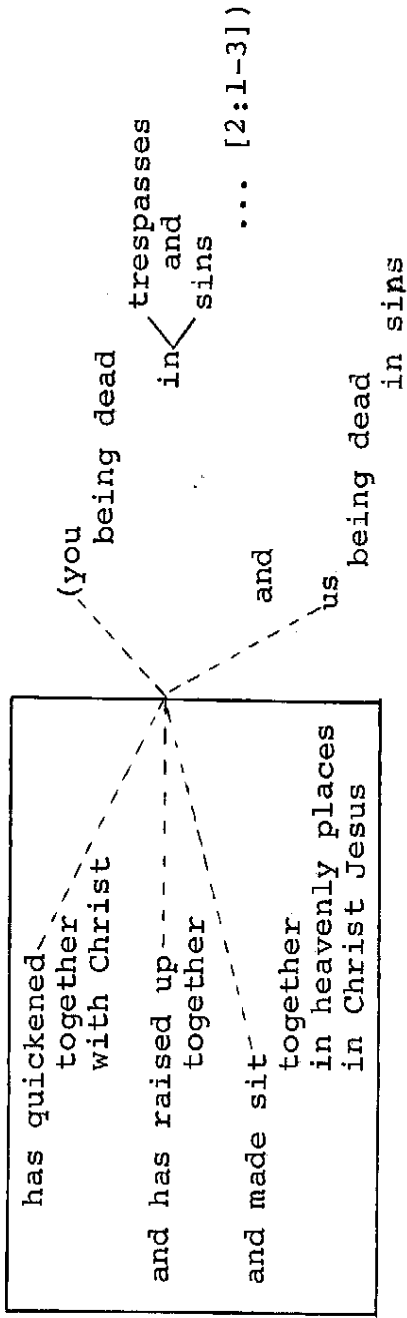
After, 19b-22

Social metaphors, 19b

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

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

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

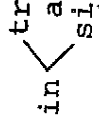
	Eph 2:	Tit 3:
Faith, not works, as MEANS of salvation	8, 9	4-7
Works as GOAL of salvation	10	8

Q. 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

C 3

we behaved
among whom
in time past
in the lusts
of our flesh
fulfilling the desires
of the flesh
and
of the mind

in the sons
of disobedience

D

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

E P H E S I A N S . . . GOD ON DISPLAY
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a. UNITY in the church, echoing (2)

4:1-6:9

b. POWER for combat, echoing (3)

6:10-20

DEVELOPMENT
1:20-6:20

SCOTT POINTS OF INTEREST IN 1PM 1-6

NRG 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--

1. Compare the description of unity (4-7) and diversity (8-16) with 1 Cor 12:4-6, 11, 12, 20.

2. 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 planting	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.

Overview of Philippians

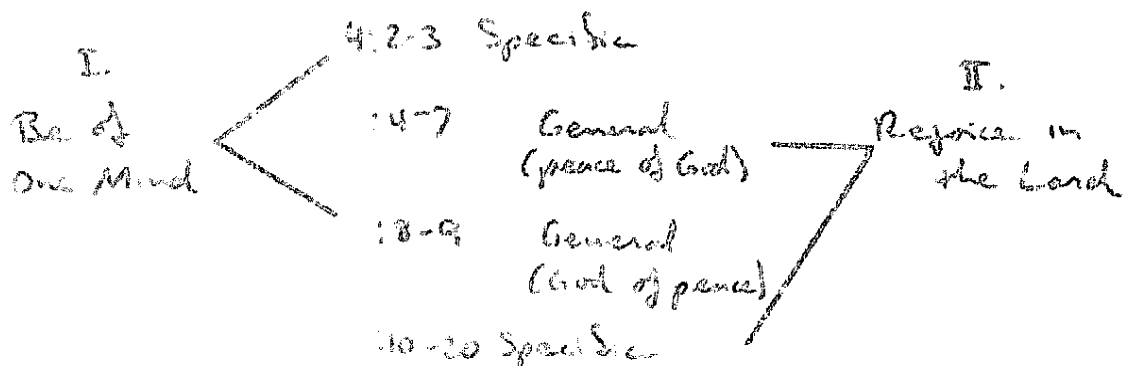
1:1-2 Opening

1:3-11 Prayer

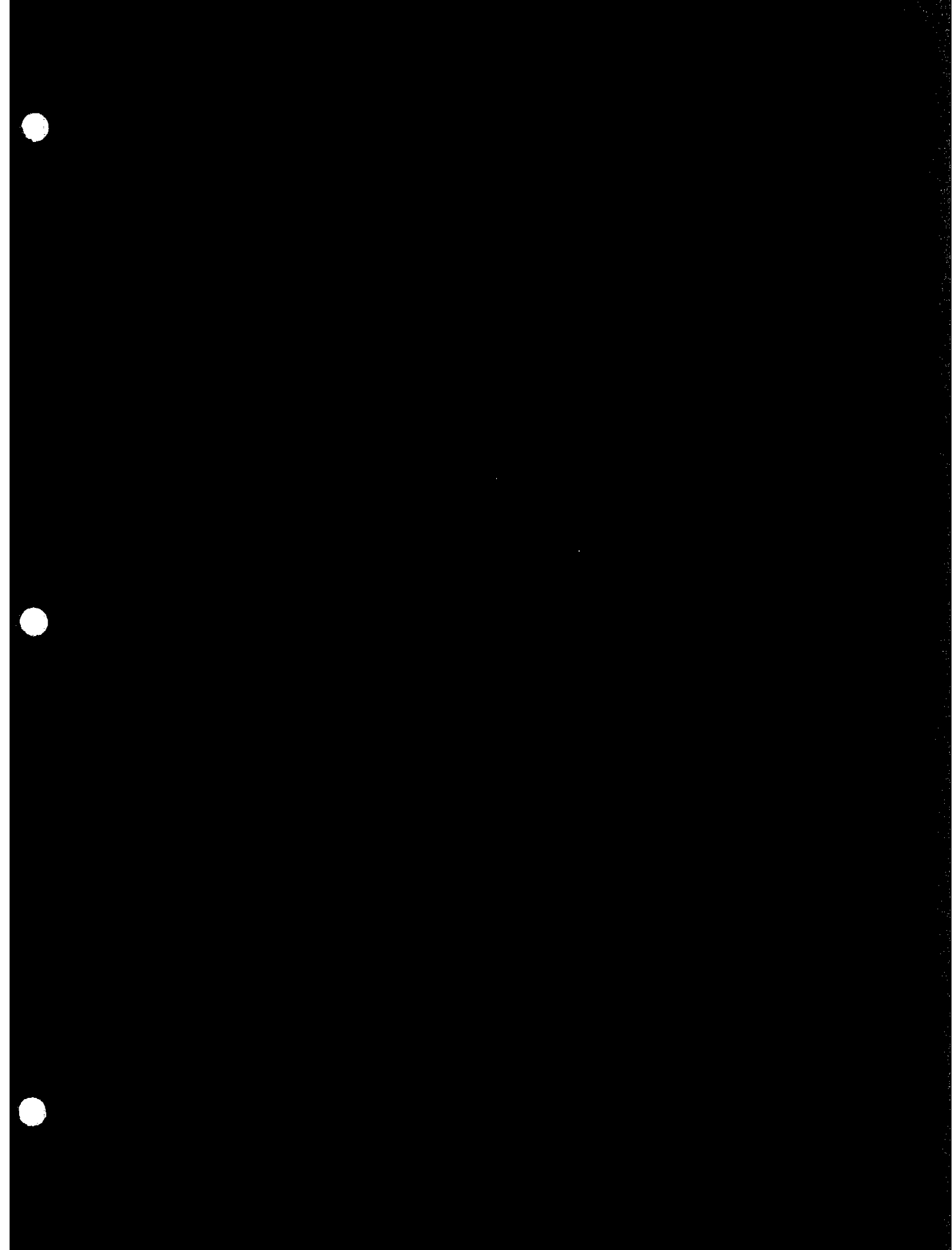
- I. 1:12-2:30 Be of One Mind ($\approx$ Selflessness) Hymn
- 1:12-26 EXAMPLE: Paul
- 1:27-2:5 EXHORTATION
- 2:5-11 EXAMPLE: Christ
- 2:12-18 EXHORTATION
- 2:19-30 EXAMPLE: Timothy, Epaphroditus

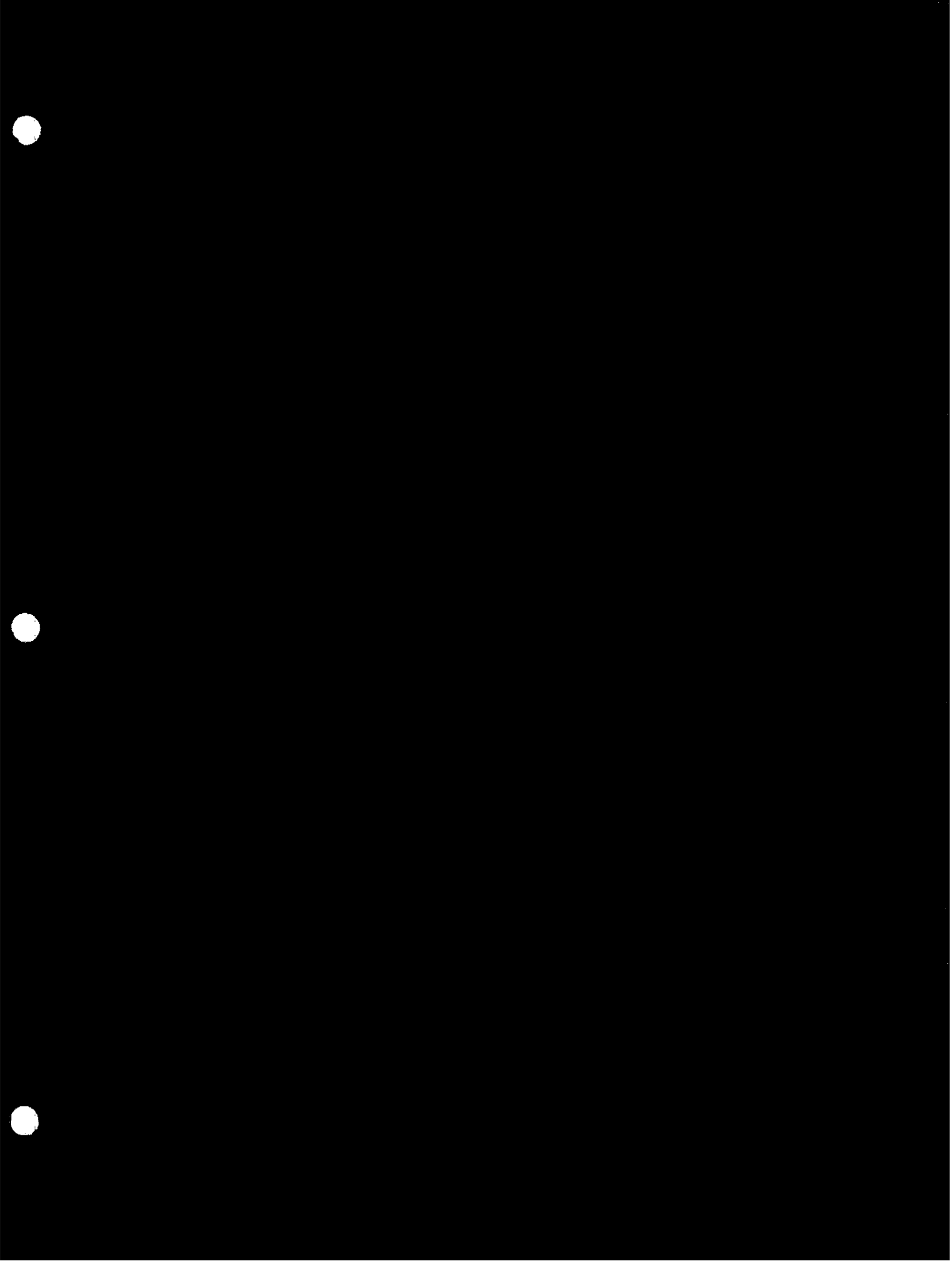
- II. 3:1-27 Rejoice in the Lord Vertical
- 3:2-3 EXHORTATION ("We, you")
- 3:4-14 EXAMPLE ("I")
- 3:15-21 EXHORTATION ("We, you")

4:1-20 Summary of I and II



4:21-23 Closing





Sally April 1, II Tm, T. it.

T. it 1.5 Creta - Paul there ^{lt 27} → Rome, but no unity,

312 Nicopolis. West side of Adriatic Near there in 1st 3 yrs.

DTL 4:10 Dalman.) T. it. but there

Need a better lecture to introduce Postcards
~ authorship

G. Part of ^{~ time} Egypt when in Blm, Plm.

1. T. it does not fit in ^{Creta} lt - Nicopolis

A T. it

1. Nicopolis - Nether

2. Creta - Might be lt 27, but then Paul is in Rome, not free to travel

B I Tm - left Tm in Gohm ch P and to Rome.

II. Tm - T. it. Sutta

III. I Tm -

A. T. it. ext'd in Dalman

B. Egypt to Dre -

Overview of I Timothy

1.3-30 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 Elders

5.1-6.2 The Categories (5.1-2, Summary)

Women Men

Old

5.3-10

5.13-25

Young

5.11-16

6.1-2

6.3-14 Errors

Defined

T's Response

"Gain is
godliness"

3-5a

5.1-8

Love of Money

9-10

11-16

Trust in Money

17-19

6:20-21 ~ Keep the Charge

- Trust Payer - last day of 2003

Overview of I Timothy

No going prayer, but ch. 2.

1:3-20 The Charge. Note anamulation
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 vs sup to him
14-16 Elderly
17-20 Deacon vs sup to him
- then of us
- Papi - who has 16 years
- 17-20, 18-20

4 Errors
1-5 Defined false teaching: ritual

6-16 Timothy's Response

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

5-6 Dealing w/ the Church

5:1-6:2 The Categories (5:1-2, Summary)

Old
Young
Women
Men
5:3-10
5:11-16
5:17-25
6:1-2
Middle
All

6:3-19 Errors
6:20-21 - Keep the Charge

Defined
"Gains
godliness"
Love of Money
Trust in Money
T's Response
3-5
9-10
11-16
17-19

6:20-21 - Keep the Charge

Bishop & Deacon

- May require the same

3, 8 vine, money

2-4, 12, family (note ~ "elder") exper.

- But some diff. - more an elder

2 teach. of Tit 1: 9ff

6 w/ voice

Skewing

- elder - old or just bdy?

- deacon - priv., or just servt, helper? In 2: 5, 9 w/ elders. J 1 Tim 4: 6, Col 1: 23, In 12: 26

⇒ women? Phoebe Rom 16

1 Tim 3: 11

Note Deacon grandfather - m: have a gravity, sobriety

3: 16

"He who ...

ΘΣ

"God

ΘΕΟΣ

ΘΣ

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:
Stir up gift	x									x	
Suffer		x		x						x	
Preserve doctrine			x		x	x		x			
Not be ashamed		x									
Be strong				x							
Teach others				x		x			x		
Consider P's tchg					x						
Avoid evil						x	x				
Be pure											x

B. Drop singletons and note addition of new stuff

To Paul Doubt OK Paul	Stir up gift	x								x
	Suffer		x							x
	Be sound			x						x
	Teach others				x	x		x		
	Fight false tchg					x			x	
	Come					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			x		x
Godly people		P	x		P	x	Px	x		P
Faithless people			x			x	x		x	
Illustrations				x		x				

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

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

Paul - Could you or unity?

- He had not aged his people.

- He held for his tent

- He saw the sign of the next gate to any a

II Th 4:1-8 I Cor 15:58

FINAL EXAMINATION
NES/REL 132

NAME _____

72
174
348
4

174
246
3

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

1. (10 pts: 2 each right, -1 each wrong) Picky little things from PF Bruce.

C (a) Colossae, (b) Laodicea, (c) Ephesus, (d) Hieropolis is not one of the cities of the Lycus Valley.

B Paul's view of his own death seems to change markedly in (a) I Cor (b) II Cor (c) I Thess (d) Philippians.

B The gnostic "iron curtain" separating the lower and upper worlds has been suggested as lying behind (a) Lk 16:26 (b) Eph 2:14 (c) Rom 1:21 (d) I Cor 4:3-4.

C (a) Herodotus (b) Josephus (c) Tacitus reported Nero's persecution of Christians as scapegoats for the burning of Rome.

C (a) Caesarea (b) Ephesus (c) Philippi (d) Rome is NOT commonly suggested as the source of the "Prison Epistles."

2. (13 points) Each of these phrases is characteristic of one of Paul's letters. Please give the letter for each phrase.

Col Onesimus and Tychicus

I Cor Most general introduction

ITim Bishop, Deacons, Widows

Gal First epistle

Philp Thank you note

Gph Circular letter

ITim Swan song

IThes Day of Lord

Rom The Just shall live by faith IThes Crete

Philem Slavery

I Cor Paul's foolish boasting

IThes Man of sin

3. ^{-1 for each that does not follow its immediate antecedent} (10 points) Please number these events in chronological order.

3 Paul's haircut ¹⁹

7 The Boring Sermon ²⁰

2 Barnabas confused with Jupiter ¹⁴

5 Sorrowful letter ¹⁹

6 Romans written ²⁰

1 Paul meets Gamaliel

4 Painful visit ¹⁹

10 Demas quits ¹⁹

9 First visit to Crete ²⁷

8 Paul gives his autobiography. ²⁶

Cf. Chris Liu's papers: -1 on basis of: "Does it follow its immed. antecedent?"

-7 on basis of: "Does it immediately follow its immed. antecedent?"

12
8
3
1

4
2
6
1

- ④ (13 points) Please list the epistles and give the chapter number in Acts which covers the period when each was probably written.

Rom - 20

I Cor, II Cor - 19

Gal 14 or 15

Ephe, Phil, Col, Philemon - 28

I II Thes - 18

I, II Tim, Titus - after 28

- ⑤ (10 points) Galatians: (Diagnose)

a. (4 points) Where does Paul give a synopsis of his teaching in Gal. 3-4? 3: 2, 3

b. (3 points) What three contrasts dominate this synopsis?

c. (3 points) Where in Gal. are these three contrasts developed?

> Past-Present 2:15-16, 21 / 2:17-20 Spirit-Flesh 4:11-5:1
 Faith-Law 3:5-4:10

6. (10) Acts 20

a. (4) What principle of church practice does Paul enjoin in Acts 20:33-35? Elders not to be salaried.

b. (2) What problem does this pose regarding I Cor 9 and Gal 6:6? These passages seem to advocate salary for Christian workers.

c. (2 each) How might one reconcile each of these with Acts 20?

2 [I Cor 9 concerns the itinerant, not the resident (gratuity or missionary, not elder-bishop-pastor)]

2 [Gal 6:6 is addressed to the people, not the leaders, as Acts 20 is.]

7. (14) Itemize Paul's visits and letters to Corinth, in chronological order. (With references.)

Letters Visits
 Time ↓ Ach 18 - when church was established.

Fornication
 Letter, I Cor 5:9

I Cor.

Paralyzed visit, 2 Cor 2:1; 12:14; 13:1

Severe or Somewhat
 Letter 2 Cor 2:39;
 7:8, 12

II Cor

1st 2nd visit - back to Jer - wrote Roman

Name _____

8. (19) Outline the structure of Rom 1-8, explaining the role of chapter 3.

⑤ 3 is a hinge, joining 1-2 (God's wrath) with 4-8 (God's righteousness). (Note that 1:17, 18 thus anticipates these categories). Linked via questions in 3:1, 9, 27, 29, 31

② I. Wrath of God (1-2)

A. re Gentile, or mankind in general, 1:18-32, cf question at 3:9 ("Are we bettered", i.e. by Gentiles)

B. re Jews, chaps 2, cf 3:1

③ II. Righteous of God 4-8 (each section grows w/ question)

A 4:1-8, cf 3:27 No room for boasting

B. 4:9-5:21 Jew & Gentile alike benefit, cf 3:29

C. 6-8, cf 3:31. Ring of gold does not obliterate morality.

① pt for theme ① pt for ref, for each one - 10 pts total.

9. (6) Please see handout

a. (2) identify two prison epistles.

b. (2) Why do you think they were written from prison?

c. (2) Why do you think these two epistles come from the same imprisonment?

10. (10) Ephesians:

a. (4) What verses summarize Ephesians? 1:18, 19

b. (3) What are the points there summarized?

c. (3) Where in Ephesians are these points developed more fully?

hope of calling

his inheritance

his power

4:1-6:20

2:11-3:21

1:20-2:10

11. (6) Please explain the faith/works, syntagm and give two examples of it.

Explanation (2 pts) Salvation is by faith, granted from works; but it is the duty of one who has believed to demonstrate that faith in action.

Faith - means of salvation

Works - goal of salvation

Gals 2	Tit 3
8-9	4-7
10	8

↑ ↑

12. (9) Please give three examples of the Father/Son/Spirit syntagm.

	1 Cor 13:14	1 Cor 12:	Eph 1:	2:18	4:	4-5	or other reasonable exp.
Father	b	6	3-6	b Father	6	4:32	
Son	a	5	7-12	thru him	5	5:2	
Spirit	c	4	13-14	by Spirit	4	4:30	

222

111

13. (6) Please explain the Position/Practice syntagm, and give two examples of it.

Eph (2) God declares the believers to be saints which is his position, to which he then is to come up in practice. We do not do Christian ship and eventually become a Christian. Rather, we are 1st a Christian, then become what we are.

	Pos	Prac	Col 3:	or other reasonable exp
Pos	6:1-11; 7:1-4	8:5-11	9b-11	
Practice	6:12-23	8:5-7, 12-13	8-9a, 12-14	

Don't need whole chiasm.

14. (8) What are "Principalities and Powers"? Support with references to Paul's letters. (OT references not necessary.)

May refer to

Watch angelic powers (Eph. 6:12; Rom 8:38 in some texts) or the evil authorities (Titus 3:1) directed & motivated by them.
 2 pts for each id, 3 for each ref. (1 pt for Rom 13)

The space below these stars is not "provided," in the sense of page 1.

Have a nice summer!

12a Church

14-15 Church

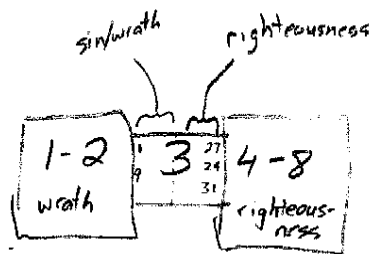
b Love/Dogla

13b Love/Disc..

c Enemies

13a [Growth]

CHAP. 3: Hinge 5



2 Wrath of God: chaps 1-2

- 1 a) Gentiles/mankind in gen ch 1:18-32 1
- 1 b) Jews ch. 2 1

2 Righteousness of God: chaps 4-8

- 1 a) No boasting ch. 4:1-8 1
- 1 b) Jew and Gentile bought ch. 4:9-5:21 1
- 1 c) Gospel does not abolish morality chs 6-8 1